

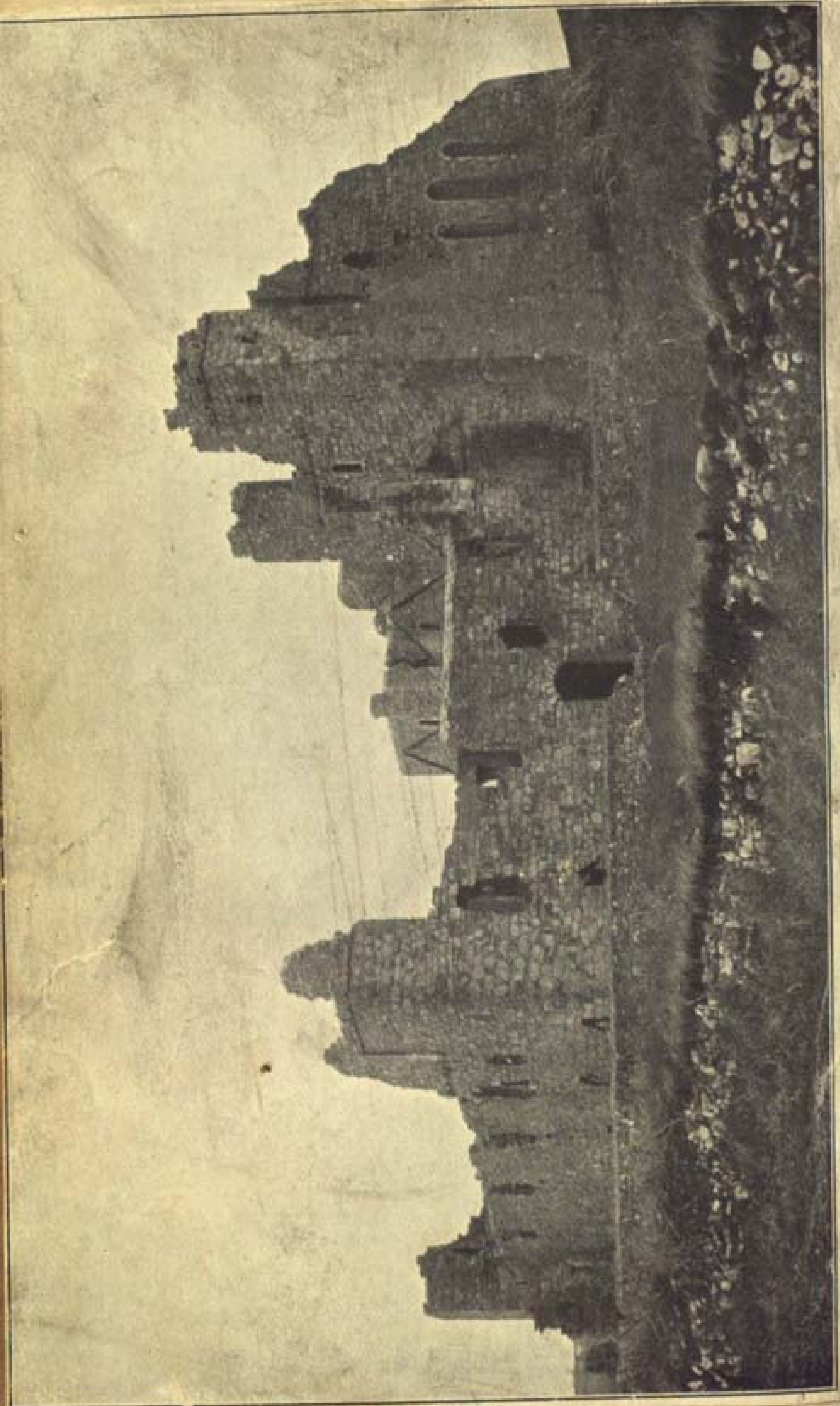
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THE DIOCESE OF MEATH,

Ancient and Modern.

BY THE
REV. A. COGAN.

VOL. III.



FORE ABBEY.—VIEW FROM S.E.

THE
DIOCESE OF MEATH,
ANCIENT AND MODERN.

BY THE
REV. A. COGAN,

DEAN OF THE DIOCESAN SEMINARY, NAVAN, AND ARCHIVIST OF THE DIOCESE
OF MEATH.

"Let us now praise men of renown, and our fathers in their generation
Rich men in virtue All these have gained glory in their generations, and
were praised in their days Their bodies are buried in peace, and their
name liveth unto generation and generation. Let the people shew forth their wisdom,
and the church declare their praise."—*Ecclesiasticus*, c. xlv.

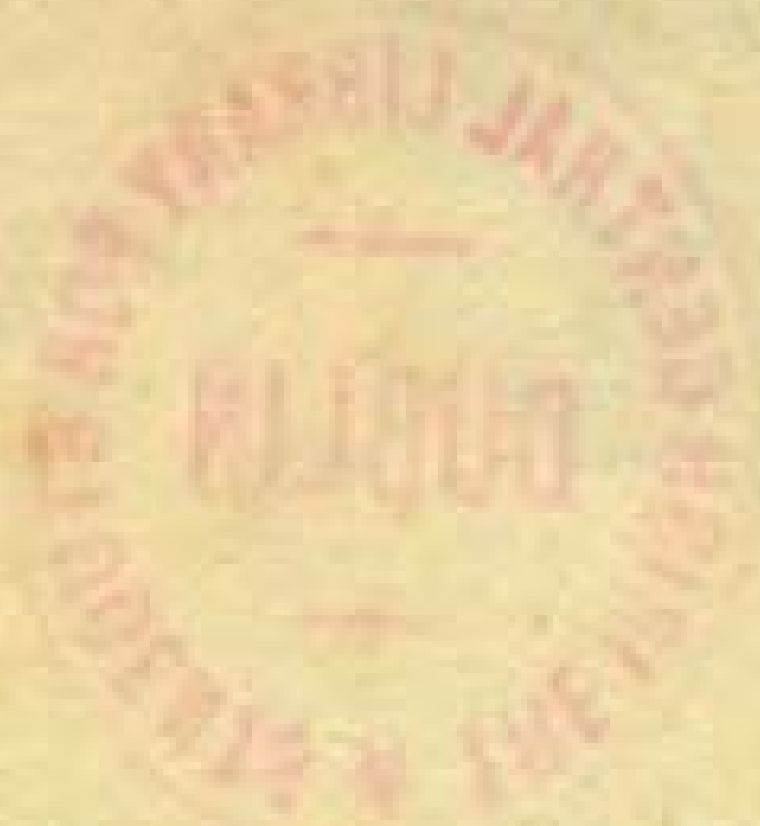
VOL. III.



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1870.

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To

THE MOST REV. DR. NULTY,

Lord Bishop of Meath,

THIS VOLUME,

WHICH ILLUSTRATES THE LIVES AND MEMORIES

OF SOME OF

HIS LORDSHIP'S PREDECESSORS,

IS MOST REVERENTLY AND RESPECTFULLY

INSCRIBED AND DEDICATED

BY HIS LORDSHIP'S VERY FAITHFUL AND

VERY HUMBLE SERVANT,

The Author.



To

THE MOST REV. DR. NULTY

Lord Bishop of Down

THIS VOLUME

WHICH ILLUSTRATES THE ARTS AND MANUFACTURES

OF GREAT BRITAIN

AND IRELAND

IN MOST RESPECTFUL AND REVERENT

INSCRIPTION AND DEDICATION

OF HIS LORDSHIP'S VERY PATIENT AND

VERY HUMBLE SERVANT

John Wilson



PREFACE.

HAVING brought the Ecclesiastical History of the Diocese of Meath, for the present, to a conclusion, the reader may expect, perhaps, a few words from the Author, *more antiquo*, by way of Preface. Imprimis, I am far from presuming to insinuate that I have exhausted this fertile subject, or that I have produced anything approaching to perfection. To accomplish such an undertaking would require more extensive research, much additional space, and years of incessant preparatory labor. However, I am conscious that I have spared no pains to gather together all the gems of our Diocesan history within my reach, and to arrange these facts in such an order that should an Annalist arise on some future day, endowed with eloquence, and possessed of great ecclesiastical learning, he will have comparatively little trouble in supplying my deficiencies, by compiling a work worthy of the ancient Diocese of Meath, and commensurate with its prescriptive fame.

In Vol. I., I described the origin of the eight episcopal Sees of Meath, and the succession of their prelates, down to the twelfth century, when all these dioceses became united together, and were formed into the present Diocese

of Meath. I gave short biographies, likewise, of the Bishops of Meath, from the twelfth century to the early days of Elizabeth, and reviewed the history of the Religious Foundations of Meath, both before and after the Anglo-Norman invasion to the time of their suppression and confiscation by Henry VIII.

Vol. II. consists of two parts, viz., the continuation of the Lives of the Bishops of Meath, from the time of Elizabeth to the year 1790; and the history of every parish, with the succession of Pastors, from the year 1690 to the present day. To qualify myself for this latter branch of my undertaking, in order to execute it accurately and satisfactorily, I felt necessitated to inspect every registry, every old chalice, every holy well; to visit every churchyard, stone cross, mountain altar, ecclesiastical hiding-place in the penal times, every monument consecrated to memory by religious association; to collect every authentic tradition, and decipher inscribed tombs over Priests, in every parish throughout the Diocese—from Birr to the County Cavan, from the Shannon to the sea.

This was an immense labor, no doubt, as our Diocese is so extensive, and the arranging of all these collected facts in shape and form scarcely less so; but I was sustained throughout, even in the darkest and most desponding hour, by the consciousness that I had voluntarily undertaken a great and a holy work, both in a national and a religious sense; that I was rescuing from oblivion and neglect the memorials of our ancient Church; that I was doing my part to preserve from ungrateful forgetfulness the martyrs and confessors, to whose fidelity in the hour

of trial we are, under God, indebted for the very existence and preservation of the Catholic faith amongst us to-day. Difficulties, of course, often arose to obstruct me, and obstacles interposed, to which it is needless to make reference now. Moreover, as no Diocese in Ireland has had its history regularly compiled, I, therefore, had no chart to guide or direct me, and, hence, I was obliged to invent my own model, if I may so speak, and proceed with my work according as my knowledge was being augmented. It is, therefore, a matter of laudable pride and congratulation, that the Diocese of Meath has been the very first to give an example to the other Dioceses of Ireland of going and doing likewise.

As to the present Volume, let the reader not be surprised when I assure him that it has cost me ten years of the best part of my life to collect the various letters embodied in the illustration of the Life of Dr. Plunket, and those others catalogued at the end of this Work, which, if printed at large, would constitute a large quarto volume. Many of these papers and letters are most important, as they throw great light on the various controversies and subjects of their day; but whether they are destined to perish, or to see the light of publication, must necessarily depend on the public spirit, and love of Irish ecclesiastical literature, which animate the clergy and laity of the Diocese of Meath.

One word, now, as to similar publications in other Dioceses of Ireland. I am well aware that there are many learned Priests who would be anxious to do something for their own localities, in the literary line, only

that they are deterred, owing to the labor of preparation, the cost of publication, the precariousness of sale to compensate them, the absence of guarantee for reward, and the apprehension that some of their ecclesiastical superiors set little or no value on such sacrifices and undertakings. I hope, indeed, that these mournful anticipations are groundless, otherwise the complete history of the Irish Church must, for years to come, remain a blank. It can hardly be expected that any Priest will deny himself legitimate recreation, bury himself for days and nights in the solitude of his room, wade through tomes—very often dry and uninteresting, without speaking of wearisome explorations of churchyards, tombs, registries, records, and the like, unless, at the termination of his labors, some recognition of such valuable services be expected. I take the liberty, now, of making a suggestion, which, if adopted, is calculated, I firmly believe, to obviate in a great measure this difficulty, and to accelerate the complete publication of the ecclesiastical annals, antiquities, and traditions of our National Church.

If every Prelate in Ireland called on the Parish Priest or Curate of each parish, to prepare carefully a history of his parish for conference, then appoint an archivist to collect and preserve these records, and subsequently take the opinion of the clergy in the selection of a competent historiographer, in order to impart life, shape, and form to these parochial collections, I have no doubt, a volume of interesting materials would be forthcoming, which would reflect the greatest honor and glory on the piety and fidelity of our ancestors, as well as on our predecessors

in the ministry. If some such means be not adopted, it appears hopeless to expect a complete ecclesiastical history of Ireland in our day; and if this pious and praiseworthy duty be much longer deferred, a time will certainly soon arrive when it will be *too late*. The wholesale clearances, consolidation of farms, forced emigrations, and the importation of Anglican notions having a tendency to undervalue, to deride, and scoff everything Irish as old-fashioned, will have done their work; and, then, a terrible responsibility to God and their country will have devolved on those who could, in times propitious, with little trouble, have preserved the memory of those really great men, the true patriots, and benefactors of their countrymen, who were faithful and true in their generation, and whose names in the Book of Life are identified with the sufferings, the sacrifices, the glories, and the triumph of Catholic Ireland.

As to a Diocesan Map, copious and satisfactory, embracing the sites of the old monasteries, churches, &c., I have made every arrangement, which I hope to see successfully completed soon after the publication of this Volume. It was my wish and intention, from the beginning, to have the Map accompanying this Volume, but illness and other circumstances over which I have had no control, have interposed to postpone it.

I beg, now, to return my sincere thanks to Rev. Father Hogan, of Clongowes College, and Rev. Dr. M'Carthy, of Maynooth, for having placed many valuable papers at my disposal; I cannot pass by, on this occasion, my many obligations to the Very Rev. Mathew M'Alroy, P.P. and

V.G., Tullamore, for the vast mass of letters which he, in the most friendly manner, forwarded to me; nor can I omit my deep obligations to the Most Rev. Dr. Nulty, Lord Bishop of the Diocese, for the cordial interest he has manifested, throughout, for the success of the "Diocese of Meath, Ancient and Modern." It is cheering to have to record, that even amidst his multitudinous duties in the General Council of the Vatican, his Lordship, true to his often-expressed wish for the successful termination of the Author's antiquarian labors, has addressed me in the following characteristic letter, which may be said to put its seal on all that I have written for the honor and glory of the Diocese of Meath:—

"Rome, May 20th, 1870.

"MY DEAR DEAN,

"I heartily congratulate you on the success with which you have now completed the Third Volume of your invaluable Work. Whilst reading it through, I really could not help feeling proud of the learning, the erudition, and splendid abilities of the Historian, as well as of the ancient diocesan glories which he so graphically describes. Beyond all doubt, the Work confers a high honor, as well as immense advantage, on the Diocese of Meath. I am, therefore, greatly mistaken if the People, as well as the Priests, do not now, at length, appreciate your labors as they deserve. I cordially and earnestly recommend it to all. I cannot see how anyone who considers it an advantage or an honor to belong to the Diocese of Meath, can neglect providing himself with a copy of the beautiful and

admirable History which you have written of it. The permission you ask, of having my name mentioned in connexion with the Work, is the highest honor you could confer on me.

“I remain, my dear Dean,

“Ever respectfully yours,

“✠ THOMAS NULTY.

“To the Very Rev. Dean Cogan,
The Seminary, Navan.”

Christian History which you have written of it. The
 pleasure you take of having the same mentioned in connection
 with the Work in the highest manner you could desire or wish.

"I remain, dear Sir,

"Ever respectfully yours,

"THOMAS NULTY."

To the Rev. John Brown
 The Family, New York



CONTENTS.

	PAGE
PREFACE.—Letter of the Most Rev. Dr. Nulty, Lord Bishop of Meath	vii
CHAPTER I.	
Dr. Plunket, continued.—Letter to Father Betagh.—Letter to same.—Letter to Rev. Thomas Adrien	1
CHAPTER II.	
Consecration of Dr. Plunket.—Departure for Ireland.—Paul Jones, the American Privateer.—Letters from dear and valued friends	9
CHAPTER III.	
Appointment of a Parish Priest.—Letter from Dr. James Butler, Archbishop of Cashel.—Letter from Dr. MacKiernan, President of the Irish College of Doway.—Letter from Dr. Butler, on the order of Visitation	19
CHAPTER IV.	
Visitation Remarks—Kilskyre, Oldcastle, Killiagh, Castlepollard, Mayne, Fore, Castletown-Delvin, Killallon, Athboy, Turin, Multifarnam, Dysart, Churchtown, Tubber, Kilbride, and Horseleap	25
CHAPTER V.	
Letters from the President of the Irish College, Paris—from the Archbishop of Cashel—from the President of the College of Doway.—Characteristic Letter of Dr. Plunket, menacing a Priest with suspension	45

CHAPTER VI.	PAGE
Induction into Navan.—Letters from Dr. Butler—from Dr. Flood —from Dr. Marky—from Dr. MacKiernan—from same— from Dr. Moylan, Bishop of Kerry	53
CHAPTER VII.	
Letters from Dr. Butler.—Letter of Dr. Plunket to the Rev. Father Betagh.—Letter of Dr. Egan, Bishop of Waterford.— Letters from old collegiate friends.—Letter from Dr. Butler	70
CHAPTER VIII.	
Letters from the Archbishop of Cashel—from the Protestant Bishop of Meath—from Dr. Flood—from Dr. Kearney.— Resignation of the Pastor of Ratoath.—Letter from the Earl of Traquair—from the Hon. and Rev. Jenico Preston ...	83
CHAPTER IX.	
Letters from Dr. MacKiernan—from Dr. Flood—Dr. Plunket— from Meath Students in Doway—from the Pastor of Frank- ford—from Dr. Butler	101
CHAPTER X.	
Letters from Dr. Butler—from the Primate—from Dr. Plunket ...	110
CHAPTER XI.	
Letters from Dr. Kearney, President of the Irish College of Paris —from Dr. Butler—from Father Betagh.—Decree of the Sacred Congregation, regarding the right of the Dominicans of Mullingar to quest.—Letter of Dr. Plunket to Rev. Lau- rence Fitzgerald, O.P., P.P., Mullingar.—Letter of Dr. Butler	117
CHAPTER XII.	
Letters from Dr. Kearney—from Dr. Butler	124
CHAPTER XIII.	
Letters from Dr. Butler—from Dr. Flood, Paris.—Circular to the Priests of Meath	129

	CHAPTER XIV.	PAGE
Letter of Dr. Plunket to Rev. Valentine Bodkin.—The Report of the Diocese of Meath forwarded to Rome.—Letters from Rev. Valentine Bodkin—from Dr. Butler—from Dr. Walsh ...		134
	CHAPTER XV.	
The Rev. Patrick Smith.—Letters of the Earl of Bective to Dr. Plunket.—Appeal of Rev. Mr. Smith to the Primate—his suspension.—Dr. Troy to Rev. Mr. Smith.—Dr. Troy to Dr. Plunket.—Rev. Valentine Bodkin to Dr. Plunket.—Dr. Plunket to Father Betagh.—Letters from Father Connolly, Superior of St. Clement's, Rome.—Dr. Plunket to Rev. Mr. Smith.—Smith's Retractation ...		147
	CHAPTER XVI.	
Dr. Butler, Archbishop of Cashel.—Letters to Dr. Plunket.—Letters of Rev. Edmund Cormack, announcing the illness and death of Dr. Butler.—Epitaph ...		179
	CHAPTER XVII.	
Letter of Lord Fingall to Dr. Plunket—of Dr. Troy's Secretary—of Dr. Walsh, of Paris—from some Meath Students in Paris.—Superannuation of the Pastor of Duleek.—Letters from Dr. Walsh—from Dr. Kearney.—Curious Letter from a Parson, with Dr. Plunket's Reply ...		189
	CHAPTER XVIII.	
Letter of Dr. Kearney, describing the French Revolution.—Resolutions of the Ulster Bishops.—Letter from Mr. Magawly, of Temora ...		196
	CHAPTER XIX.	
Letters from Dr. Troy and from Lord Fingall ...		199
	CHAPTER XX.	
Letters from Father Connolly, Prior of St. Clement's, Rome—from the Hon. and Rev. Jenico Preston ...		204

	CHAPTER XXI.	PAGE
Letter from Dr. Troy—from the Dominican Fathers, Denmark-street, Dublin.—Reply of Dr. Plunket to a Petition from Mullingar.—Letter from a Mr. Kennedy	...	210
	CHAPTER XXII.	
Letters from the Roman Agent.—Address from the Catholics of Kells.—Letter of Dr. Plunket to Lord Bective.—Extract of a letter from an inhabitant of Kells to a friend in Dublin.—Letters from the President of Maynooth College—from the Primate	... ..	218
	CHAPTER XXIII.	
Origin of the Veto.—Resolutions of the Ten Bishops.—Letter from the President of Maynooth	... ..	229
	CHAPTER XXIV.	
Letters from the Roman Agent—from a Lady—from the Primate.—Lord Castlereagh's queries.—Reply of Dr. Plunket	...	233
	CHAPTER XXV.	
Letter from the Roman Agent—from Dr. Troy—from a Meath Student at Lisbon.—Letter to Lord Conyngham, of Slane	...	241
	CHAPTER XXVI.	
Dr. Plunket's Circular to the Clergy of Meath.—Fraternal Letter to an intemperate Pastor	... ..	246
	CHAPTER XXVII.	
Visitations of 1791, '92, '93, '94	... ..	249
	CHAPTER XXVIII.	
Visitation of 1795	... ..	267
	CHAPTER XXIX.	
Visitation of 1796	... ..	275

	CHAPTER XXX.	PAGE
Visitation of 1797	... ..	282
	CHAPTER XXXI.	
Visitation of 1798	... ..	293
	CHAPTER XXXII.	
Visitation of 1799	... ..	301
	CHAPTER XXXIII.	
Visitation of 1800	... ..	308
	CHAPTER XXXIV.	
Visitation of 1801	... ..	316
	CHAPTER XXXV.	
Visitation of 1802	... ..	323
	CHAPTER XXXVI.	
Visitation of 1803	... ..	331
	CHAPTER XXXVII.	
Visitation of 1805	... ..	336
	CHAPTER XXXVIII.	
Letter of Dr. Plunket to the Vicar-General of Meath.—Letter from Dr. Dunne, President of Maynooth College.—Letters from the Roman Agent.—Letter of Dr. Plunket to Lord Ludlow		343
	CHAPTER XXXIX.	
Visitation of 1806.—Curious Letter of Dr. O'Beirne, Protestant Bishop of Meath, to Dr. Plunket—Reply of Dr. Plunket.— Letter from the Roman Agent.—Letter of Dr. Plunket to Rev. Mr. Kearney, P.P. of Frankford, King's County	...	349

	CHAPTER XL.	PAGE
Visitation of 1807.—Letter from the Primate—from the Roman Agent—from Maria Edgeworth, the Authoress—from Dr. Moylan, Bishop of Cork	... ..	360
	CHAPTER XLI.	
Visitation of 1808.—Letter from the Primate—from J. Murray, Esq., M.D.—from the Primate.—Extract of a Letter from Dr. Troy, Archbishop of Dublin.—Dr. Plunket's Reply to an Address from Kilkenny	... ..	370
	CHAPTER XLII.	
Visitation of 1809.—Letter from Dr. Troy,	... ..	378
	CHAPTER XLIII.	
Visitation of 1810.—Letter from a Lady	... ..	385
	CHAPTER XLIV.	
Visitation of 1811.—Letter from Dr. Magennis, Vice-President of the College of Maynooth	... ..	390
	CHAPTER XLV.	
Visitation of 1812.—Letter of Dr. Peter Kenney, Vice-President of the College of Maynooth	... ..	394
	CHAPTER XLVI.	
Visitation of 1813.—Reply of Dr. Plunket to Dr. Kenney	... ..	400
	CHAPTER XLVII.	
Visitation of 1814.—Letter from the celebrated Jesuit, Dr. Peter Kenney	... ..	404
	CHAPTER XLVIII.	
Visitation of 1815.—Letter of Dr. Connolly, Bishop of New York.—Letter of Dr. Montague, Vice-President of Maynooth	... ..	408

CHAPTER XLIX.	PAGE
Visitation of 1816.—Letter of Dr. Murphy, Bishop of Cork, and Dr. Murray, Coadjutor of Dublin, to the Primate.—Letter of the Primate to Dr. Plunket	413
CHAPTER L.	
Visitation of 1817.—Letter from the Superioress of Rahin Convent	41
CHAPTER LI.	
Visitation of 1818	422
CHAPTER LII.	
Visitation of 1819.—Letters of Dr. Curtis, Archbishop of Armagh	425
CHAPTER LIII.	
Visitation of 1820.—Letters from Dr. Curtis, Archbishop of Armagh.—Letter from Lord Bective.—Letter of Dr. Plunket to the Provincial of the Dominicans.—Letter from Lord Killeen	430
CHAPTER LIV.	
Letter from the Most Rev. Dr. Curtis—from the Superioress of the Convent of Rahin, King's County	438
CHAPTER LV.	
Visitation of 1822.—Letter from the Superioress of the Convent of Rahin.—From Miss O'Brien, of Rahin Lodge.—From a Novice in Warrenmount	440
CHAPTER LVI.	
Letters from the Most Rev. Dr. Curtis—from Gerald Dease, Esq., Turbotstown—from the Rev. Bernard O'Reilly—from Very Rev. James O'Rafferty, P.P. of Tullamore	446
CHAPTER LVII.	
Letters from Sister Mary Clare O'Brien, Rahin Convent—from Lord Killeen—from the Most Rev. Dr. Curtis—from the Rev. Hugh O'Reilly—from the Rev. Robert St. Leger, S.J.	450

	CHAPTER LVIII.	PAGE
Election of Dr. Logan to be Coadjutor-Bishop of Meath	...	459
	CHAPTER LIX.	
Letter from Rev. Timothy Flynn—from Rev. Robert St. Leger— from Sir Marcus Somerville.—Death of Dr. Plunket	...	463
	CHAPTER LX.	
Dr. Logan	468
	CHAPTER LXI.	
Dr. Cantwell.—Visitations of 1832-'33-'34, and '35	470
	CHAPTER LXII.	
Visitations of 1836, '37, and '38.—Pilgrimage to Rome, and Visitation of 1839	475
	CHAPTER LXIII.	
Visitations of 1840-'41-'42-'43, and '44	482
	CHAPTER LXIV.	
Visitations of 1845-'46-'47-'48-'49, and '50	484
	CHAPTER LXV.	
Visitations of 1851-'52-'53-'54, and '55	486
	CHAPTER LXVI.	
Visitations of 1856-'57-'58-'59-'60, and '61	493
	CHAPTER LXVII.	
The Repeal Year, 1843.—Meeting of Tara.—Reminiscences	...	500
	CHAPTER LXVIII.	
The Agitation for Tenant-Right.—Banquet to Frederick Lucas and the other Independent Members of Parliament.—Dr. Cantwell	513
	CHAPTER LXIX.	
Great Meeting in Navan, to express sympathy with the Holy Father.—Speech of Dr. Cantwell.—Address of the Clergy and Laity of Meath to the Pope	519

CHAPTER LXX.							PAGE
Death of Dr. Cantwell.—Month's memory.—Sermon of Dr. M'Hale, Archbishop of Tuam.—The Anniversary	...	...	...	...	...	...	526
CHAPTER LXXI.							
Dr. Nulty	...	...	...	...	...	...	537
CHAPTER LXXII.							
Bishops from the Diocese of Meath	...	...	...	...	...	...	538
CHAPTER LXXIII.							
Abbeys of Eastmeath.—Continued from Vol. I.	...	...	...	...	...	...	547
CHAPTER LXXIV.							
Abbeys of Westmeath	...	...	...	...	...	...	550
CHAPTER LXXV.							
Abbeys of the King's County in the Diocese of Meath	...	...	...	...	...	...	609
CHAPTER LXXVI.							
Poets and Writers of the Diocese of Meath	...	...	...	...	...	...	628
CHAPTER LXXVII.							
The Convents of the Diocese of Meath	...	...	...	...	...	...	657
CHAPTER LXXVIII.							
Deceased Priests	...	...	...	...	...	...	665
CHAPTER LXXIX.							
The Succession of the Protestant Bishops of Meath	...	...	...	...	...	...	663
CHAPTER LXXX.							
Catalogue of Papers and Letters in the Archives of the Diocese of Meath	...	...	...	...	...	...	669

100	THE HISTORY OF THE
101	THE HISTORY OF THE
102	THE HISTORY OF THE
103	THE HISTORY OF THE
104	THE HISTORY OF THE
105	THE HISTORY OF THE
106	THE HISTORY OF THE
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144	THE HISTORY OF THE
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146	THE HISTORY OF THE
147	THE HISTORY OF THE
148	THE HISTORY OF THE
149	THE HISTORY OF THE
150	THE HISTORY OF THE



THE BISHOPS OF MEATH.

CHAPTER I.

1. DR. PLUNKET, CONTINUED—LETTER TO FATHER BETAGH.—2. LETTER TO SAME.—3. LETTER TO THOMAS ADRIEN.

1. *Dr. Plunket, continued.*

PATRICK JOSEPH PLUNKET, as we have stated,* was born at Kells, County Meath, on Christmas-Eve, 1738, received his rudimental education, under his venerable uncle, the parish priest of Kells, and, subsequently, at a school in Dublin. At the age of fourteen, he was articled to a merchant, in Pill-lane, Dublin, and sent to France, as if on his master's business, but in reality to evade the penal statute against Catholic education, and thus to graduate for the ecclesiastical state on the continent. He arrived in Paris, in 1752, accompanied by satisfactory testimonials, and obtained a place in the celebrated College of Trent-trois. Years passed by, and, at length, this holy youth, who had distinguished himself in every class of philosophy, theology, and the Sacred Scriptures, had all his aspirations consummated, by being ordained a priest, on the 30th of September, 1764. We next find him taking the degree of Doctor of Divinity, after which his learning and unobtrusive piety procured for him the office of Chief Almoner to one of the first families in France, an Associate of Navarre, a professor, and one of the four principal superiors, in the Irish College of the Lombards. Allusion has been already made to the venerable Father Betagh,† the early com-

* Diocese of Meath, vol. i., p. 234, &c. ; vol. ii., pp. 176—227.

† Diocese of Meath, vol. ii., p. 179.

panion of Dr. Plunket, and to Thomas Lewis O'Beirne,* the future apostate and Protestant Bishop of Meath. In a letter, dated Paris, June the 6th, 1768, Dr. Plunket thus writes to Father Betagh:—

“MY DEAR FRIEND,

“The bearer, Mr. O'Beirne, is a young gentleman of this house, who returns to Ireland to recover his health, by breathing the native air for some time. His promising parts and amiable qualities have made him dear to all the members of the society in which he lived, and particularly to me. I love and esteem him exceedingly. Every civility shown him I shall acknowledge as conferred upon myself. As I am sure he would be glad to be acquainted with Mr. Austin,† I hope you will procure him that happiness, by introducing him. Be so kind as to assure that excellent man that I love and revere him. I thank him most sincerely for his kind remembrance of me, in his letters to these quarters. Mr. O'Beirne will deliver to you Desbillon's Fables; as for the Sermons of Mongin, I have not as yet had the good luck to find them, although I had three or four persons on the hunt for that purpose. So soon as I shall discover them they shall be secured for you.

“I thank you for your kind favours, annexed to my brother's. He is full of gratitude, and so am I, for your kindnesses and civilities to him. Your political news was and always will be very acceptable. You must not expect mighty matters from me in that way; as I am one of the last in Paris to hear of public and state affairs, my account of them would be too stale to be sent to you. However, when greater leisure than the license can allow me will permit, I hope to enlarge my sphere of politics, and be able now and then to amuse my friend. This day I read the sentence of expulsion pronounced against the Jesuits, by the Grand Master of Malta. The substance of it, in a few words,

* Vol. ii., p. 185. This was the second occasion on which O'Beirne was ordered out of college for the good of his health. On his return, not having had a certificate of conduct, he was ordered by the President to withdraw. Notwithstanding his apostacy, Dr. Plunket had hopes of his return, to the last moment, and seems to have been sincerely attached to him.

† The Rev. Mr. Austin, for whom Dr. Plunket entertained a great respect conducted a classical school in Sall's-court, Fishamble-street, Dublin.

is this :—He sets forth that as the dominion of Malta was procured for the knights of that order, principally by the mediation and good offices of the Court of Naples, and that his present Majesty of the Two Sicilies has judged it incumbent on him to expel the Jesuits from all his territories *pour des crimes tres graves d'etat* (I did not see these words in the declaration of the King of Naples), he thinks himself bound in duty to treat the Jesuits in the same manner, and does in consequence, &c., &c. They were, accordingly, transported to Civita Vecchia. All the religious are allowed 80 Roman crowns per annum. It is reported here that the French have, some days ago, taken possession of Avignon, as that the Neapolitan troops are to seize upon Beneventum, which belongs to the Holy See, since the eleventh or twelfth century. These are the consequences of the affair of Parma. I heard say a good while ago that when the Pope was threatened with this twofold disaster by the Ambassadors of France and Naples, if he did not revoke his bull against the Ministry of Parma, he calmly and resolutely replied “that their Majesties of France and Naples might do what they pleased against Avignon and Beneventum; that he had not troops to oppose to two such powerful monarchs; that though he had he would not make any opposition; that his sentence against Parma had been weighed with the maturest deliberation, and could not admit of any change or alteration.” *Ici on a trouvé la response digne de St. Pierre: des avocats meme de cette Capitale ne craignent pas de dire assez haut que le Pape n'a pas en tort dans l'affaire de Parme.* Doubless your papers tell you how the Catholic Confederacies in Poland are gaining ground. In the beginning, it was but a spark; but now it is a great blaze which overspreads almost the whole nation. The Russian troops, according to our accounts, are giving way on all sides. It is now just twelve o'clock at night, and, consequently, time to finish. Adieu then, dear friend; I embrace you sincerely, and am, with great affection,

“Your most humble and devoted servant,

“P——

“Paris, the 6th of June, 1768.

“P.S.—The books I sent are a present. I am no bookseller. There is no question of a remittance. Trifles of this kind I will send you with pleasure, whenever you call for them, as long as

I am able. My brother, to whom I write by Mr. O'Beirne, will give you news about Jas. Rooney, which you will find very curious."

("To Mr. Thos. Betagh, at Mr. John Austin's, in Archibald's Court, Cook-street, Dublin.")

On the first of May, 1770, he writes again from Paris, to Father Betagh, as follows:—

"DEAREST FRIEND,

"I write to you at present partly to pray you to forward the enclosed to my brother, partly to introduce to your acquaintance the bearer, Mr. Dunne. He is one of our cloth, a fellow-student of mine, and a gentleman of worth. He is animated with the spirit of his state, and has a deep sense of its high obligations. Possibly he may fix himself in Dublin; and as he knows you by character as well as *Mr. Austin*, I saw it would be agreeable to him to have an occasion of paying you both his respects. He can inform you of whatever regards me. Since my last I have been given to understand that I am to pass Doctor in a short time. In that case I shall not, in all probability, see Ireland this summer; nor can I guess to what distance my hopes of returning thither shall be removed by this expensive ceremony. But whether I am here or there, I shall always be,

"Dearest friend,

"Your ever devoted and

"Affectionate humble servant,

"P. J. PLUNKET.

"Remember me in the warmest manner to the dear Mr. Austin.

"P.S.—You have heard, I suppose, long ago, that Mr. Carpenter is the man for Dublin. It does me the greatest pleasure to hear that Mr. Carpenter is a man of worth. The bearer can inform you how much this kingdom is edified by the illustrious sacrifice which Madam Louise de France has lately made. She has trampled under foot all the glittering splendour of a court life, and is become a poor Carmelite nun at St. Denis. The superior of the convent, the mistress of the novices, in a word the whole *etat major* are *Irishwomen*, and

such as do honour to Ireland by their virtue, understanding, and prudence. Please not to charge Mr. Ford, now in Dublin, with the little articles you have for me; in a late letter he said he would carry them to me, and I would be better pleased he did not. Your prudence will suggest a pretext for not troubling him with this commission, which, however, I am sure he would execute faithfully and with all his heart. Adieu once more, dearest friend."

On the 13th of August, 1775, he writes to his old friend, Mr. Adrien:

"MY DEAR FRIEND,

"I waited only for the return of the post to answer your kind favour of the 25th ult. As you recommend Master Gallagher, and suppose the terms, formerly mentioned, will be adhered to, Dr. Kelly made no objection to his reception. I apprehended he would for one reason. We entertained hopes of occupying next October the part of our new house that was first built; it would be sufficient to contain about sixty lads—at present we are not much below that number. I was, therefore, inclined to believe that every future candidate, though he paid the fullest pension, would for some time meet with difficulties in applying for admission. The slowness and neglect of the carpenter we have employed present this kind of obstacles; we almost despair of being able to remove to our new habitation until next spring. The esteem you profess for the father and son entitles the latter to every little attention in my power. How far the stiffness of temper you take notice of may clash with our method of life I cannot say. The fare is frugal; strict obedience and subordination are exacted; however, the observance of rule is enforced with mildness rather than severity. He must have a small share of capacity, and a smaller one of good will, who does not comply in such things as are essentially required here. It was by no means necessary to pay a visit to Mr. Anderson, whose title to any degree whatever, in any faculty, I am an utter stranger to. The influence attributed to him over Dr. Kelly I am equally ignorant of; nor can I conceal my surprise that he could, in consequence of any such opinion, think himself authorized to treat in an unfriendly manner and give orders to those that have been educated by Mr. Mulcail and you. Mr. Gallagher's desire that his son

should be hastened to philosophy will not square with some favourite notions entertained in this house. We wish the boys may shine in their studies ; and we remark those seldom or never do shine who begin above *troisieme* ; I must observe, notwithstanding, that the students' greater advantage is principally attended to. This establishment came into public notice, and acquired the little consistency and consequence it enjoys, chiefly by the success of its humanists. It is not surprising the superiours should be loth to depart from the plan which supports its reputation and may still promote its further improvement. What we know for certain by experience is, that there is a very remarkable difference discoverable between those who do not study humanity on this side the water and those who do. Hence, in general, those are not so welcome to us who come at an age too advanced for this branch of education, ~~and none more so than~~ boys of sixteen or seventeen, or thereabout, who have piety and talents, and have had the inestimable advantage of being formed in so excellent a school as yours. Such young candidates have more time to prepare for our state ; their good and bad qualities are more thoroughly known ; they have less opposition to the yoke of discipline and subordination ; they are less exposed to the dangers of a precipitate choice of a state of life. As the greater part of the clergy of Ireland receive orders without any long noviceship or probation, I should be more reserved in speaking to another on this topic ; for this very difference between those who are bred here and them is a cause of unaccountable animosity. It is an unpardonable crime in us to have had the happiness of reflecting, of examining before we contracted the most awful engagements under heaven. I am told those of this house are at present called the Jesuits of the secular clergy. I know nothing more mean than this sort of discord and antipathy. If the *élèves* of this seminary seem not well disposed towards your friends such disaffection must have been learned at home, not here, where the contrary dispositions are inculcated. For my part, I really endeavour to recommend and communicate those generous principles and universal benevolence that bring together all good men of every class and denomination, whatever their education or particular method of life has been, and to inspire a contempt of the mean, petty distinctions so often and so unjustly made the pretexts of division and disunion.

But it is time to put an end to this long digression, into which I have been insensibly, and perhaps needlessly drawn. Your curiosity must be satisfied by something more to the purpose. Your second candidate's interest and cause seem to be espoused by you with more than usual warmth; on this account I was particularly zealous in striving to answer your expectations—I know not whether I have succeeded. If I have not it is not certainly my fault. The late purchases made by our superiour in town and country have greatly exhausted what had been laid up during a long course of the strictest economy. The means of subsistence are become more and more difficult by the prodigious increase of the value of all commodities. Add to this the uncertainty of procuring funds equal to the enormous expense of our new building, a sum which cannot be less than 200,000 livres, and you will allow that the present circumstances are not favourable to the exertion of expensive generosity. Moreover, as the superiour is accountable for the administration of the revenues of the house, he must be able to justify, in a plausible manner, every abatement of pension he consents to, especially at the present juncture. The distinguished success of the student is a principal reason to authorize indulgence towards him with regard to the pension he pays. By distinguished success we understand the winning of a premium in our university—Mr. Mulcail can tell you in what this precisely consists. This circumlocution prepares you for Dr. Kelly's answer to my application in favour of your young friend. He must be of an age not too advanced for *troisieme*—that is, fifteen, sixteen, seventeen, or thereabout (you said nothing of this in your letter). In this supposition he will be received *gratis* as soon as he shall win a premium in the university. Should this happen the first year he will have nothing at all to pay during the course of his studies. At any rate Dr. Kelly admits him for ten pounds a-year, until his application is crowned with the above-mentioned success. If these terms be found acceptable let him lose as little time as possible, but be here about the beginning of October. He risks nothing in accepting them if he be equal to young Shea, whom Messieurs Austin and Mulcail sent hither some few years ago. At worst, his father, an industrious man above want, may, by straining a point, be able to pay for some time ten pounds a-year in small gales. For candidates of this kind there is a

special providence which brings them through. I need not say that Mr. Mulcail and you may command every slender service in my power. If the youth be not destined for humanity he cannot think of admission here on the above terms. For the future you need not disturb the importance of any of those gentlemen who are accustomed to be so ungracious. Write to Dr. Kelly yourself or to me ; the same application on the part of Messieurs Austin and Mulcail will be equally effectual. If a letter of recommendation is to be sought for, let it be from Mr. Field, provided it can be obtained without cringing, or otherwise paying too dearly for it. Dr. C—p—r is thought by some to be lukewarm enough towards us ; however, a word from him might sometimes be serviceable. The candidates themselves can with more propriety than you call for such favours. I wrote to my brother, and sent you a panegyric of Clement XIV., by the Rev. Mr. Callan ; it is a singular performance. No news here ; we are quiet. It was rumoured that a toleration for dissenters was thought of. I love Mr. Shortall too well not to be glad you like him. In point of friendship he is *another Belagh*. My thoughts on the test are unworthy your notice ; however, contemptible as they are, they may be handed to you next month by the Rev. Mr. Fitzsimons, whom I recommend to your friendship, and am, with best wishes to every friend, particularly M. M. Austin and Mulcail,

“ Yours, &c.,
“ P. J. P.

“ P.S.—The trifles I sent you were already due for past favours. You forgot to tell me the price of Ruttey’s work, which I received, and for which I thank you. It was for a rich man, who desires to know what it cost as often as he sees me. I beg you will not conceal it in your next, which I will expect soon. To make amends for the offence this may give, I request you will send me an Irish almanack for next year, at the latter end of this. It gives me pain that I could not as yet procure ‘Le Catechisme du P. Bougeaut,’ nor another copy of M. Henry’s ‘Instructions Familieres.’ Adieu, *cher ami*.

“ P. J. P.

“ To Mr. Thomas Adrien,

“ At Mr. William Adrien’s,

“ Thomas-street, Dublin.”

CHAPTER II.

CONSECRATION OF DR. PLUNKET.—DEPARTURE FOR IRELAND.—PAUL JONES, THE AMERICAN PRIVATEER.—LETTERS FROM DEAR AND VALUED FRIENDS.

IN the following letters, which were worthy of the great prelate of Meath, we have an interesting account of his consecration, and the noble sentiments of humility and responsibility with which he was inspired:—

“DEAR FRIEND

“I sit down in a hurry, as usual, to give you a further account of what concerns my late promotion. I waited on his Excellency the Nuncio here as I mentioned in my last. He received me graciously and confirmed to myself what he had already told Dr. Cahill, but seemed a little surprised that I had not received a letter from Rome. He told me he would write off directly for the bulls. They arrived before his letter could reach Rome, that is, the 28th of January. He delivered them to me last week, together with the usual faculties, and a letter from Cardinal Castelli of congratulation and exhortation, which I answered. I also wrote to the Cardinal Protector, by his Excellency's advice. By the bulls it appears I was named bishop on the 19th of December, the very same day on which, two years before, I was nominated provisor of this college. This revolution is singular enough, on whatever side it is considered. As far as my particular happiness is concerned I am rather inclined to entertain fears than hopes. The duty, the obligations, and the very great difficulties that attend them, entirely absorb my thoughts. My constitution, although I have never been seriously sick, is far from being strong. In many branches of moral theology, and in the whole canon law, I am absolutely a novice. I want that kind of experience which would be to my purpose—are there many resources to be relied on in the diocese, as to solid enlightened piety and real knowledge? Notwithstanding, my friends here are unanimous in thinking this business is the work of Providence. All I can say for myself is that I desire to promote the cause of God and religion to the utmost of my power. Could I but

have such an assistant as you the burden would sit much lighter upon me. Our Archbishop, whom I waited upon two days ago, and who received me in the most gracious manner, would have willingly performed the consecration; but as the Nuncio offered me his ministry, his grace advised me to take him, observing that I might hereafter want him at Rome. I believe the 28th instant is fixed for that purpose. This is hasty I imagine; but his Excellency has a journey to make, I believe with Count Onesti, from which he will not perhaps return, and I could obtain no longer delay. I beg you will write to me immediately, and give me every kind of intelligence in your power relative to myself and to the diocese. Embrace all friends in my name, particularly Messrs. Austin and Mulcail. Adieu, dear friend.

“ Ever yours,
“ P. J. PLUNKET.

“ Paris, 11th February, 1779.

“ To Mr. Thomas Adrien,

“ At Mr. William Adrien’s,

“ Thomas-street, Dublin, Ireland.”

“ DEAR FRIEND,

“ I received your favour of the 15th of last month, in which you give me early notice of the anonymous letter sent to the Portreeve of Trim, and by him to Mr. Rowley. This charitable invention made just as little impression upon me as you would wish. Such machinations might do mischief, and therefore alarm, in the last century, or in the beginning of the present one; now, I believe, the absurdity of them is too palpable to gain credit. The dangers, indeed, and difficulties of my new station I see strongly enough to be terrified by them; but they are not the dangers that may be, and sometimes are threatened by men, that make me apprehensive: I think I dread only those of a higher order; such as I would expose myself to, by rushing unprepared into the exercise of functions tremendous and awful in every sense. The strange attempt made to deter me from accepting the episcopal dignity is so silly and so wicked, that I can scarce be induced to believe it was framed by men of a character any way sacred. Whoever the authors of it be, I forgive them from my heart. I have no sort

of prejudice against any persons of any denomination whose conduct is regulated by the dictates of reason and religion; such men, on the contrary, I honour and revere, and ever will honour and revere, wherever, under whatever name or title, I may meet them. As it happens, the scheme comes too late to answer the intended purpose. I was consecrated B——p of Meath, yesterday, in a chapel belonging to the Seminary of St. Sulpitius, at their country-house, at Issy, near Paris, by the Nuncio, assisted by the Bishops of Soissons and Clermont. I afterwards had the honour of dining with his Excellency and the above-mentioned prelates, and Count Onesti, the P-pe's nephew, who is now here. The N-n—o added, if possible, to my new dignity, by his politeness, attention, and gracious behaviour on this occasion. I told him the contents of your last letter, which occasioned marks of indignation. The ceremony, including clothes, dress, and everything, will be expensive. This determines me to accept your truly friendly offer of a loan of fifty pounds. I believe the most advantageous way of sending it would be to send me a London bill on Paris; Mr. Field, to whom I beg my compliments, could give proper advice in this particular. Of this money I will bring back to Ireland as much as I can. I can scarce be ready to quit Paris before the end of May; this I do not mention to others. I am told I must write a pastoral letter; give me some instructions relative to it; instruct me also, for God's sake, in everything else you may think useful and necessary. Mr. Nowlan desires I will name his coadjutor at Drogheda, a Mr. Commons, deservitor in perpetuum of said parish. In case of a vacancy, I had myself thoughts of being there; I would want but the English language for familiar instructions, and would be nearer Dublin, that is, nearer to you and other friends, on whose assistance I greatly rely. But I can do nothing until I am at home; although I wish for as much intelligence as possible before hand. Embrace for me our common friends. Adieu.

“Yours unalterably,

“P. J. PLUNKETT.

“Paris, the 1st March, 1779.

“P.S.—Write as often as you conveniently can; address to me, au Seminaire des Clers Irlandois Rue du Cheval vert près L'estrapade, where I now reside among my old companions,

and experience every kind of cordiality. Some from Meath had the indiscretion of addressing me under the title of my new station.

“To Mr. Thomas Adrien,
 “At Mr. William Adrien’s,
 “Thomas-street, Dublin,
 “Ireland.”

Dr. Plunket, after making all necessary preparations, left Paris for Ireland, about the end of May, 1779, and, on his way home was robbed of his books and episcopal outfit, by no less a personage than Paul Jones, the celebrated American privateer. On his arrival in the diocese of Meath he was welcomed by all classes, clergy and laity, and was presented with a gold cross, which his predecessor, Dr. Chevers, wished to hand down to his successors, as a diocesan heirloom. Amongst the papers of Dr. Plunket, there is an old leaf which contains the following attestation:—

“Received from the Most Rev. Dr. Chevers, Bishop of Meath, a valuable pectoral, for my use at present, which I am to return whenever called for, and which he intends, and by these presents leaves to his successors, in the diocese of Meath, for ever, under the condition of discharging, or ordering to be discharged, three masses yearly, whilst the aforesaid pectoral last, in which he charges their respective consciences. Given under my hand, this 6th day of August, 1774.

“OWEN GEOGHEGAN.”

“I received the above-mentioned gold cross, and leave it on the same condition to my successor, in the See of Meath. Given under my hand the 15th of July, 1779.

“PATRICK JOSEPH PLUNKET, Bishop of Meath.”

The following letters, from brother-professors and fellow-labourers, to whom Dr. Plunket had endeared himself by many ties, during his collegiate life, will be read now with interest, and will illustrate how deeply his loss was felt amongst those who were best acquainted with his noble

qualities. The first is from a distinguished priest, the Rev. Dr. M. Cahill,* who had been for some time in declining health, and whose death we shall see described in the letter which shall close this chapter:—

“Ivry, August 7th, 1779.

“EVER DEAR AND WORTHY FRIEND,

“I received your letter, written the eve of your departure from London. I was sorry you took the trouble of writing to me in the great hurry in which you must have been in. It would have sufficed to have written to me after your arrival in Ireland. Indeed I desire very much to hear from you now, and to know the reception you met with, as well in the metropolis as at home. This I am impatient to be informed of, and as amply as possible. Marky’s long letter, by the bearer, will render this superfluous as to news, for he will omit nothing. All that I shall say is only that I profited much by the waters of Passy. I believe I must go there again, for his lordship of Derry (who takes my recovery much to heart) says I must go there again. He spends some time there himself, and has an apartment ready for me. He called here the other day to tell me so. He and Sir Patrick Bellew are much pleased with our establishment. I have been much concerned at the accident your trunks have met with. I was twice with Doctor Franklin about them; he promised me he would do all in his power to recover them for you. I fear the contents of them are spoiled by the sinking of the vessel—this accident Marky gives you in detail. . . . You will be pleased to remember me most cordially to Mr. Reilly and your brother. I shall conclude here, having nothing more to say, except that I am, and ever shall be,

“My dear and worthy friend,

“Your ever affectionate and most humble servant,

“M. CAHILL.”

* He was one of the Superiors of the college.

*Letter of Rev. J. Marky.**

“Ivry, August 9th, 1779.

“MY LORD, MY DEAREST FRIEND, MY MOST RESPECTABLE MASTER AND SUPERIOUR, MY BENEFactor, MY DIRECTOR, MY GUIDE, MY COMFORTER IN DISTRESS AND PAIN, AND, BY CONDESCENSION, MY COMPANION AND FELLOW-LABOURER,

“No doubt you will find this way of commencing a letter very uncommon, and very different from the accustomed epistolary forms ; but you will be soon reconciled to it if you attend to the manifold respects under which I am obliged to consider you, and which it was impossible for me to crowd all into half-a-line, or into one or two lines. You certainly are the first I ever accosted in a letter with such a multiplicity of qualifications, having never yet taken up even one line for that purpose, in regard of anyone whatsoever.; but this can appear strange to no one except such as are strangers to the relation in which I stood with Mr. Plunket first, and then with the Bishop of Meath. When I view you in either of these qualities, and reflect on the numberless happy scenes we have run through, I must confess I am apt to judge the above catalogue rather short and defective, than long or overcharged. But there is no use in recalling the remembrance of those past happy times, as it can only occasion sorrow and regret for their being all over, without any hopes of their return. Past pain is remembered with pleasure, but past pleasure is remembered with pain. All I shall say is, that, in all appearance, I never shall see, during the rest of my life, such happy days as those I spent in your company. . . . As to the late accident that has happened to your books, pontificals, &c., I am satisfied that Providence will interpose in your behalf, and turn this event into a proof of the paternal care with which it favours those who spare nothing to take good care of others. Nowlan was the first that sent this dismal piece of news. On receipt of his letter, Mr. Aherne, who chanced to dine with me that day, and myself put our heads together, and penned a letter for the Archbishop of Paris, as Nowlan directed, praying him to lend his mediation with Monsieur de Sartine, for the recovery

* Dr. Marky was another Superior and Fellow-Professor in college.

of your five trunks; representing to him at the same time, that the contents of them could be of no consequence or value to Captain Jones, whereas the loss would be irreparable to you. His Grace wrote off straight to Sartine, but the fate of the vessel being yet undecided has received no answer. I wrote likewise to Mr. Cahill, then at Passy, where he had an occasion of seeing Dr. Franklin, and of setting him in motion for the same purpose. He assured Mr. Cahill he would do all he could to have your affairs released, and that he would let him know more about the matter, as soon as the debate, raised about the legality of the capture would be settled. No news from him since, because the affair is still in agitation, but we are in daily expectation of seeing it terminated. I wrote likewise to Mr. Moylan, at L'Orient, whither Captain Jones led his prize. I fancied his concurrence might be of the highest moment, as he is Commissioner of Marine for the Americans in that port; and to make sure of my point, I requested that, in case the ships were condemned as a legal prize, he would secure the five trunks addressed to you, promising, in your name, to indemnify the captain of the privateer at any reasonable terms he would propose. This very moment I receive a letter from Mr. Moylan, giving me the following account:—‘Whatever the fate of the vessel may be, you may assure Dr. Plunket that his books and vestments will be held at his disposal; but I am sorry to inform you that this vessel, from some unknown accident, got sunk a few days ago in this harbour, with the entire of her cargo on board. We have got her up again, and I have got the trunks in a safe place, and their contents (which were all much wet) drying. I am particularly concerned for this accident on account of Dr. Plunket. Captain Jones* would have as much pleasure in restoring Dr. Plunket’s goods (because he is acquainted with his merit and good character) as he who has the pleasure of being personally known to him, and who is with respect, dear Sir, &c.’ So far Mr. Moylan. You see Providence has not quite abandoned you. I’ll thank Moylan and Captain Jones in your name and my own, and pray the former to transmit the trunks by some safe occasion to Mr. Guernon at Bordeaux. This is a

* It would appear that Dr. Plunket’s trunks were sent by a different vessel from that on which he sailed himself.

good lesson to him never to hazard out any ships without a pass from the Americans, as well as from the French and English. Had the three friends been furnished with one from Franklin, your trunks and the whole cargo would have arrived safe and sound in Dublin. All that can be expected now, in regard of your effects, is to have them forwarded to you, such as they are, that is, I fear, much damaged by the water. But it is better to have them even so, than let them go to Boston, where the sight of them might, perhaps, make you pass for a conjuror. How does the air of County Meath agree with your Lordship? Only one "accessit," got by Wilde, in Latin and amplification, is the whole of our fortune, this year, in the university. I fear the distribution of the college, which is to be this evening, will not prove much more advantageous. Can you believe that Mr. Cahill is incomparably better than when you left us? The Passy waters have operated most successfully. The swelling is quite removed from his head, hands, and, in general, from the upper parts of his body; and is very considerably abated in his legs. He eats with appetite, sleeps very tolerably, is much more active and vigorous, rides and walks pretty stoutly, and has got a clearer and more healthy colour. God grant him, and us all, a continuance of this mending state. If he can hold out this autumn, and the following winter, I make no doubt but the next season will complete his cure. Flood is in a fair way to finish himself, and so intent is he upon it, that he rather chooses to stay vegetating and poring over his books in Paris, than spend the vacation with us at Ivry, where he might certainly read as much as any reasonable pounder would desire; but there is no such thing as reasoning with one that is predetermined to listen to no reason. Stafford is far from being well. His case is by so much the more dangerous inasmuch as he is insensible to his own danger. Sourness,* crossness, and peevishness are growing apace on him, and 'tis my opinion they will grow at last to such a pitch as to render him absolutely intolerable and inaccessible. . . . Our garden has done its duty this year extremely well. We have a vast plenty of fruit. The melons have succeeded very tolerably, although I have not as yet tasted any so delicious as the little round one we eat last year in Paris. I wish it were

* The writer is joking about a collegiate friend, who was dear to both.

in my power to convey one to the diocese of Meath. If so, your Lordship's table would be graced with the largest and most mellow of this year's growth. I beg pardon, my Lord, for such a rhapsody. Be pleased to present my sincerest wishes to your brother and family ; to P. Reilly, Smith, &c., &c.

“ From ever yours,

“ J. MARKY.”

Letter from the Rev. Dr. Flood.

“ MY LORD AND DEAREST FRIEND,

“ I now sit down to begin a correspondence, which, though most pleasing to me, cannot but be somewhat painful. It must frequently recall to my mind the absence of the best of friends. Shall this our intercourse be of short, shall it be of a long duration? I must leave to Providence to determine——though were I to form a wish but this for another time. Gratitude would require that this letter, which is the first I have the honour to address to your Lordship, should be a letter of thanks, an acknowledgment of the many and numberless favours I have received at your hands, during the course of a long and painful career. This would be a task far surpassing my poor abilities, I feel, but you know I am most unhappy in the expression. I hope then your Lordship will take the intention for the deed. Permit me only to add that it shall not be in the power of time to make me forget that to you, next to God, I am indebted for every spiritual and temporal advantage I am thought to be possessed of ; that I shall evermore retain the deepest and most grateful sense of your uncommon and unmerited attention.

“ I beg you may consider these few lines not as a letter, but rather an apology for one. I can't speak to you at present of many things about which I would willingly consult you—you may easily guess why. Mr. Marky, who stands by, tells me that he sends you all public and private news—four long pages, close writing, *sans verbiage*. He has given you all information relative to your books. The archbishop, on application made to him by the provisors, expressed the greatest concern at the accident they have met with, and assured us that, on receipt of Mr. Marky's letter, he had written, in the most pressing terms,

to M. de Sartine, to have them restored. I think you should write to him and thank him. Abbè Wright is busy in selling off all. You may expect to see him about the middle of next October. I am sure one of his first visits will be to you. Monsignor Asseline's most respectful compliments wait on you. I cannot but recommend to you the bearer, Garrett Reilly; he is an humble, docile, pious, and zealous ecclesiastic. Mr. Teeling, his companion, has studied well since your departure. Abbè says that the current report at Rome makes the President, Bishop of Down and Connor—*cela demande* confirmation. How have you been received by the brethren, at your arrival? I am sure Sweetman came to meet you. How are Mr. O'Reilly and my namesake of Kells. Remember me most affectionately to both. Expect another letter from me soon, and believe me to be, with unalterable affection, my Lord,

"Your Lordship's most humble and most obedient servant,

"P. FLOOD."

Letter from Rev. J. Markey.

"MY LORD,

"You will be much more afflicted than surprised at the sad piece of news this letter conveys to you. Our dearest friend, Mr. Cahill, is no more. We were a long time prepared for this dismal event; we saw him dying away before our eyes, and every day advancing him towards his end. Yet, notwithstanding this gradual approach of dissolution, his death has plunged us all into the deepest desolation. I am satisfied, my Lord, that you likewise, in regard of whom the edge of this misfortune has been very much blunted, by the daily apprehension you have been in for a good while past, will, nevertheless, want to arm yourself with all the strength of mind your faith and religion can inspire, in order to withstand the shock. He expired on Friday last, the 10th of this month, after having been administered, first the 20th of last month, and again on the eve of his decease, in such a manner as to give us the strongest hopes that he has died the death of the just. You are one of the first persons he charged me to present his last adieus to. I

request, my Lord, you will let us soon hear from you. It will be a consolation to us in our present distress and affliction. I am, my Lord, with the sentiments you know me to be possessed of in regard of you,

“Your ever affectionate friend, and most humble servant,

“J. MARKY.”

“Paris, October 13th, 1779.”

CHAPTER III.

APPOINTMENT OF A PARISH PRIEST.—LETTER FROM DR. JAMES BUTLER, ARCHBISHOP OF CASHEL.—LETTER FROM DR. MAC KIERNAN, PRESIDENT OF DOWAY COLLEGE.—LETTER FROM DR. BUTLER, ON THE ORDER OF VISITATION.

DURING the interval that elapsed between the election of Dr. Plunket and his arrival in Meath, the administration of the diocese was entrusted to the Rev. Christopher Chevers, P.P. and V.G., Kilbeg. The record of this appointment is embodied in the following attestation:—

“Cum Illustrissimus et Reverendissimus D.D. Patricius Josephus Plunket, Episcopus Midensis, de facto fecerit, constituerit et ordinaverit Reverendum Dominum Christopherum Chevers, præfatæ Dioceseos Vicarium Capitularem, generalem, et specialem, suum Procuratorem, eidemque mandatum speciale dederit ejusdem dioceseos possessionem sumendi et capiendi, prout nobis, ex predicto mandato viso constat, vigore Bullarum a Sanctitate sua, Pio Sexto, Summo Pontifice, eidem Reverendissimo Antistiti ad hoc concessarum; nos infrascripti, in predicta Diecesi, Archidiaconus et Pastores, fidem facimus, et declaramus, nos, eodem temporis momento, adfuisse, in sacello parochiali de Kells, quando præfatus Dominus Chevers, præ-

dictæ Dieceseos possessionem sumendo et capiendo, præfatum mandatum executioni mandavit.

“Sic testamur hac octava die Maii, 1779.

“Frater Michael Tipper, Parochus de Moimet,

“Patricius Smyth, Parochus de Ardbraccan,

“Thomas Flood, Archidiaconus Midensis,

“Johannes Martin, Vicarius Foraneus,

“Patricius Moore.”

Amongst the earliest appointments which Dr. Plunket made to vacant parishes, was that of Rev. Mr. Balfe to the parish of Johnstown, near Navan. It was Dr. Plunket's wish to appoint Rev. Mr. Commons, curate of St. Mary's, Drogheda, to that vacancy, but as he preferred the parish of Castletown-Geoghegan, in Westmeath, the bishop gratified his wish, and then wrote as follows to Robert Taaffe, Esq., who had been importuning to have Rev. Mr. Balfe, parish priest of Johnstown:—

“DEAR SIR,

“Yesterday's post brought me the inclosed letter from Rev. Mr. Commons, which I send for your perusal. It leaves me free to dispose of the parish of Johnstown as I think proper. I am happy to have it in my power to make such an use of my liberty as must be pleasing to you. By nominating Rev. Mr. Balfe *now* to the living of Johnstown, I at once enjoy the satisfaction of acting with impartial justice, and that of gratifying a friend. My letter to him, on this occasion, must be the more agreeable, when handed by a gentleman who so warmly interested himself for him. I inclose it here the more willingly, as I am persuaded you will feel no small pleasure in delivering it to an ecclesiastic for whom you profess so great an esteem. I am, with very cordial wishes to your good family, dear Sir, your most humble and obedient servant,

“P. J. PLUNKET.

“Kells, 9th of October, 1779.”

“To Rev. Mr. Joseph Balfe.

“REV. DEAR SIR,

“In nominating, without human respect, to the vacant

parishes of Meath, I was obliged to offer the one you serve to a gentleman whose services are more ancient than yours. His option, luckily for you, has fallen on another district. The good reputation you enjoy among those whom you govern, and the esteem in which you are held by them, entitle you to any favour I can, consistently with duty, bestow. Wherefore I most willingly embrace the occasion of confirming you in your present station, and of giving to the Catholics of Johnstown a pastor according to their own hearts. May you live long to instruct them, by word and example! This is the sincere wish of, Rev. dear Sir, your very humble and obedient servant,

“ P. J. PLUNKET.”

Of all the Irish prelates there was none with whom Dr. Plunket, during his early episcopal days, seems to have been on such close terms of intimacy, or with whom he carried on so regular and uninterrupted a correspondence,* as Dr. James Butler, Archbishop of Cashel. On the 5th of December, 1779, his Grace writes from Thurles:—

“ MY VERY DEAR LORD,

“ I was too happy in the pleasure of your conversation in Dublin, and felt too much grief in being deprived of it by my departure from thence, not to be impatient to profit of the sole resource left to absent friends, which is pen and paper, to continue the intimate acquaintance I have so happily begun with you. Another motive calls upon me, which is to enquire about that teasing cold, I, as you say, brought upon you. Sure you were not imprudent enough to carry it with you to Navan. And yet you made so much of it, when you got it, in the capital, that I should not be surprised if you carried it home with you. I arrived home, last Friday; I stayed two days in Garrisker, where they long vastly to enjoy your society. By dint of riding I escaped two dreadful showers of rain, having got to

* The compiler of this volume has in his possession a large pile of letters, written by Dr. Butler, between 1779 and 1791, treating of all ecclesiastical subjects which then occupied public attention; and as Dr. Plunket replied to each letter, punctually, it is to be hoped that the productions of his graceful pen have not been lost.

the end of each day's journey, and under shelter, before three and-a-half in the evening; which was the hour the weather changed, both on Thursday and Friday. I found all well—no change or alteration during my absence that could alarm me. I long now to hear from your Lordship the particulars of your stay in Dublin after me, your journey, your arrival at Navan, the settlement of your affairs with Mr. Pratt, your recovery, in fine, everything that regards you—as all will be most interesting to, my ever dear Lord,

“Your sincerely devoted and affectionate friend,

“JAMES BUTLER.”

We have seen that free places were established, in the the College of Doway, for the diocese of Meath. On the 24th of April, 1780, the Rev. Luke MacKiernan, then President of the Irish College at Doway, writes to Dr. Plunket :—

“MY LORD,

“I was honoured, in due time, with your Lordship's most obliging favour from Mullingar, and I have ever since deferred writing to you, in expectation of another letter, containing the nomination to the two vacancies for the diocese. I beg, my Lord, you will send them without delay, for, I cannot balance my accounts without them, and, as they are to be audited by the provisors, in the beginning of June next, it will be indispensably necessary to have the nominations. There is no single circumstance so disagreeable, in my station, as the extreme difficulty of keeping up this poor establishment with any tolerable decency, arising from the outstanding debts, contracted by the students, whose frequent and multiplied insolvencies have weighed, and do continue to weigh, heavy upon me. . . . The very short stay you made here, and the tumultuary emotions of joy and satisfaction your presence raised in my mind, did not allow me the composure and recollection of speaking to you on these matters. . . . After trespassing so long on your patience by my own affairs, it is high time to testify my entire satisfaction at the reception you so deservedly received from the very respectable and reverend clergy of your diocese. I make no doubt that the more they know you the

more vigorous and ardent will the sentiments be which your reputation and merit raised in them, before a personal acquaintance inspired them. May you, my Lord, be as happy in them as they must be in you ; and may the liberality of your sentiments, and the many other eminent qualities which the Giver of all good gifts has so bountifully bestowed upon you, render you as respectable as you deserve, in the judgment of those of a different communion, and remove the prejudices that have so long prevailed against our holy religion. When you see his Grace of Cashel, I beg my kindest respects to him. He owes me a letter these sixteen months, and his portrait. When you can spare three or four guineas to get yours drawn, I beg you will send me it.

“ I am, with the utmost veneration,

And most sincere and warm attachment,

“ Your most humble and most devoted servant,

“ LUKE MAC KIERNAN.”

Dr. Plunket was now preparing for his first general visitation of the diocese of Meath, and, hence, solicited from Dr. Butler a programme for his instruction and guidance. On the 18th of June, 1780, the Archbishop of Cashel thus writes to his friend, from Thurles :—

“ MY EVER DEAR AND MOST HONOURED LORD,

“ No less desirous of seeing you than you could be of seeing me, I would certainly have written to your Lordship and proposed an interview, but the time of my stay at Garrisker was so uncertain, being obliged to go about business to Dublin, and on my return from thence to set out for Thurles, that I was loth to invite you, when I was so uncertain of the time we could enjoy ourselves together. But how came your Lordship not to answer the letter I wrote to you before Lent, from Cahir ? You caused a great breach in our correspondence by your silence. I hope you shall be more conversable for the future ; this is complaint for complaint.

“ In answer to your enquiries about the order I follow in my visitation, which by-the-bye do me too much honour, I shall tell you, in short, my practice, not that I consider it a model for you to imitate, but to shew my readiness to oblige you.

“ I, first and foremost, on my coming to the diocese, sent a

pastoral letter to all my parish priests, informing them of my intention to visit the diocese, and of the enquiries I'd make, and that I'd give every one at least a week's notice beforehand of the day of my coming to his parish. I ordered them also to have a list of all scandalous sinners, such as drunkards, swearers, &c. ; and of all who had not fulfilled their Easter duty ; and of all parents who neglected the instruction of their children, &c.

“I announced to them that I'd confirm no children under seven, and none past seven who were not well instructed on the principal mysteries, the commandments, the seven sacraments, particularly confirmation and the dispositions for a good confession, and who did not know the Acts of Contrition, Faith, Hope, and Charity. I opened my visitation by the prayers mentioned in the Pontifical ; was received at the door of each chapel by the pastor, with the cross in his hand, which I kissed, and the aspersory, with holy water ; then the Benedictus was either say'd or sung, as in the Pontifical, with the prayers. After being in rochett and camaille, the mitre on my head, I explained to the people the nature of my visitation, the graces and blessings it would impart to such as were prepared for it, and to dispose them for that purpose I exhorted them to profit of the presence of their Divine Saviour on the altar, during the time of the Mass, which was to be celebrated by their pastor, to beg of Him to touch their hearts, to make them see their past ingratitude, and excite in them an ardent desire of profiting of this our visit. I then repeated aloud the Acts of Contrition, Faith, Hope, and Charity, and took occasion of unfolding to the people the nature of them, the obligation of frequently saying them, the indulgence granted to those who devoutly recited them, &c. After the communion of the priest, before the Gospel of St. John, I gave the episcopal benediction. Mass over, I invited them all to join with me in praying for the dead, as prescribed in the Pontifical. This done, I sent out the children, and ordered the clergy to examine them, whilst I made enquiries of the parish priest about the state of the parish. The subject of my discourse to the people, after inveighing against the different abuses that I heard prevailed amongst them, was on the dispositions requisite for a good confession, the outlines of which I took from my catechism ; this finished, I gave Benediction of the Blessed Sacrament, which gave me an opportunity of speaking on the Real Presence ; and I found it very neces-

sary to do so, as Protestants often mix with our people in the chapel. This done, I dismissed the grown-up people, recommending to them peace and obedience, and soliciting their prayers. I next called in the children, whom I examined myself, and gave confirmation to such as I found duly prepared, and who had been, of course, at confession. After a short discourse, both before and after that ceremony, I dismissed them, and then enquired about the ornaments, vestments, &c., of the chapel; heard such cases as could not be spoken of in public; interrogated if the midwives were instructed how to give baptism in case of necessity. I always caution the people not to be in a hurry to bury their dead, and against closing the mouths and nostrils of the dying, as soon as *they seem* to expire. Complaints against priests I generally receive in private. I sometimes visit but one station, sometimes both. This is merely a rough sketch of my order of visitation, written in a hurry, with a bad pen. Let me know your thoughts on it. I shall be most happy to see you in Thurles, but let me know sometime beforehand, in order that I may not be absent. I have a thousand things more to say, but time and paper allow me only to add the assurance of my being for ever,

“My most dear and honoured Lord,

“Your ever affectionate,

“JAMES BUTLER.

“N.B.—I set out to continue my visitation to-morrow.”

CHAPTER IV.

1. VISITATION REMARKS.—2. KILSKYRE.—3. OLDCASTLE.—
4. KILLIAGH.—5. CASTLEPOLLARD.—6. MAYNE.—7. FORE.
- 8. CASTLETOWN-DELVIN.—9. KILLALLON.—10. ATH-
- BOY.—11. TURIN.—12. MULTIFERNAN.—13. DYSART.—
14. CHURCHTOWN.—15. TUBBER.—16. KILBRIDE AND
- HORSELEAP.

WHEN Dr. Plunket commenced his first general visitation, the chapels were, almost without exception, wretched

miserable, mud-wall, thatched hovels, unfit to shelter the beasts of the field. There was a wily policy in preventing the Catholics from erecting decent places of worship, and that was no other than to make their religion appear contemptible; to impress on the Irish that they were a low, wretched, condemned people; and thus, by the striking contrast of wealth, architectural superiority, and worldly grandeur, to allure them over to the Established Church. However, a great change was about to take place—the tide of Ireland's happiness, so long ebbing, was about to return. Bunker's Hill, Saratoga, Stony Point, Trenton, and, finally, Yorktown, where Irish blood mingled in torrents with the Republicans of America, awoke England from her trance of fancied security, and taught our haughty taskmasters that there were limits to forbearance. The great American revolution was rolling over that vast continent, sounding the death-knell of ascendancy and tyranny; giving hope to oppressed nationalities, and making our oppressors tremble lest captive Israel, so long held in chains, would rise in their might, and follow the example of their American brethren. England's difficulty was always Ireland's opportunity; and hence, petitions for justice or mercy, derided in the days of prosperity, have been always attended to when the fate of the Empire was in peril. So has it been for the last 700 years, and, unless Ireland be wise and determined, so shall it be (can we say it?) for 700 more. It was at this momentous crisis Providence sent Dr. Plunket to our diocese; and, as he was a man of great learning, of matured virtue, of untiring energy, and of unbounded zeal, he went forth, like an apostle, now that the deluge had subsided, to gather again the scattered stones of the sanctuary, and to lay, deep in our midst, the foundations of the faith. We have found, amongst his papers, some records of his first general visitation of the diocese, written with his own pen, which, as they illustrate the backward state of religion and his own zealous efforts to rebuild, after the long night of persecution, the spiritual and material temples of God, we here subjoin:—

1. *Kilkskeer.—June 29th, 1780.*

1. The altar-step, and the place about the altar, by no means clean or orderly. The crucifix too bad. A cruet or small phial for the wine absolutely wanting. The chapel not closed, and therefore exposed to dirt and profanation. A clerk absolutely necessary to keep up some little decency in the house of God.

2. One of the chalices not to be used until the screw be mended; the chalice should at same time be cleaned, being at present black.

3. A register of births, marriages, and deaths wanting, and to be made out immediately. A missal wanting.

4. The children in general ignorant of the essential parts of the Christian doctrine, and not understanding what they say. Although many old enough, yet none prepared for the sacrament of confirmation; this omission makes a bad impression. The pastor should for some time before the visitation, by frequent instructions, dispose for that sacrament as many as possible of the children above seven years of age. Catechism necessary to be taught every Sunday and holiday, and to be explained in a familiar way, and therefore strictly ordered.

5. Ordered, in the strictest manner, that on every Sunday of the year, and on the principal festivals, the gospel or epistle of the day be read and expounded to the faithful, or some familiar exhortation be addressed to them. This capital branch of pastoral duty must ever be considered as indispensable; nothing else can conciliate the respect, the submission, and love of the flock, which are always forfeited by the silence of the pastor.

6. The pastor must be sure that the midwives know how to administer *validly* the sacrament of baptism.

The bishop will call for these remarks at his next visitation, and shall examine how far they shall be complied with. He therefore requires the pastor to transcribe them without delay, and send him the original by the earliest opportunity. None found fit for confirmation.

P. J. PLUNKET.

2. *Oldcastle.—Visitation remarks, 2nd July, 1780.*

Only two confirmed.

1. The children not sufficiently instructed in the catechism; only one of those examined knew it tolerably. It is absolutely

necessary to teach the elements of our holy religion every Sunday and holiday, either before Mass or after, at regular determined hours. Ordered in consequence.

2. The parish pixis to have this inscription: *Parochiæ de Oldcastle dedit D.D. Joan Farely, Doctor Sorbonicus*, and the letters "H. B." to be effaced or altered so as to cause no confusion hereafter.

3. Ordered, conformably to the injunction of the Council of Trent, that the pastor, or the person who holds his place, do on every Sunday and principal feast read the gospel or epistle, and expound either in a familiar instructive way, or address an exhortation to the people. This capital part of pastoral duty must ever be considered as indispensable. A register of births, marriages, and deaths, to be made out immediately.

4. The young people, and even those more advanced, talk irreverently in the chapel, and seem unaccustomed to instructions on the respect due to holy places. No mulct money to be received on any account.

5. It was not edifying to see so very few prepared for the sacrament of confirmation. It appeared strange that no person of so numerous a congregation presented himself for communion on so solemn an occasion, if the plenary indulgence annexed to St. Peter's day and its octave had been published, and the faithful excited to profit of it.

The bishop requires that these remarks be transcribed without delay, and the original given him as soon as possible. They are to be the subject of his inquiries next year.

P. J. PLUNKET.

Oldcastle, continued.—Visitation remarks, July 2nd, 1780.

1. Neither order nor decency about the altar. The altar-step too low. The priest cannot properly convey his words when he stands almost on a level with the people. It is a shame there should be but one set of altar-linen and one rusty suit of vestments in a considerable parish. A black pewter chalice, greatly impaired, is absolutely unfit for the celebration of the divine mysteries, and must be dishonourable to a respectable congregation.

2. The principal Roman Catholics of Oldcastle are most earnestly requested to form themselves into a committee, and

agree upon a contribution proportionable to the repairs of their chapel and to the respective abilities of the parishioners. The b——p hopes no private consideration or view will obstruct that unanimity which is necessary to render the place of divine worship decent. The altar is at present too low; there should be an ascent of two or three steps. The window behind the altar is improper; [two side ones would answer better. The people come too near the altar during mass. That most sacred part of the house of God suggests a more respectful distance; a rail on this account is necessary. Holy water stones at each door inside are wanting.

P. J. PLUNKET.

3. *Killiagh.—Visitation remarks, 6th of July, 1780.*

1. The chapel tolerably well, except the altar-step, which wants reparation, and the floor, which might easily be made smoother and more even by the removal of some pointed stones, and by the levelling of some parts of the ground. Some panes of glass appeared broken.

2. On the parish chalice, immediately before the present inscription, the following words to be inscribed:—*Parochiæ de Killiagh dedit D.D. Joan Farely, Doctor Sorbonicus.* The same words to be inscribed on the parish pixis. In general, it is to be wished that Rev. Mr. Bartholomew O'Reilly mark down in writing, in some book that is to come into the hands of his successor, the particular vestments, books, or other articles he intends to give to the parish.

3. The purificatories neither large enough, nor clean enough, nor properly folded. The two sides should be turned in so as to meet in the middle, and, thus doubled, to be folded up together lengthwise. The pixis should be wrapped up immediately in a small corporal or purificatory, that should be always very clean. A wooden desk wanting to raise the missal on the altar. The crucifix on the altar not the best in the world.

4. In the chapel of Kilbride two windows wanting on the sides, and a larger one on the gable-end. The effect of this change would be, not only more light, but also less moisture and damp withinside. The picture of Christ crucified would look better over the altar than at the side.

5. A more numerous congregation on the day of the visita-

tion would have edified. It would also have been edifying to see some communicants on that day, as it was the last of an octave that had a plenary indulgence annexed to it.

6. Those that were confirmed answered very well, when examined on the Christian doctrine, and gave most particular satisfaction by proving the zeal of their pastor. Many others answered well also ; it was a pity they had not been at confession either that morning or the day before ; hence they could not be confirmed. The very few that did not answer well would have answered better had they not been half frightened out of their wits by the formidable sound of Father Bartle's thundering voice.

7. The bishop was happy to find that there was no scandal, no rebellion against the laws of the Church to be inveighed against by him, no rioters, no drunkards to be glanced at.

The bishop requests the pastor will transcribe the above remarks, and send him back the original by the first opportunity. Eleven confirmed.

P. J. PLUNKET.

4. *Castlepollard.—Visitation remarks, 9th of July, 1780,*

None confirmed, because none were prepared.

1. A committee to be formed of some of the principal inhabitants to represent the parish, to determine the contribution of each house towards the repairs and further embellishment of the chapel, and to collect said contribution. It would be a pity that a place of divine worship so susceptible of improvement were not improved in a manner worthy of so respectable a congregation.

2. The chalices to have inscribed upon them the name of the parish and of the benefactor, if known. The same to be said of the pixis belonging to the parish ; and in general a register should be kept of every article that is the property of the parish.

3. Half-a-dozen purificatories and as many corporals are not too great a number for the united parishes. The pixis always to be wrapped up in a clean purificatory or small corporal.

4. The children in general did not know the catechism well ; they seemed not to understand what they were saying. The schoolmasters in general, even when assiduous, have not the

method of making the elements of our holy religion plain and easy ; the pastor must finish what they begin ; his own regular attendance every Sunday and holiday at stated hours is the only thing that can give consequence to the duty of instructing children, command their respect and attention, and excite their emulation. Gentleness and mildness are preferable to harshness. Instruction should, if possible, be rendered agreeable by soothing and winning language. I never would, when instructing children in the Christian doctrine, make use of a rod or stick ; the indolent and lazy I would deliver up into lay hands. The ministers of the God of peace are allowed no other arms than those of advice, remonstrance, and persuasion. If by these arts we cannot prevail, no imputation lies at our door ; we have done our duty. St. Francis of Sales preferred one dove to an hundred serpents.

5. The Council of Trent orders that every pastor of souls address an instruction to his flock every Sunday and principal festival of the year. The gospel and epistle of the day, and the particular abuses of the parish, will always furnish abundant matter of familiar exhortation. Were I to say but three words, I would turn about to the people, every Sunday and holiday, and would say these three words.

6. It is desirable that on Sundays and holidays some pious exercise, such as the singing of hymns, be introduced and assisted at by the pastor or his curate.

P. J. PLUNKET.

5. *Mayne.*—*Visitation remarks, Tuesday, 10th July, 1780.*

Nine confirmed.

1. The altar-linen of the parish wants to be renewed. One side of one of the chasubles torn and absolutely unfit for use ; it is the black side. One of the altar-stones unfit for use. The missals old, and want many of the new saints. A desk, to raise the book on the altar, requisite. Half-a-dozen purifications and almost as many corporals are not too many for two stations. One of the chasubles very dirty ; it must appear indecent at the altar. Two pewter chalices impaired and black with dirt ; not honourable to any congregation ; absolutely unfit for use, and therefore to be suppressed as soon as possible. Holy water stones to be fixed at the principal doors inside.

2. Many children ignorant of the Christian doctrine, and these sufficiently advanced in years to be instructed. Many children never have been at confession, although they have more than attained the age of discretion. The catechism to be taught *every Sunday and holiday by the pastor himself*. No other person can habitually supply his place ; no other person can give proper consequence to this part of pastoral instruction.

3. The Council of Trent commands that exhortations, or familiar instructions, be addressed to the people on every Sunday and principal feast of the year ; ordered in consequence. This duty must ever be considered as indispensable ; the faithful discharge of the duty is absolutely necessary to banish ignorance and superstition from among the people. The gospel or epistle of the day, or the abuses that prevail in the flock, will always furnish abundant matter of discourse to the pastor.

4. The Gospel of St. John not to be read after the administration of the sacrament of baptism, because it induces the uninstructed part of the flock to think improperly of the efficacy of the sacrament. Maledictions from the altar are too awful to be made use of, except upon most extraordinary occasions, when all the rigour of ecclesiastical authority is to be exerted by the bishop's direction.

5. The property of the pixis to be ascertained. If it belong to the parish, the name of the parish to be inscribed upon it without delay. And in general, the pastor should have a register of every article belonging to the parish. Rev. Mr. Fanning shewed me no register of births, deaths, or marriages ; this is indispensably requisite. The pixis always to be wrapped up in a clean little corporal or purificatory.

P. J. PLUNKET.

6. *Fore.—Visitation remarks, 16th July, 1780.*

Sixty-two confirmed.

1. The neighbourhood of the altar not entirely disengaged from lumber ; light wanting in that part of the chapel that fronts the altar. The other part under the gallery is too confined and narrow to be a place of interment : it would be meritorious for the family that turn it to that use to sacrifice private claims of no consequence to the wishes, health, and satisfaction of the public. The moisture about the altar should, if possible, be prevented.

2. The bishop was surprised to find *no vestments* in the chapel of Fore *that belonged to the parish*.

3. The chalice of Collinstown to have inscribed the name of the parish. Every article of any value *belonging* to either of the two stations to be registered in some book that may come into the hands of the present incumbent's successor. Half-a-dozen purificatories and as many corporals are little enough for two altars.

4. The missals want several new feasts ; these must be supplied, or at least one of the new missals, lately printed in Dublin, is to be purchased for the use of the parish. The parish pixis to have inscribed the name of the parish, and of the donor, if known. The boxes in which the vestments are kept require to be lined with paper. The pixis always to be kept wrapped up in a small corporal or purificatory.

5. The bishop was greatly edified at the number of children he found prepared for confirmation, by their knowledge of the catechism. Some of them, however, seemed to answer like parrots, and could not answer when questioned out of their ordinary course. It is of great consequence that they answer from knowledge and not from rote ; for which reason they should be cross-questioned, when they are taught the elements of our holy religion. Some of the children were not as silent, and recollected as they ought to be, during the ceremony. Some of the people did not scruple to speak loud in the chapel, and seemed strangers to the respect due to the place of divine worship.

6. The custom that prevails among the women of shouting and groaning at every word the priest says with emphasis ought to be removed ; devout silence and respectful attention would be more proper for preserving the impressions made by the word of God.

These remarks to be transcribed, and the copy returned as soon as possible.

P. J. PLUNKET.

7. The Gospel of St. John not to be read after the administration of the sacrament of baptism, because the ignorant are thereby induced to think that the sacrament is not efficacious without it.

P. J. P.

7. *Castletown-Delvin.—Visitation remarks, 18th July, 1780.*

Eighty-three confirmed.

1. The bishop was much edified at the number of young people who knew the essential parts of the Christian doctrine. He was not less so at the pains and zeal with which the pastor undertook to rebuild the chapel of Castletown-Delvin; and hopes that the like pains and zeal will, when circumstances permit, be extended to the chapel of Killuolagh.

2. A new missal is wanting, on account of the great number of new feasts not to be found in the old missals.

3. Burses for keeping the corporals requisite to complete the vestments. The portable vestment of Killuolagh stands in need of immediate reparation. New black side absolutely wanting.

4. Corporals and purificatories should ever be clean, whether they are used at the altar or serve to envelop the pixis.

5. It were to be wished that the pastor marked down in a book that would come into the hands of his successor every article belonging to the parish, and every article he himself intended to leave to it.

6. It appeared that the people were in general unacquainted with the respect due to the house of God; for they spoke and were otherwise very dissipated during Mass and the ceremony. No kind of noise or profane conversation should ever be connived at in the chapel.

7. The Council of Trent ordains that the people be instructed, every Sunday and principal festival day, in the great duties of religion. Were there leisure for no more than three words, these three words should be addressed to them; nothing else will totally banish ignorance and superstition.

8. No pecuniary mulcts to be imposed on any account, in order to prevent any imputation of avarice.

9. As the pastor himself is the only person that can efficaciously excite emulation among children, and engage them by his own presence to pay the proper attention to the catechism, it is of the greatest consequence that he perform the duty of catechizing regularly, at stated hours, every Sunday and holiday.

10. A crucifix wanting at the chapel of Killuolagh.

P. J. PLUNKET.

8. *Killallon.*—*Visitation remarks, 20th July, 1780.*

Eighteen confirmed.

1. The altar of the new chapel is absolutely too high, and should, if possible, be lowered, or the altar-step be raised somewhat higher. In its present situation, the functions performed thereat must appear awkward to the congregation.

2. One of the new missals, printed lately in Dublin, wanting, because a great many new feasts are not to be found in the old missals. Custom and conveniency suggest the necessity of raising the book by means of a desk, or otherwise.

3. The red vestment stands in need of reparation, especially in the forepart. That vestment or another has holes on the back, which are indecent and should be mended. A suit of vestments is not complete without a burse for the corporals. This part we are not authorized to lay aside. Attention to the sacred dress and to every part of the exterior worship is of great consequence. Neglect in this particular is apt to induce a belief among the people that the ministers of our holy religion have not divine service sufficiently at heart.

4. Half-a-dozen corporals and as many purificatories are not too great a number for a pastor and his curate, whether they serve on the altar or be employed to envelop the pixis, which should never be put up without this consecrated linen about it; they should always be clean. Dirt in any part of the house of God is odious, but especially near the altar.

5. The chalices should have the name of the parish inscribed upon them, to prevent the alienation of them and all confusion hereafter; and, in general, the pastor should keep a register of every article that belongs to the chapel, and this register should be such an one as would pass to his successor.

6. Although such as were confirmed seemed to know the catechism pretty well, some, old enough to learn, did know it very indifferently. It was not edifying that confirmation was limited to one sex; at least some of the others ought to have been prepared by confession and otherwise. The pastor is the person that can best excite the attention of young people to the Christian doctrine and give consequence to catechetical instruction. It is therefore his duty to assist himself personally and discharge this important trust himself.

7. The Council of Trent expressly orders that the pastor, by

himself or otherwise, exhort his flock every Sunday and principal feast of the year. The reigning abuses and the great practical truths of religion will furnish abundant matter of familiar instruction. Nothing else can banish ignorance and superstition from among the people; wherefore this part of pastoral duty must ever be considered as indispensable.

8. The Gospel of St. John not to be read after the administration of the sacrament of baptism, because this practice leads the ignorant to think improperly of the sacrament.

9. The people spoke a great deal in the chapel, and were otherwise dissipated in the house of God during the ceremony, and thereby seemed unacquainted with the respect due to a holy place.

P. J. PLUNKET.

9. *Athboy. Patron, St. James.—Visitation remarks, 23rd of July, 1780.*

Three confirmed.

1. One of the new Dublin missals wanting on account of the great number of new feasts not to be found in the old missals.

2. A suit of vestments not complete without burses to hold the corporals. No individual can strike off this part of the sacred vestments.

3. The purificatories, whether they serve at the altar or envelop the pixis, should be as white and clean as possible, and for that reason should never be used more than a month at a time, lest they should contract indelible spots, which is but too often the case. The corporals, to answer their destination, besides being always extremely clean, should be stiffened with starch, in order to be the more easily purified at Mass. Nothing torn or broken should ever be employed at the altar.

4. The chasubles ought to have strings to make them sit tight on the priest.

5. The bishop was scandalized that no person on the day of the visitation was prepared for the sacrament of confirmation.

6. He was scandalized that, after having given a second day for conferring that sacrament, none appeared ready but three, one or two of whom were strangers.

7. He was still more scandalized at the great ignorance of the generality of those whom he examined.

8. He was scandalized to find so many grown-up young people, of both sexes, who had never been at confession.

9. He was scandalized to hear the few who knew the catechism tolerably, say openly that they had been at the chapel on the eve, found it shut, and could not go to confession. On such an occasion, especially in summer, the house of God should have been open. The pastor should have taken care that no young person could be disappointed.

10. The ignorance of the essential parts of our holy religion is most dangerous at the age of discretion between good and evil : "*qui ignorat ignorabitur.*" Neither clerk nor schoolmaster are in such case the responsible persons. The pastor alone must answer at the last day : "*animam ejus requiram de manu tua.*" To form the tender souls of young people to virtue by instilling the saving knowledge of our holy mysteries and religious truths is one of the noblest of the sacerdotal functions. This duty to be efficacious must be regularly and constantly performed by the pastor *himself* on Sundays and holidays.

11. The Council of Trent ordains that on every Sunday and principal holiday the pastor address an instruction to the flock. A familiar explication of the gospel or epistle, or proper animadversions on the prevailing abuses, will furnish sufficient exhortation. Though there were leisure but for *three words*, these *three words* should be uttered by the minister of Jesus Christ.

12. Chalices, pixis, &c., should have inscribed the name of the parish ; and in general every article belonging to the parish should be registered in a book that is to come into the hands of the pastor's successor. This is an easy method of preventing the loss or alienation of what belongs to the church.

13. In a town like Athboy it were to be wished that the most effectual means were employed to render the divine service decent and inviting to the flock. Daily Mass at a fixed hour, vespers or singing of hymns ; two boys serving Mass in surplices on Sundays and holidays would greatly promote this important end.

These remarks to be transcribed, and the original to be returned to the bishop by the earliest opportunity.

P. J. PLUNKET.

10. *Turin.—Visitation remarks, 1st August, 1780.*

Ten confirmed ; six boys and four girls.

1. A universal appearance of pastoral neglect.
2. The altar-linen too dirty to be applied even to the most common uses.
3. Corporal and purificatory scandalously dirty !
4. Alb torn, cincture broken, as if pastor studied to bring our worship into contempt.
5. The spiritual temples of the living God as much neglected as the material one. Great ignorance of the essential truths of religion, especially among the young people : “ *parvuli petierunt panem et non erat qui frangeret eis.*” If the pastor proclaimed the episcopal visitation, ~~it was not much attended to~~ the congregation was shamefully thin for such an occasion.
6. A silver chalice suffered to grow black for want of being now and then rubbed.
7. Every face seemed to wear visible marks of dissatisfaction at the pastor's unpastoral conduct.

P. J. PLUNKET.

11. *Multifernan.—Visitation remarks, 3rd August, 1780.*

Twelve confirmed.

1. The new feasts to be purchased and inserted in the old missals, or one of the new Dublin missals to be procured.
2. A suit of vestments cannot be deemed complete without a burse for holding the corporals. Every chasuble should have strings on the forepart inside to make it sit tight on the priest.
3. The purificatory or corporal that serves to envelop the pixis should ever be clean.
4. A plate held under the priest's hands when he washes would keep the place about the altar dry. There should be always three linen cloths over the altar-stone.
5. To prevent confusion and altercation hereafter, the pixis now made use of by the pastor should have an inscription denoting to whom it belongs. In general every article belonging to the parish should be registered in a book that is likely to come into the hands of the future pastors.

6. The bishop was not edified to see the congregation so small.

7. He was not edified to see so very few prepared for confirmation.

8. He was not edified to see the children, although the number that appeared in the chapel was very small, so ignorant of the essential truths of religion.

9. He was not edified at seeing some boys and girls of the age of twelve, and thereabout, who had never been at confession.

10. He was not edified when he remarked that the greater number of the young people who had been admitted to confession the morning of the visitation seemed strangers to the conditions requisite for making a good confession.

11. The parish clerk or schoolmaster may begin the work of catechetical instruction, but it belongs to the pastor alone to carry it on and finish it with success. This truly great business will never appear important enough to young people unless they hear and see the pastor *himself* teach the Christian doctrine every Sunday and holiday at stated hours. To form the tender souls of young people to virtue, by instilling the saving truths and maxims of our holy religion, is one of the noblest functions of the priesthood; it would be a pity to surrender it up to the laity. Were we inclined to do so, we cannot without inevitable danger to ourselves; we are to be the *responsible* persons at the last day: "*animam ejus requiram de manu tua.*"

12. The Council of Trent ordains that each pastor every Sunday and principal holiday address an instruction to his flock. The epistle and gospel explained, and the prevailing abuses of the parish will always furnish abundant matter of familiar instruction—the fittest in general for the people. Nothing short of regular constant instruction and exhortation can banish from among them superstition, ignorance, and vice.

13. Every little practicable method to be employed for promoting the decency of our worship: "*Domine delexi decorem domus tuæ.*"

These remarks to be transcribed, and the original to be returned by the earliest opportunity.

P. J. PLUNKET.

12. *Dysart*.—*Visitation remarks, 11th of August, 1780.*

Eleven confirmed.

1. The roof of the chapel to be secured immediately where it begins to fail, lest accidents should happen by the overturning of the prop.

2. One of the chasubles has a hole on the back that should be immediately mended. Strings should be fastened inside to the forepart of every chasuble to keep it even and tight on the priest. No suit of vestments is complete without a burse for holding the corporal. Individuals have no authority to lay aside this part of the sacred vestment.

A small desk wanting to raise the missal on the altar. A plate held under the priest's hands, when he washes them, would keep the altar-step dry.

4. The bishop was not edified at seeing so small a congregation; he could not but be sorry to see so little respect paid to the voice of the pastor, who published the day of the visitation.

5. He was sorry to find the young people in general so ill-instructed in the essential parts of the Christian doctrine.

6. He was scandalized that no early precaution had been taken, either on the eve or the morning of the visitation, to prepare the children for confirmation, by confession and otherwise.

7. When the pastor enjoys his health, he must not throw upon a clerk or schoolmaster the great business of teaching the catechism. A clerk or schoolmaster may begin the work; it belongs to the pastor to finish and perfect it. This is one of the noblest of the sacerdotal functions. If any of the flock die in ignorance of the saving truths of religion, the pastor is the person to answer: "*animam ejus requiram de manu tua.*" If they do not come to the instructions given by the pastor in the catechism (which should be given every Sunday and holiday at stated hours), the pastor must go in search of the strayed sheep, and oblige them to attend to the care of their own souls.

8. The Council of Trent ordains that every pastor address on every Sunday and principal feast of the year an instruction to his flock. The prevailing abuses of the parish, the gospel or epistle expounded, will furnish abundant matter of familiar exhortation. Nothing short of this constant, regular, habitual

instruction can banish ignorance and superstition from among the flock. When the pastor is not sick, this duty must ever be considered as indispensable.

P. J. PLUNKET.

13. *Churchtown and Rathcondra.—Visitation remarks,
15th August, 1780.*

Sixteen confirmed.

1. Decency absolutely requires some kind of an altar better than the present one at Emper.

2. The old black pewter chalice is too bad and filthy to be made use of.

3. Half-a-dozen corporals and as many purificatories are not too many for two stations. These parts of the sacred linen, whether they serve on the altar or envelop the pixis, should ever be white and spotless. The other linen should also be clean in proportion, and never be suffered to continue torn or impaired.

4. A suit of vestments is not complete without a burse for holding the corporal. No individual has power to lay aside this part of the vestments. The chasuble should have strings fastened to the forepart inside to keep it tight and steady on the priest. One of the parish chasubles would be more complete had it a cross on the back.

5. One or two of the new Dublin missals wanting on account of the number of new feasts not to be found in the old ones.

6. Holy water stones should be placed at the doors of the chapel inside, and the people thereby accustomed to take holy water as they enter.

7. The bishop expected to find the young people prepared for confirmation, and by a more perfect knowledge of the Christian doctrine. Although some answered tolerably, yet many know not the essential parts of our holy religion, and these sufficiently advanced in years to be well informed.

8. A schoolmaster or clerk is useful in assisting to teach the catechism; but the whole work must not be abandoned to a layman; it is one of the noblest of the sacerdotal functions; the pastor must be zealous of performing it himself every Sunday and holiday at regular hours. Ignorance of the saving truths of religion may be a cause of damnation. Who but the pastor

is to answer to the living God at the last day? "*animam ejus requiram de manu tua.*" If children come not to us, it is our duty to go to them.

9. The Council of Trent ordains that on every Sunday and principal festival the pastor address an instruction to his flock. The prevailing abuses, the gospel or epistle explained, will furnish sufficient matter of familiar exhortation. Nothing short of constant and regular instruction can restrain vice and banish ignorance and superstition among the people. This capital part of pastoral duty must ever be considered as indispensable. Though the pastor had leisure to say but *three words*, he should never on a Sunday or holiday omit saying *these three words*.

10. Altar-cards wanting, that the priest may say the *credo*, last gospel, &c., without a mistake. They can be had in Dublin for nineteen-pence halfpenny.

11. Every article that belongs to the parish and can bear an inscription should have the name of the parish inscribed on it; and in general everything belonging to the parish should be registered in a book that is to come into the hands of the future pastors.

12. The register of births, marriages, and deaths, should be a book, or three distinct books bound, and written cleanly and legibly, and kept with care.

13. A little desk wanting to raise the book on the altar.

P. J. PLUNKET.

14. *Kill and Tubber.—Visitation remarks, 24th August, 1780; Rev. P. Macnamee, Pastor.*

Twenty-two confirmed.

1. New, decent purificatories wanting, and corporals. These, whether they serve at the altar or envelop the pixis, ought to be white and spotless, and, therefore, should be frequently washed.

2. A vestment is not complete without a burse to hold the corporal. No individual has power to strike off this part of the sacred vestments. Every chasuble should have strings fastened to the forepart inside to keep it tight and steady.

3. A new missal wanting on account of the number of feasts not to be found in the old ones. A new quarto edition was published last year in Dublin.

4. The congregation was very thin for such an occasion.
 5. Chalices, pixis, and oilstocks that belong to the parish to have the name of the parish inscribed upon them; and in general every article that belongs to the parish ought to be registered in a book that is to come into the hands of the future pastor.
 6. Altar-cards to be made use of, that the priest may say the *credo*, last gospel, &c., imperturbably.
 7. Every clergyman should aim at a slow, firm, and distinct manner of utterance; a rapid, precipitate, jumbled pronunciation is not decent at the altar.
 8. The children appeared ill-instructed in the principles of their religion. Schoolmasters may assist in teaching the Christian doctrine; but the function is too great and holy to be surrendered to the laity; it is one of the most important of the the priesthood, and should be performed every Sunday and holiday at stated hours. Some grown-up persons did not know what the sacrament of penance is, although they had been often admitted to it.
 9. The Council of Trent orders that pastors exhort their flocks every Sunday and principal festival. Pains must be taken to perform this duty to the satisfaction of the people. An incorrect, blundering, immethodical mannner of speaking must with greatest care be avoided, lest we do more harm than good. To speak properly is an art; it is to be acquired by application and attention. But habitual, regular instruction is the only means of banishing ignorance and superstition from among the people. Practice and pains, supported by a little zeal, will render the work easier and easier every day.
 10. A desk wanting to raise the book at Mass.
 11. Holy water stones wanting.
- These remarks to be transcribed, and the original returned to the bishop by the earliest opportunity.

P. J. PLUNKET.

15. *Kilbride and Horseleap.—Visitation remarks, 27th August, 1780.*

Forty confirmed.

1. Half-a-dozen corporals, and a greater number of purifications are not too many for two stations.

2. A suit of vestments is not complete without a burse for holding the corporals. Every chasuble should have strings on the forepart inside to keep it tight.

3. One of the chalices should have inscribed the name of the parish to which it belongs. The same to be said of every pixis and oilstock belonging to the parish.

4. A new missal wanting, or rather two of them wanting, and a desk to support them on the altar.

5. The common vestment too bad on the inside, and wants a cross.

6. The chapel, in its present state, too small for the congregation. If it cannot be removed to Clara, it wants a wing. Windows also wanting on the side, as well for light as for air.

7. Every article belonging to the chapel should be inscribed in a book that is to come into the hands of the future pastor.

8. Rev. Mr. Travers shewed the bishop no register of births, marriages, and deaths. Such a register is indispensably necessary.

9. Although many children repeated the catechism tolerably, yet it did not appear that they were well instructed. A clerk or schoolmaster may assist in teaching; but this noble function must not be surrendered up to the laity. The pastor ought to teach himself the saving truths of religion every Sunday and holiday, at stated hours: "*animam ejus requiram de manu tua.*"

10. The Council of Trent ordains that the pastor instruct his flock every Sunday and holiday. This capital branch of pastoral duty must ever be considered as indispensable. Nothing short of constant and regular instruction can banish ignorance, vice, and superstition from among the people.

11. Every practicable method of rendering our worship decent and orderly to be employed: "*dilexi decorem domus tuæ.*"

12. The bishop wishes Rev. Mr. Travers were lodged more decently. The public sometimes judge of us by the place of our abode.

CHAPTER V.

LETTERS FROM THE PRESIDENT OF THE IRISH COLLEGE.—
FROM THE ARCHBISHOP OF CASHEL.—FROM THE PRESI-
DENT OF THE COLLEGE OF DOWAY.—CHARACTERISTIC
LETTER OF DR. PLUNKET, MENACING A PRIEST WITH SUS-
PENSION.

ON the 21st of August, 1780, the Rev. J. Marky writes
as follows from Paris :—

“MY LORD AND MY MOST HONOURED AND DEAREST FRIEND,

“Your most welcome and pleasing letter of the 29th of May has made ample amends, at least in my eyes, for your long silence, and has justified the opinion I entertained all along, in spite of the strong appearances against me, of the goodness of your heart, and your remembrance of your friends on the continent. 'Tis a circumstance not a little flattering to me to have been honoured with your first favour from Ireland, and, what as yet enhances this work of distinction, I am satisfied it proceeded as well from your love and affection for the Alma Mater, as from your sincere and cordial attachment to her unworthy head. I sincerely wish, for my own sake, that you may long continue in these dispositions. It will be an honour and a consolation to me to think that I possess a deep share in your friendship. As for mine 'tis really too poor and insignificant to offer by way of a return ; but such as it is you have an undisputed claim to it ; and I heartily desire you may put it to the test. I am waiting for a trustworthy messenger to send you the work you applied for, which I request you will accept from me as the first present I have made in quality of Prefect of the Community. If I mistake not your heart, you will be hard set to get over this petition. I consulted Dr. MacMahon, as you directed, on Mr. Fleming's disorder. His answer was that no efficacious specific has been ever discovered in Paris, or elsewhere that he knows, against the epilepsy, and that all those who pretend to have found out these sovereign specifics are only so many quacks and impostors. He tells me the remedy most universally approved of is an infusion of wild valerian root, which is well known in Ireland. He recommends him to take two drams of it every morning fasting, and though he makes no doubt but the patient

may find ease and benefit by using it, yet he does not assure or promise a total cure. Such, he says, is the opinion and firm persuasion of Mr. Bouvard, Mr. Belletete, Mr. Tronchin, and the whole of the faculty of Paris. I wrote, about six weeks ago, to Mr. Nowlan, praying him to give me all the information possible about your books, &c. ; he has kept me ever since in suspense, and I am now as much at a loss as ever. I can't account for his silence, the less so, as he has been always very punctual in answering my letters. I mean to write again one of these days, and, if I have no answer, will despatch a letter to the American agent at L'Orient, who first recovered them out of Paul Jones's hands. You know he is brother to the Bishop of Kerry. What if you engaged Dr. Moylan to write to him? . . . Shall we ever have the happiness to see yourself in this part of the world? Such a visit would, indeed, be a real feast for the community. Abbè Flood sets off in a few days for Cambray, where he is to spend the remaining part of the vacation with Canon Kennedy. The President, Aherne, and Reilly, from Brussels, are to be of the party. . . . Canon Butler, of Lille, has promised to pay me a visit at Ivry, where I am with Abbè Right, in daily expectation of his arrival. You have heard, of course, that Abbè Right has taken up his quarters in the community, in quality of pensioner. He seems to be quite happy ; methinks he deserves a letter from you. Abbè Collins, of Trente-trois, prayed me to present you his sincerest respects. I wrote by last post to Dr. Davett, of Derry, informing him of the unfortunate Dr. Brady's death, and praying him, in the name of the superiors to engage, if possible, the clergy of Dromore to postulate for our worthy President of Doway. Abbè Preston, from whom I had a letter, a few days ago, is very desirous to have Mr. Dixon called for. This I mentioned to Dr. Davett, and prayed him, in consequence, to join Mr. Dixon's name to the president's. The Abbè assures me that Rome is determined to name no coadjutor to Armagh, and to leave things in *statu quo* till Dr. Blake is gone to his long home. If this be true, I don't despair of seeing yourself at the head of our National Church. . . . O'Neill is still the same. Poor Stafford is rather better, and in tolerable spirits, especially since the late change which made Mr. Flood his coadjutor. Keleher's pipes go on as merrily as ever. He and Mr. Flood have given me the strongest and most unequivocal proofs of attachment on

the late occasion. Stafford himself harangued, with juvenile vehemence, in my favour, before the archbishop. To their united efforts, and to Godescard's friendship, I am indebted for my promotion. . . . Our success this year in the university and college has been such as to deserve no place here. Two accessits in the university, obtained by Wilde, and four prizes in the college, by Wilde, Maginn, Keating, and Ronan, together with a few accessits, got by Hanna and Mackenna, junior, make up the whole of our fortune. For heaven's sake send us some bright subjects : all those we have here from your diocese are but indifferent, except Hanlon. But they are not of your choosing—I mistook. Kearney will make a solid man.

“ Abbé Preston charges me to transmit to you a memorial of his own composition, which he sent me enclosed in his last. The purport of it is to point out the various abuses that disfigure our National Church, the causes from which they originate, and the remedies to be employed against them. I'll send it to you by hand, being too voluminous and bulky to go otherwise ; allowing for the style, the performance seems to me to be rational and judicious. His plan, if adopted by the prelates of Ireland, would prevent a world of mischief. Have you learned that Monsr. Chevreuil is made Canon of Notre Dame, official, Grand Vicar, and Chancellor of Paris ? He is a fast friend of ours. Monsr. Asseline is also Grand Vicar, and no less attached to us than the former. I keep Ned Kelly and Ryan to assist me. Poor Kelly, of the Holy Ghost, is no more. He died the 10th of last June, exceedingly regretted by all that knew him. I am, with invariable attachment,

“ Your ever affectionate,

“ J. MARKY.”

On the 5th of October, Rev. Mr. Marky again writes from Paris :—

“ MY LORD AND MY MOST HONOURED FRIEND,

“ Your last most friendly and much esteemed favour surprised me, preparing an exhortation for the opening of the general retreat, on the eve of SS. Simon and Jude. I need make no sort of apology for not returning an earlier answer, because you know, better than any one living on the other side of the

channel, how sufficient this spiritual career is to take up the whole attention of a person in my circumstances. It was concluded last Friday evening; yesterday I rested from the fatigue of it, and this day (Sunday the 5th) I sit down to entertain myself with you. Ned Kelly and Ryan relieved and assisted me materially, the former in particular, whom Providence, for the spiritual advantage of this establishment, has blessed with a decisive turn for exhorting. Mr. Adrien reached Paris long before your letter, which was no further of any use to him than as it served to enhance my regard and friendship towards him. Your attachment to the worthy Mr. Betagh, and his veneration for you were more than sufficient to command my love and esteem in favour of the valuable young man in question. Dr. MacMahon offers to go any lengths to serve him, and says he will always deem himself happy to have an occasion of testifying his sincere esteem and respect for the most worthy prelate that recommends him. The Dr. is to dine here some day this week. I'll invite Mr. Adrien, and introduce him to his acquaintance in a more particular and, I hope, in a more advantageous manner than I have done as yet. I am very well satisfied with Mr. Flanagan, as I am, in general, with all those who have had the happiness to be trained up by the excellent masters that formed him. Young Mr. Lyons is far inferior to Flanagan; but his good will and the strong desire of improvement with which he seems to be animated, are an earnest of future application, and, I am in hopes, of success. . . . I have written, as I mentioned in one of my last letters, to the American agent at L'Orient, about your trunks, books, &c., praying him to forward them by the Rouliers to Mr. Gernon, at Bourdeaux, and to draw on me for all the expenses he would be at: not a word from him since. This is the second or third letter of mine to him that remains unanswered. I see no other remedy than by praying his brother of Kerry to write to him for that purpose. I fancy I suggested this expedient to you in some former letter. You were not misinformed when you learned that our valuable friend, Mr. Flood, was chiefly instrumental in placing me at the head of the community. To the vigorous exertions of his zeal and friendship I am indebted for my exaltation. Mr. Keleher was not less earnest on the occasion, and Monsr. Godescard, who had been quite ignorant of the efforts made for Tom MacMahon, having laid both his shoulders

to the affair, beat down all the obstacles and obstructions thrown in their way. Poor Stafford also gave me convincing proofs of his attachment, and openly joined Messrs. Keleher and Flood, in opposition to Mr. O'Neill. However all this history is out of date and season, and it is only exposing you to a loss of time to entertain you with it. . . . I doubt whether I ever told you that I called Mr. Cahill's nephew away from Bourdeaux and fixed him here as bursar. He behaves extremely well, and has received sub-deaconship with Gallagher and Callanan. . . . The changes that have happened here this time past, though not very important, may not be uninteresting to you. The High Mass on Sundays and holidays throughout the whole scholastic year is offered for Mr. Cahill and his three predecessors, to whom his successor (supposing it would be myself) is to be added after his decease. For this he left a fund producing annually 96tt.; he also left 40tt. for each of the Masters of Conference in Philosophy, 40tt. for the Masters in Rhetoric, 40tt. for the Master in Secunda, and 80tt. for the Master of Tertia, with a charge to give three lessons every week during the vacation, in the particles, and one lesson a week from the opening of the classes to the 1st of June. He has likewise left 60tt. to the *Chantres*, and 50tt. to be distributed among the deacons and sub-deacons. Such are his last dispositions. Nothing could be more judicious, and the happy effects of them are already discoverable. I have got a noble chair made in the refectory, and *jalousies* for all the windows of it on the garden side. Since our return from vacation I discarded all the pewter, platters, pots, chopines, and saltcellars; substituting in their room white earthen pots for water, pint bottles for wine, crystal saltcellars, and no platters at all. This reformation adds exceedingly to the public decency and cleanliness of the refectory. Abbè Right has made the house a present of a fine stove, which was the only thing wanting to make the refectory comfortable, or rather tenable in winter. . . . The clergy of France, in their late assembly, have served us well, and indeed far beyond my expectations, I got 3,000tt.; Bellanger's bill is reduced to about 12,000tt. . . . 'Tis now high time to make you a tender of my warmest acknowledgement for your unmerited presents, sent by Mr. Byrne. . . . I beg you will present my most cordial wishes to your brother, to your cousin Reilly, to Mr. Betagh, to Mr. Dixon, &c. I sent you a

Parapluie, by Dougherty. Is he arrived yet? Heaven preserve you, my Lord.

“I am, your own,

“J. MARKY.”

Dr. Butler, Archbishop of Cashel, writes from Thurles, on the 17th of October, 1780:—

“MY EVER DEAR AND HONOURED LORD,

“As I purpose being in Dublin for the 25th instant, I thought if I informed you of it, you might be tempted to meet me there. The purport of my going there is chiefly to have an interview with Dr. Bellew and a Mr. Bodkin, whom the prelates of this province think of pitching upon for the place of agent in Rome, vacant by the promotion of said Dr. Bellew to the see of Killala; but it will add much to my happiness if you can at all contrive to be of the party, and be an additional inducement to hasten me thither. As I am pretty sure, from the experimental knowledge I have had of your good nature, that you will settle affairs so as to grant me that pleasure, I'll reserve all I have to say to you till I can communicate them in the *viva voce*. So adieu, *mon cher Seigneur*. I remain, for ever,

“Your most affectionate servant,

“JAMES BUTLER.”

Dr. Mac Kiernan, President of the Irish College of Doway, writes on the 18th of November, 1780:—

“MY LORD,

“I was very agreeably surprised at the receipt of your Lordship's last kind favour. I languished so long for a few lines from you without getting one, that I despaired almost of ever hearing directly from yourself. I was tempted to think that your Lordship was so totally absorbed in the performance of every duty of the exalted station to which you have been raised, that you had entirely forgotten me. I must, then, feel doubly happy in finding my apprehensions removed, and that you continue to honour me with the same undeviating regard with which you distinguished me since I had the happiness of your

acquaintance. Whatever claim I may have had on your friendship, from the warmth and sincerity of mine, is rather augmented by time and distance than diminished in any respect, and if ever you put me in the way of showing it, you shall find that what I say is not dictated by adulation, which I have ever abhorred, but the unpremeditated effusions of true and sincere friendship. . . . The President and other superiors of the English College, who have the greatest veneration for your Lordship, desire to be respectfully remembered to you. They are, indeed, very estimable gentlemen. . . . I had our mutual friend, young Dr. Flood, here some days last September, and we often commemorated, with all the kind sentiments friendship can raise in the human breast, his Lordship of Meath. I beg when you see his Grace of Dublin that you will assure him of my sincere and warm attachment. I shall soon have the honour of writing to him. I am glad his Grace of Cashel and your Lordship are so connected. The more you are acquainted, the more happy you both shall be in each other's friendship. I beg to hear from you when convenient, and I am, with all possible respect and kind attachment, my Lord,

“Your most affectionate friend and obedient servant,

“LUKE MAC KIERNAN.”

Dr. Plunket's paternal feeling and dignified tone towards his clergy can be well exemplified by the following letter to a priest, who was reputed to have been intemperate. The letter is dated “Navan, the 19th of February, 1870.

“REV. SIR,

“A man in my station cannot without guilt be inattentive to the conduct of any clergyman of this diocese. His chief obligation is to inspect, to superintend, &c. In discharging this duty, it was exceedingly painful to me to learn that you gave constant cause of serious complaint. By information from different quarters, I know for certain that you drink spirituous liquor to excess. Were you yourself to speak of this vice to your flock (but, alas! how could you presume to speak of it?) you would indubitably pronounce it opposite to the most essential obligations of a Christian. What must it then be in a

priest of the most High God, hourly exposed to be called upon for the dispensation of the awful mysteries of religion, constantly bound to edify those whose souls are under his care, and to deter them from vice, as well by example as by word! It is not possible to be addicted to drink (I talk of a man in your dependant situation) without borrowing money and contracting debts; hereby the sacred rights of justice are violated; and you must know that an habitual violation of justice would be dishonourable and shocking even in a layman. Renounce every attempt to overturn this charge. The fact is too notorious to be denied. I am answerable to God and to the public for every disorder in the diocese, which I could be capable of beholding with calmness and insensibility. Your intemperance can be no longer borne. I am sorry to be under the necessity of peremptorily declaring to you, that unless the cause of the complaint you have hitherto afforded immediately ceases, I must suspend you from the exercise of all ecclesiastical functions in the diocese of Meath. The Rev. Mr. Connell, who will hand this letter to you, has received positive orders to inform me in the most undisguised manner of the effect it is to produce. It is my sincere wish, that by a complete and timely reformation you prevent an exertion of authority which could not but be disgraceful to you, whilst it would distress me exceedingly. Consider this warning as that of a friend, a brother, a father, who can have nothing in view but the glory of God, the honour of the priesthood, the salvation of souls, and your own real happiness. One generous resolution is sufficient to burst your chains; but it must be most seriously made in the presence of God, and grounded on those powerful and striking motives which divine grace always suggests to a soul that seeks in earnest to return to God. May his infinite mercy so dispose your heart, that you may be able with truth to address him in the language of the prophet: "*Laqueus contritus est et nos liberati sumus, Dirupisti vincula mea: tibi sacrificabo hostiam laudis.*" This is the prayer and the wish of, Rev. Sir, your very humble and obedient servant,

"P. J. PLUNKET, Bishop of Meath.

"P.S.—I need not observe that this holy time of Lent is peculiarly proper for making a good general confession, for beginning a new life, and thereby preparing to rise with our Lord at Easter."

CHAPTER VI.

1. INDUCTION INTO NAVAN.—2. LETTERS FROM DR. BUTLER.—3. FROM THE REV. P. FLOOD.—4. FROM THE REV. J. MARKY.—5. FROM THE PRESIDENT OF DOWAY.—6. FROM SAME.—7. FROM DR. MOYLAN, BISHOP OF KERRY.

1. Dr. Plunket petitioned the Holy See, as we have seen, for the parish of Navan, there to fix his episcopal residence, and Dr. O'Reilly, Bishop of Clogher, was empowered to induct him into said parish. The venerable Thomas Flood, Archdeacon of Meath, represented the Bishop of Clogher on the occasion, and Rev. Patrick Smith, Pastor of Ardbraccan, was formally put in possession of Navan, in the name of Dr. Plunket. The following is a copy of a delegation directed to the Archdeacon of Meath:—

“Whereas, by authentic letters, the parish of Navan, in the diocese of Meath, has been lately conferred on the R. R. P. J. Plunket, bishop of said diocese, and whereas I have been directed and authorized to induct him into, and put in possession of said parish of Navan, either by myself or my delegate, I do hereby appoint, delegate, and empower the Rev. Thomas Flood, Pastor of Kells and Archdeacon of Meath, to induct, in my name, and put in possession of the said parish of Navan, the R. R. Patrick Joseph Plunket, or his representative.

“Given under my hand the 3rd day of February, 1781—one.

“HUGO REILLY, Clogherensis.”

2. There are several letters in our diocesan archives written to Dr. Plunket, in 1781, by the Archbishop of Cashel; and as every line that proceeded from that great prelate is well worth preserving, however we may differ from some of his views, we deem it just to incorporate them with the life and times of our venerable bishop:—

“MY EVER DEAR AND MOST HONOURED LORD,

“You know too well, by your own experience, how often a person in our station is prevented from gratifying his own inclination, in consequence of pressing and unexpected calls. Whatever seeming inattention might have appeared in me to your last most obliging letter is to be attributed to these causes. The attack made upon me by Parson Garnet, which, thank God, has turned to his confusion, obliged me to put off the visitation of several parishes till after my return from Dublin; and the visiting these, and the Christmas confessions, &c., &c., so engrossed all my time, that it is only now I begin to breathe. But that you may be the more sensible of the truth of this apology, believe me one of the greatest pleasures I feel in this short respite is to be able to acknowledge, in the most grateful manner, that late token of your friendship, and to assure you, in all the warmth of mine, of my sincere wishes to you of every happiness you can desire during this and every succeeding year of your life. You may, in all probability, be called to the care of the diocese of Armagh before many months are over, for it seems pretty certain you are the prelate selected to be an angel of peace to that long distracted diocese. May the Almighty God give you health and strength equal to your zeal and other qualities; for it will be a herculean labour to renew the face of such a district. My apprehensions, however, about your constitution, which deterred me from recommending you as strongly as I otherwise would have done to the Nuncio, when written to about it last summer, are greatly abated since you informed me how stoutly you went through the visitation of sixty-five parishes. There is no task now to which you are not able; but I pity Meath, I pity Navan, I pity all the parishes you blessed last year with your presence. They only saw you to regret you, and the more they felt their happiness the more must they now feel their loss. Garrisker, Thurles, may also claim a share in my compassion, as your new promotion will, in all likelihood, place you at a greater distance from them. Still, as such a change, by raising you to a higher sphere and opening a larger field to the exertions of your zeal, will render your example more conspicuous, and your labours and example of more extensive advantage to the whole kingdom, we ought

all cheerfully submit and even rejoice in the disposition of Divine Providence in the choice that is made.

“The prelates of your province, I have heard from Dr. Bellew, had sent off their answer to Antonelli before the one from our province was despatched. This accounts for your not receiving a copy of it. The purport of it was to show that as the Cardinal Interpreters of the Council of Trent, as Benedict XIV. mentions in his *Syn. Dioces.*, lib. c., chap. c., and in his letter on the next chapter of said work, pronounced marriages of Catholics and Protestants in Holland *valid, non servata lege Tridentina*, from the reason that the Council did not intend including Protestants in the decree, we did not see why we were not authorized to reason in like manner as to the validity of such marriages in this kingdom.

Do, my dear Lord, enquire of some of your clergy who have studied at Salamanca about one Curtis, nephew to a Mr. Curtis, chaplain to the Duke of Opuna. Dr. Carpenter, it seems, has recommended him to be rector of our college in Salamanca, and I am informed by some who knew him abroad that he is not a proper person for such an office. . . .

“And now, my Lord, as we are beginning the new year, let us make an agreement to write to each other at least once a month. I am much interested in this, as it will be a singular pleasure to me to hear often from you, and, in the meantime, believe me, always most sincerely,

“Your ever affectionate,

“JAMES BUTLER.

“Thurles, January 11th, 1781.”

The next letter has no date, and it seems to have been written hurriedly:—

“MY EVER DEAR AND MOST HONOURED LORD,

“This is not to answer your last most welcome favour. I have not time after vespers this evening to tell you all the pleasures I felt in reading the renewed assurances of your friendship. I have only time to mention my alarm at reading two pamphlets, which have lately appeared, on the causes of the disturbances of the south. The one has been written by a layman, and the other by Dr. Woodward, Bishop of Cloyne.

Both joined together are a dangerous attack upon us, and must be repulsed as soon as possible by some publication in our defence. The Nuncio's letter, which we all reprobated, is brought to public light, from Dr. Burke's supplement to the *Hibernia Dominicana*, and the oath of our consecration is added to it to give it more plausibility. If something be not done to counteract such a pernicious publication, I am afraid it will argue a consciousness of guilt. Do, my dear Lord, get both pamphlets. You'll find them at Slater's, in Castle-street, and tell me your thoughts. I have by me a condemnation of the *Hibernia Dominicana* and the supplement, by all the bishops of Munster, in the year 1775. I have letters from Rome and to Rome on the Tests, and the decision of Paris on the Tests, which will be useful in any refutation that will be made. I can't tell you how I feel on the occasion. I never wished more to be a Bossuet. I pant for a counterpoise, and I know you'll feel as I do when you see the pamphlets. They can be easily contradicted; but get them, and write immediately to one who depends much on your judgment and advice, and who always is, my ever dear Lord,

“Your most affectionate servant and friend,

“JAMES BUTLER.”

On the 26th of May Dr. Butler writes from Thurles:—

“Imagining you may be returned to Navan for the Feast of the Ascension, and by that means that my answer to your last favour of the 30th of April might reach you, I availed myself of the first moment of leisure to write to you. I had also begun my visitation, and had already been at six different chapels, when the arrival of my brother from England obliged me to interrupt the course of my visits to meet him in the county Kilkenny. He came with me to Thurles, and is now on his road to Dublin, where I must call on him in Whitsun week. Perhaps your Lordship would have some business there about that time. It would make me exceedingly happy to see you there, both for the pleasure of your company and for the opportunity of conferring together on several points very interesting to our National Church, and, perhaps, you would induce some other prelates to join us. The state of our colleges in Spain, Rome, and Nantz; the appointing of a proper agent in place of

Mr. Bodkin, and a national superior to our house in Rome ; the hastening an answer from the Sacred Congregation to our memorial ; are affairs which claim our most serious and joint attention.

“ A Mr. Murphy in Dublin, known in Rome by the name of Jackson, where he studied with applause in our Irish College, seems to me, on every account, the most proper person, in case Cardinal Salviati consents to our having a national superior of that house, to be placed at the head of it, and thereby act both as superior of it and as agent for the bishops of Ireland. Your Lordship will reflect on this proposal, and will, I am sure, when acquainted with Mr. Murphy, approve of it. I have seen the supplement, and would approve much of it were it not for the insertion of the Legend of St. Gregory VII. ; but with lessons so opposite to our late professions, I not only cannot adopt it, but think it would be imprudent and dangerous at this critical juncture to have it dispersed through the kingdom. I wrote pretty much to this purport to Dr. C——— ; and your Lordship, I am confident, in reading over this legend will agree with me. Enemies might make a handle of a work printed in Dublin, *permissu superiorum*.

“ Did your Lordship receive copies of proclamations of a pardon for all deserters who return between this and the 1st of June next ? I received two packets by order of his Excellency, with directions for their being read in all parish chapels of the province by the different priests. But I instantly wrote to Sir Boyle Roche, who sent them, that it was as impossible for me or the other bishops and clergy, consistently with our principles of religion and the care of our people, to exhort those who had deserted from the service to return again as it was for us to exhort them to enlist. Now, it is certain, we would not, in conscience, advise them to enlist, whilst the laws now in being forbid the entrance of the army to all Roman Catholics ; deprive such as do enter of all the spiritual helps, so necessary for salvation ; and leave it in the power of their officers to oblige them to go to church. Consequently, nor could we, in conscience, engage those who had deserted to return, some of whom, perhaps, quitted what they had unthinkingly embraced for those very motives which have prevented us, their spiritual superiors, from encouraging them from our altars to enter the army. Did Government but repeal those laws, allow in every regiment a R. C. priest to attend the Catholic soldiers, permit

them the free exercise of their religion—in a word, make the wearing a red coat in his Majesty's army no longer a badge of Protestantism, I felt confident that there was not a bishop or priest in the kingdom but would exert themselves in animating their people to serve their king and country. But as things now are, I saw more danger threaten the State from our reading the proclamation from our altars than prospect of advantage, when we were not empowered by Government to assure them of the repeal of those laws which had for so long a time rendered it unlawful and unsafe for them to enlist. The people everywhere would immediately cry out that we were betraying their confidence, and that we were exhorting them to sacrifice their souls. What might not an unhappy deserter say?—‘I had indiscreetly and wantonly, may be in a fit of drunkenness, entered the army. On cool reflection, I saw the danger to which I exposed my soul by being deprived of all the advantages of my religion, of all the opportunities for Mass, confession, &c., and I deserted. Will you, my bishop, my priest, who should have my salvation at heart as much as your own, oblige me to return?’ My rule to my clergy, with regard to deserters, is to oblige them to refund the enlisting money, regimentals, or the value some way or another, as prudence will suggest. I beg you Lordship's thoughts on this; remaining, with the greatest sincerity, my ever dear and honoured Lord,

“Your most affectionate friend and humble servant,

“JAMES BUTLER.”

The next letter was written on the 7th (*month erased*), 1781:—

“MY EVER DEAR AND MOST HONOURED LORD,

“What you wrote to me about is of too much consequence to admit of the least delay. I feel more than I can express the necessity of forwarding it as soon as possible; and from my lively feelings of the propriety of what Abbè Preston proposes, I write immediately, without waiting for answers from my suffragans, to request you'll draw up the memorial yourself, in favour of Cardinal Rezzonico, and subscribe my name and the names of Dr. John Butler of Cork, Dr. MacKenna of Cloyne, Dr. MacMahon of Killaloe, Dr. Conway of Limerick, Dr. Egan of Waterford, and Dr. Moylan of Kerry. I am

sure I have their presumptive consent ; Dr. MacMahon, as being a Regular, is the only one I am diffident of, but no matter ; he can find no fault with me for placing him with the rest of his *confreres* in promoting a success so desirable to our National Church. I approve also of the memorial about the college, though somewhat afraid, from an unhappy disposition in our countrymen, that they'd be less subordinate to one of their own than to a stranger ; but I submit this to your judgment.

“ I am afraid Ghilini is too little of a divine or canonist to be chosen our Protector. You remember his letter in the supplement of Dr. Burke's *Hibernia Dominicana* as to the prelates of Ulster's objections to the extension of Benedict the XIV.'s decree to the marriages of Catholics and Protestants, from the consequences that would follow, which, by the way, I am far from admitting. They are foreign to the state of the question, the whole of which consists in knowing whether Protestants be bound by the decree of said Council, and the conclusion is, as I mentioned to your Lordship before, from what Benedict XIV. says, Lib. 6, *Syn. Dioces.* cap. 6.

“ The four Archbishops receive every three years from Rome extraordinary faculties, communicable by them to their suffragans, whereby they are empowered to dispense in 2° and 3°, and in 3° and 3° ; you'll get them from the Archbishop of Armagh by writing for them.

“ I shall long to hear of your having sent off the memorial. I remain, in the meanwhile and for ever, my most dear and honoured Lord,

“ Your truly affectionate and devoted servant,

“ JAMES BUTLER.”

On the 24th August, 1781, Dr. Butler writes again from Mitchelstown, to his “ ever dear and honoured Lord ” :—

“ I am just returning from a meeting with my provincial prelates, and profit of a halt I make near Mitchelstown, to write these few lines to your Lordship, letting you know that I am to be in Dublin the Tuesday or Wednesday after the Nativity of our Blessed Lady. It would be most agreeable to the bishops of this province, and, of course, to myself, if you would meet me, having several projects in contemplation in which your concurrence would be necessary. Though I have

several parishes still to visit, yet I postpone to the duty and pleasure of meeting you in Dublin, and the advantages which must arise from our concerting matters together in a proper manner. The chief object of my interview with your Lordship is to know from you all the proceedings of the Sacred Congregation with regard to deposing the Primate, which, by the accounts sent to me, seemed to me and to the other bishops as highly injurious to the rights and dignity of our hierarchy, and, consequently, to demand a spirited remonstrance, signed by all the bishops of the kingdom, to assert and maintain the honour and prerogatives of our National Church. If things be as they were represented to me, I think every bishop called upon to resent it, and this can be done without derogating in the least from the respect due to their Eminences. The bishops of Munster will not be backwards in joining on the occasion. They desired me to assure you of it. But more of this when we see each other, and when we shall have an opportunity of regulating about an agent, and forming other plans for the greater good of our National Church. The approach of a winter Parliament will account for our assembling, in the eyes of those who would remark it; and something or other may be thought of, which might be offered in our behalf to Parliament, which would not, perhaps, occur to us did we not converse together. Dr. Moylan and Dr. Egan will, I believe, come up with me to town, and if your Lordship knows any bishops in Connaught or Ulster who would be willing to join us, and on whom we could depend, I think you'd do well to engage them. Our meeting must not seem a premeditated one, but rather a rencontre, and the motives of it kept a secret.

Being in a hurry, I'll reserve other particulars for the time I'll have the happiness of seeing you, which I hope will be the 12th of September at farthest.

Dr. Moylan, your sincere friend, though a little jealous that you did not answer the letter he wrote to you by Mr. Moriarty, being now with me, joins in all that is kind to you. Adieu, my ever dear and honoured Lord. Write immediately to me. I shall be in Thurles next week. Remaining your ever affectionate friend and servant,

“JAMES BUTLER.”

On the 23rd of October, 1781, Dr. Butler writes from Thurles :—

“Though I be always happy to have it in my power to answer as soon as possible your friendly letters, I am still more earnest to acknowledge your last. A speedy answer is the least return I can make for your goodness in thinking of making excuses to me for any little debate we might have had together in Dublin, which arose, I dare say, more from my indiscretion than any fault of yours. But I am charmed with a friendship which the least shadow of coolness alarms; and if anything could enhance my esteem for you, I can assure you, my dear Lord, it is the apology you were so humble as to make in your last letter to me. I shall never forget it. I read most attentively your letter to Dr. Troy, which I much approve of. The letter planned by Dr. MacDavett only remonstrates against Dr. Troy’s being named coadjutor to the Primate, whereas I imagined it would have also expressed the feelings of the prelates on the Primate’s being suspended and deposed without any sufficient cause assigned, and the alarm it must give every prelate in the kingdom if suspensions be sent as “*lettres de cachets*” are in France. Secondly, the danger of weakening that subordination which should always subsist between the clergy and their bishops, when, without telling who is in the right or who is in the wrong, the clergy, in opposition to their bishops, are honoured and he discarded. I wrote on my return from Dublin both to the Nuncio and to the Protector, that it would be highly dangerous to name a Friar to the coadjutorship of Armagh, and this from a conversation I had with the speaker at Lucan, on my road to Garrisker, who, talking about Armagh, assured me that if a Friar were appointed he would not answer for the consequences, and advised me, by all means, to prevent it, and to mention his name on the occasion. I have, accordingly, done so in both those letters which I wrote from Garrisker; but this must be kept a secret between us. They will, I feel confident, have effect. The Court of Rome will not be so imprudent as to indispose our rulers against us when all our hopes are alive in expectation of new favours. I am at present writing a letter to Salviati, in which I proposed, again, your Lordship, Dr. MacDavett, Abbè Preston (who, Abbè Marky says, that though Trefoncier, Antonelli said might be promoted in Ireland), Mr. Edgeworth, and Mr. Hussey of London. I should be impatient to have your Lordship’s thoughts on them, and on the contents of this letter, and to know you are quite well and hearty.

Adieu, my ever dear and honoured Lord. No one can be more sincerely attached to you than

“Your ever affectionate,
“JAMES BUTLER.”

On the 31st of October, same year, Dr. Butler writes from Thurles :—

“Having just received a letter from the Nuncio in answer to the one I mentioned to you which I had written to him, I am eager to impart the substance of it to you, as I know it will please you. He says :—‘We have received with pleasure your letter of the 27th of September, and we are deeply obliged for the valuable suggestions which you have kindly communicated to us relative to the coadjutor to be appointed to Armagh. We shall exercise all the precautions and reserves which you have suggested, &c.’ If Salviati’s letter be as satisfactory, the chief part of yours to his Holiness will be answered. You see I have not been idle. I have not heard from Dr. Davett or Dr. Lennan. Do send me their directions. This being All Saints’ Eve, I have only time to add the assurances of all that is most kind, from, my ever dear and honoured Lord,

“Your most affectionate and humble servant,
“JAMES BUTLER.”

On the 9th of December, Dr. Butler writes from Thurles :—

“Were I not as desirous as I am, out of every motive of the sincerest friendship and esteem, to keep up a correspondence with your Lordship, a certain point of honour would keep me to the agreement we made of writing to each other once a month. I would not for the world give you any opening at me ; I know you would take advantage of it. Nor would I have delayed till now had not the visitation of several parishes, which my call in September to Dublin, and in October to Cork, obliged me to put off till this late rainy season, totally engrossed my time. I expect daily letters from Rome relative to the nomination of a coadjutor to the Primate, and am in no less continual hopes of hearing something satisfactory from you in answer to your letter to that quarter. You know all that passed in Dublin relative to the seditious scribbler Carey, whom, I believe,

you knew in the community, as Mr. Wright tells me he was there in his time. The committee (God bless them) acted most prudently with regard to his advertisement and pamphlet. Mr. Caddell, who writes to me that he saw you, and saw you, to my great comfort, perfectly well, must have informed you of every particular.

“I congratulate you on the bill which is to be brought in after Christmas. I believe it will pass. Lord Kenmare writes to me to say it will. I am thinking of going up to Dublin after the holidays. Will you meet me there? We may do some good, and I believe we shall never have again such another opportunity. We have recovered the Irish house in Lisbon, but not the revenues. I wished a joint letter was sent in the name of the bishops of Ireland to the Queen, to petition for them. Signify its propriety to Dr. Carpenter when you see him. I shall subscribe heart and soul to any memorial drawn up for that purpose. You have got the essay to a “Catholick Communion.” I like it much, and I think it will be of use. I wrote to Dr. MacDavett, and I expect soon an answer from him. Dr. Moylan met me last week in the county Limerick. We talked much of the pleasing time we passed with you. He is very well. . . . Adieu, my dear Lord, and believe me to be

“Ever your affectionate and devoted,
“JAMES BUTLER.”

On the 23rd of December Dr. Butler writes from Thurles :—

“I am happy, at the same time, as I acknowledge your kind letter, to have it in my power to send you Salviati’s answer, which I received this day. It is as follows:—

“ ‘ILLUSTRISSIME ET REVERENDISSIME DOMINE,

“ ‘Res Armachanæ Diceseos quibus iterum atque iterum S. Congregatio de Propaganda Fide curavit medicinam adhibere videntur eo majis in deterius ruere. Quare zelum et sollicitudinem Dominationis Tuæ Illustrissimæ miror laudoque. Ast ingenia partium utinam minus aspera fuerunt, eorumque studia saniora! Non inquireret unusquisque quæ sunt vel quæ esse possint, sed quæ Jesu Christi. Sacra Congregatio de Propaganda fide [*erased*] predecessoris nostri felicis recordationis Card. Nerei Corsini statuit non expedire ad Armachanam Sedem

Sacerdotem regularem promovere, neque sine rationabili causa dubitandum hisce temporibus de mutatione consilii. Quamquam neque inter regulares desint viri apprime et digni qui seligi possent. Interim quamplurimas gratias ago Dominationi tuæ illustrissimæ de monitis datis super hujusmodi negotium atque omnia fausta precor augurorque.

“ ‘ Dominationis tuæ illustrissimæ ac Reverendissimæ
ad officia paratissimus,

“ ‘ GREGORIUS CARD. SALVIATI.

“ ‘ Romæ hac die, 17 Novembris, 1781.” ’

“ Does not this give you pleasure ? Impart it to your friends, MacDavett and Lennan. I’ll write to the Nuncio about Levins ; it would be madness to name him. You’ll be surprised when I tell you that I have not yet written a memorial to Rome, complaining of the arbitrary proceedings of their Eminences in the affair of Armagh. I really thought it would be more proper for your Lordship and the suffragans to draw one up, and the other bishops of the kingdom to write one in particular for themselves. It would seem officious in any foreign prelate to shew the example.

“ Did I request of you in my last to remind Dr. Carpenter to draw up a petition, in the name of the four archbishops, to solicit the Court of Portugal for the revenues of the Irish house in Lisbon ? When we meet in Dublin, which will be immediately after the recess is ended, we shall talk over matters, though I hope to hear from you before. In the meantime believe me to be

“ Your ever affectionate and devoted servant,

“ JAMES BUTLER.

“ P.S.—I wish you a happy Christmas.”

3. On the 7th of February, 1781, the Rev. Mr. Flood, one of Dr. Plunket’s old collegiate friends, writes from Paris :—

“ Where this letter is to reach you, at Navan or Armagh, is more than I can at present conjecture ; ’tis, however, my most ardent wish it may not fall into the hands of a Primate. Do me the justice to believe that nothing could damp the sensible joy the news of your promotion would afford me, but the well-grounded apprehensions for the loss of your health and peace

of mind, and I fear the turbulent canons of Armagh would shortly impair the one and soon rob you of the other.

“May the all and sweet disposing providence of the Almighty, to whose arbitration and guidance you have always committed your person and concerns, continue in this critical moment to guide and direct you to the best; be the choice conformable or contrary to our wishes and desires.

“I have had the honour and pleasure of writing to you several times since your happy arrival in Ireland. Friendship has pleaded all possible excuses in your favour, one alone excepted, on which the mind never could dwell with pleasure, to which the will never would have consented. I mean total forgetfulness and utter renunciation of all former ties. Providence has wisely provided for our happiness; let the evil be ever so imminent and near at hand, the imagination loves to place it at a distance. It exhibits the objects of our fears or hopes with the most favourable colourings; gives an appearance of probability to what is really impossible; and throws in even hope contrary to hope. Should this picture be mine, I have one favour to call for, which I hope will not be refused; rob me not of this pleasing illusion; let me still think I may call Dr. Plunket my friend.

“I hope Mr. Peter Reilly is still among the living. I have written to him about two months ago, but I find the common adage verified in him, viz., the example of the great is contagious. He is, doubtless, at present a capital missionary. Your silence, I am confident, is not the only point in which he has copied after your Lordship. . . . Abbè Colbert is Bishop of Rhodes, and Cardinal Salviati is Protector of Ireland. Your books have arrived at Bordeaux.

“I have the honour to be, my Lord,

“Your unalterable friend and humble servant,

“P. FLOOD.”

On the 19th of February, 1781, Dr. Plunket received the following letter from his old and valued friend, the President of the Irish College of Paris:—

“I received, a few days ago, a letter from one Mrs. Bird, in Drogheda, with a nomination enclosed, for one of Joseph Kelly’s burses, in favour of a young lad actually in the house. This Mrs. Bird is sister to the late incumbent, Thomas Taaffe,

who died in Paris some years ago, and the young man she names is son to Mr. Marron, in Drogheda. I am at a loss how to act in regard of this nomination, as I can neither find the Foundation Act, nor any other papers regarding it, which might clear up the matter or satisfy my doubts upon it:—1st, I doubt if any of these burses exists, at least on the foot of burses; for I fancy I heard Mr. Kelly, Mr. Cahill, and you say, more than once, that they were to be extinct after a certain period of time, which, I am inclined to believe, is, ere now, elapsed. 2nd, such nominations as I find here, and as have been given heretofore, suppose the foundation to have been made for subjects of the diocese of Dublin alone. 3rd, these nominations have been given either by the Archbishop of Dublin, or by Mr. Dowdall, late of Dublin. 4th, it seems odd that a woman should name to them; and this is the more strange as it is the only precedent I find among all my papers, of a female nomination. 5th, are there two burses, or is there only one? I beg you will give me all the insight you can into this affair, and that as soon as possible.

“Mr. Nowlan, of Bordeaux, tells me he has received your trunks and effects in a better condition than he could expect. The carriage, &c., amounted to 200tt, for which I prayed him to draw on me on sight. He answered me, saying he had written to your Lordship about it, and that it would be indelicate to accept my offer until he was favoured with your further directions. You know I am always ready. For God’s sake, I repeat it, send me immediately all the directions and all the traditional knowledge you have of Walsh’s burses.

“I have the honour to be,

“With the tenderest sentiments of love and respect,

“My Lord, and most honoured friend,

“Your Lordship’s most sincere, most affectionate,
and obedient servant,

“J. MARKY.”

The worthy President of the Irish College at Doway wrote thus to Dr. Plunket, on the 12th of March, 1781:—

“I have written to your Lordship lately by hand, viz., by a Mr. Michael Reilly, a clergyman of the seminary, yet, as I have

reason to apprehend my letter hath not been handed to you, though I would not willingly be expensive by my letters, I can't, however, well avoid troubling your Lordship with one now.

“In a former one, I observed to you, my Lord, that a Mr. Kedagh Geoghegan, a priest of your diocese, residing in or about Fore, owed this seminary [*the sum is illegible*]. I have his note of the 17th of June, 1770, for this sum. The rapidity of your progress to Flanders, in your return to Ireland, did not permit me to speak to you of this debt. You are sensible any outstanding debts, how small and trifling soever, must be detrimental to a seminary, not only unendowed, but also sunk in debt, and struggling hard to subsist in a moderate way, and to pay creditors by degrees. Were all I had here punctual in paying what they owed the house, I had not been exposed to the mortifying importunity of poor creditors, nor to the humiliating apologies I so frequently make for insolvency and disappointment. I must, therefore, earnestly beseech your lordship to give positive, direct, and immediate orders to Rev. Mr. Geoghegan to pay this money without further delay, either to your Lordship, or to anyone you think proper, who may send me a bill for it, either on Paris or London.

“The superiors of the English College present their respectful compliments to your Lordship, and both they and myself request you'll exert your influence on a Mr. Higgins, in your diocese, to engage him to pay, without any further procrastination, £37 17s., English currency, due these four years past, for board and clothes of his son, to the English College. The gentlemen superiors of that excellent and respectable establishment have been very generous to this seminary, and I can't help being concerned, at the many losses they sustained from the Irish. I congratulate with you very sincerely for the reputation you have so deservedly acquired among the nobility* and gentry of a persuasion different from ours. May you long continue, my Lord, to be justly admired by our adversaries in faith, and to reflect honour justly on yourself, and the Irish Hierarchy. I wish it with great sincerity. A report obtained here for a time that you were named to the Primatial See of Armagh. Though none be better qualified to fill the first place in the Church of Ireland, I know not, if I should wish it, how strongly soever I be attached to you, from an apprehension that you would not be

* The Protestant gentry of Meath were most respectful to Dr. Plunket.

as happy in it as you are at present. However, if the Supreme Disposer of all things calls you to that station, I doubt not but your conciliating disposition will effect a general coalition of all parties, and re-establish subordination, peace, and concord in the first See of the Church of Ireland, a see so long torn with discord, anarchy, and faction. . . . Have you been at Thurles with the excellent little Archbishop yet. I have the same opinion of him as your Lordship, and I have no doubt that the more you know each other the better you shall like each other.

“The gentlemen of the English College, Bishop Sharrock, still prior of the monks, and Messrs. [*erased*] present their kind compliments. . . . I have tired your patience, though I shall ever be, my Lord,

“Your most sincere and affectionate friend and servant,
“LUKE MACKIERNAN.”

On the 22nd of September, same year, Dr. MacKiernan again writes from Doway to Dr. Plunket:—

“I am just returned from Paris, where I spent almost two months. Your Lordship will easily believe that the Bishop of Meath hath very frequently been the leasing theme of your friends there. I was, however, sorry to find an universal murmur amongst your best friends in the capital, at your extraordinary silence. Some of them, I was assured, were not honoured with a single line from you since you returned to Ireland; and Mr. Flood, one of the most attached to you, is one of these. I thought myself hardly dealt by you in this particular, but on hearing the complaints of others, I think I have been distinguished above many, by the two letters I have had from you these two years past. Is it possible, my Lord, that a prelate so remarkable for every generous and conciliating quality, can be so totally absorbed in the functions of the Episcopacy as to alarm your friends with the sad apprehension of being soon *erased* out of your mind? Pray excuse this liberty, my Lord; it flows from a heart inviolably attached to you.

‘Let me beg of you to employ your authority to cause Rev. Kedagh Geoghegan to pay me 116 [*erased*], due to me these twelve years past. I am cruelly distressed by this, and similar insolvencies. . . . Dr. Brady is here and salutes you kindly.

He passes this winter in the seminary. . . . I beg to conclude, with every assurance of veneration and affection, with which I am, my Lord, your most faithful friend and servant,

“LUKE MACKIERNAN.”

On the 10th of November, 1781, Dr. Moylan, Bishop of Kerry, wrote from Killarney:—

“On my journey last week to Tralee, I there met with a letter from Mr S[obliterated]. As the descriptive account he gives of the influence of the Regulars at Rome, and in particular with Salviati, seems to regard particularly the affairs of Armagh, I shall transcribe that paragraph for your Lordship’s perusal. After referring me to a letter he mentions to have written above two months before (which letter I never received), he says,—‘I expected you would have said something to me in consequence of what I hinted in my last relative to the superior influence the Friars are daily gaining here; and am surprised to find your Lordship silent upon so interesting a subject. The appointment of Ossory to be Administrator of Armagh ought surely awaken a little jealousy in all the right rev. prelates who feel for the honour and support of the hierarchy, and caution them against the danger of that prelate’s being raised to the primacy. I shan’t take on me to say that his lordship aspires so high, but I know for certain that his partisans do, and that they are actually employing all the intrigue and interest they are capable of, to secure it to him. They have a good back in our Protector, who is rather weak, and whose insurmountable dislike of application to business or books lays him open to their intrigues, and exposes him to be the dupe of a venal auditor, to whom his Eminence extends the management of all his affairs.’

“From these hints of Mr. S[obliterated], which I am sure can be depended upon, we should exert our most spirited endeavours to counteract the intrigues of the Regulars, and to prevent the increase of that influence which they seem to have gained in the Sacred Congregation. The choice we have made of an agent, who has spirit, activity, and interest, will, I hope, contribute much thereto; and when Mr. S. learns that he is to be honoured with that charge, I am confident he will strain every nerve to prove himself not unworthy of the confidence we have in him.

. . . . From the Nuncio’s answer to Dr. Butler’s letter, which I know his Grace communicated to your Lordship, it

seems he has entered into the spirit of it ; and, if his representations to Rome correspond with the impression it has made on him, we may expect that a Regular will not be appointed to the primacy. I shall be impatient to hear of the success of your memorial, I flatter myself it will be duly attended to.

“ I learn with pleasure that there is the strongest reason to hope for a repeal of most of the penal statutes this session of Parliament. Adieu, my ever dear and most honoured Lord. May God’s choicest blessings ever attend you. Remember me, I beg the favour, before the Throne of Mercy, and be ever persuaded of the most unfeigned sentiments of respect and friendship, with which I have the honour of being, your Lordship’s

“ Most affectionate and most obedient servant,

“ F. MOYLAN.”

CHAPTER VII.

1782.

LETTERS FROM DR. BUTLER.—LETTER OF DR. PLUNKET TO THE REV. FATHER BETAGH.—LETTER OF DR. EGAN, BISHOP OF WATERFORD.—LETTERS FROM OLD COLLEGIATE FRIENDS.—LETTER FROM DR. BUTLER.

ON the 13th of January, 1782, Dr. Butler writes to Dr. Plunket, from Thurles :—

“ As I purpose being in Dublin, please God, on Tuesday, the 22nd, the only purport of my writing these few lines is to apprise your Lordship of my intentions, and to acknowledge, at the same time, the receipt of your last kind letter of the 8th inst., the contents of which I hope to answer more fully and satisfactorily, by word of mouth, when I shall have the pleasure of seeing you. Hence it is that I’ll add nothing more now than the sincere assurances of the most unfeigned attachment and respect of, my ever dear Lord,

“ Your most affectionate and humble servant,

“ JAMES BUTLER.”

On the 24th of April he writes again from Thurles :—

“ If long expectation and the greatest earnestness to hear from you could enhance the merit of your letters in my eyes,

nothing was wanting to render your last most agreeable. Having written with the greatest expedition from Dublin to your Lordship, to impart to you news most pleasing, viz., the happy tidings of the first success of our Bill, in the grant of liberty of property and liberty of conscience, and the exclusion of three alarming clauses, I expected an immediate answer; your delay surprised me, and gave cause to apprehensions about your health, which, thank God, have been dispelled by your good-natured letter.

“The compliments you are so kind to pay to Dr. Egan’s and to mine endeavours in Dublin, your Lordship has an equal title to. You were with us in laying out our plan of action; and the sanction of your approbation confirmed me in the opinion of the propriety of our resolves.

“I am informed by Dr. Molloy that Dr. Reilly, Coadjutor to Kildare, is pitched upon for Coadjutor to Armagh—is it true? Abbè Preston must be at present in Ireland, as Lord Gormanstown expected him.

“I believe our Bill will pass triumphant in the House of Lords. I long to see it all concluded. We are levying money here, pursuant to Lord Kenmare’s and Sir Patrick Bellew’s request, in order to make presents to Counsellor Macnamara and other friends in London. What are you doing in Meath? The omission of the clause hurtful to the Friars gives me pleasure, and I hope will soothe them. When do you begin your visitation? I shall open mine in the middle of May. We must regulate our motions so as to meet on the confines of our respective districts. All friends here desire to be most kindly remembered to you; whilst I remain, with the most sincere attachment, esteem, and respect, my ever dear Lord,

“Your most affectionate friend and humble servant,

“JAMES BUTLER.”

On the 4th of July he writes from Tipperary:—

“On my road to Cork to meet the prelates of the province, who are to assemble there on the 13th, I write to your Lordship, to beg you’ll let me know whether the prelates of Ulster are desirous that we should concur with them in resenting the fatal blow that has been given to the rights of our hierarchy in the late proceedings in Armagh, the injury done to the sub-

ordination requisite in every diocese, and the encouragement given to every clergyman to rise up against his bishop, when old and infirm, when a suspension can be granted and obtained upon such easy terms as the allegation of old age, infirmities, and disagreement between him and his clergy. I am told you got an unsavoury answer from Rome ; I request you'll send it to me. I have only time to add the assurances, of what you are convinced, that no one can be more attached to you than

“ Your affectionate,

“ JAMES BUTLER.”

On the 1st of September he writes from Thurles :—

“ Your Lordship's attention, in transmitting to me a copy of the Sacred Congregation's answer to the resolutions of your provincial meeting in Drogheda, claimed a much speedier acknowledgement, and should have met with it had I been sufficiently master of my time. From the middle of July, when we had our provincial meeting, and where we were eight bishops assembled, till this moment, my life has been one continual hurry of business. On several occasions I proposed writing to you, and as often I was obliged to put it off. I attempt it now, and hope I may conclude it. The reflections in the letter of the Congregation on the resolutions of the Drogheda meeting will require several explications from the prelates concerned, to blunt the edge of them. Some, to be sure, seem well grounded, and will be a subject of triumph to the appellants, and a farther encouragement to appeals. The Munster prelates have not lost sight of the wound which the honour of our hierarchy received in the suspension of our Primate, without any canonical crime alleged ; in the raising his opponents to the highest dignities, and the inattention shewn to the remonstrances of the provincial bishops on the cause of the disputes between the Primate and his clergy. They have commissioned me to examine into every particular of the whole proceeding, and to write a letter in the name of the bishops of the province, to the Sacred Congregation, expressive of our alarms thereon. . . .

“ I think we had agreed with Dr. Carpenter that one or two bishops from every province should meet in Dublin about the end of September. Let me know if such agreement holds good,

that I may regulate myself accordingly. I purpose convening a Diocesan Synod in October, in order to prepare for our solemn Provincial Synod, which, at our last meeting in Cork, on the 11th of July, we agreed to hold every three years, with the same solemnities as in Catholic countries. What have your bishops determined on the letter of the Sacred Congregation to them? How is my worthy friend, Dr. Reilly, liked in Armagh? What are Abbè Preston's sentiments on your provincial affairs? Have you almost finished your visitation? I have about a third part of my diocese still to visit. How have you and your colleague of Meath agreed about the late Education Bill? Dr. Agar assured me he'd license no R. C. schoolmaster but such as would bring a certificate of approbation from me. He is all gracious to me; invites me when I come to Cashel to take a bed in his palace, and shews me the greatest attention. I hope your health is as good as I wish, and that you'll not take notice of my having let August pass without writing to you, especially as I am so near the time, this being the 1st of September. . . . I shall write to you again during the month, and I remain now, my dear Lord,

“Your ever affectionate servant,

“JAMES BUTLER.”

Dr. Butler writes from Thurles on the 27th of October.

“You are now, I believe, returned home from your visitations, and I may wish you all joy on the happy conclusion of so laborious a function. . . . I certainly would have met you near Birr, or at Mr. Dunn's, only I had marked out visitations for some parishes of my diocese at the time you were in that neighbourhood. Thank God, I have but three or four parishes more to visit, and I would have had finished some of them only for a Diocesan Synod which, profiting of the late Act allowing us all liberty in our chapels, I held for three days in the chapel of Thurles. We enacted several statutes, of which I shall send your Lordship a copy when they will be transcribed. I am most obliged to you for the copy you sent me of your answer to Rome. I considered it very satisfactory, but I am afraid that it will not appear so to their Eminences. I shall be curious to know their answer. How go on affairs in Armagh? I hope all is quiet. When you see Dr. Reilly, please to remember me to him. If you can find any Act of Parliament

positively allowing legal interest, I beg you'll send it to me. I can find none but such as seem rather to limit the sum when there are the usual titles of "*lucrum cessans and damnum emergens*," than openly to permit it. I had always thought in this country there were Acts positively allowing interest by way of a premium to encourage the circulation of capital, but after all researches I can find none. Your Lordship may perceive I write this in a very great hurry, having only time to add the assurances of all that is most kind from, my very dear Lord, your ever affectionate servant,

"JAMES BUTLER."

On the 23rd of November he writes from Thurles:—

"It would be unpardonable on my part were I not to write a supernumerary letter to assure you how joyful I was to see by the answer you and the bishops of Armagh received from Rome, of which Dr. Troy was so obliging as to give me a copy, written by his own hand, that Rome was satisfied with your apology. May you and the prelates of Ireland never receive any reprimands from that Court but what is the offspring of misrepresentation. After requesting you'll answer my last letter, as I am impatient to know how your Lordship is after the fatigues of your visitation, of which Doctor Dan Delaney, whom I saw lately, gave me an account, highly to the honour of your zeal and attention.

"I must beg you'll enquire about some person who has influence with Mr. George Lowther of Kilbrew, Mrs. Lowther, his mother, has been separated from Mr. Lowther these several years past, and is at present in a most miserable condition. My uncle writes to me that her misery was so great as to be obliged to pawn a silver fork and spoon for relief. Some friends, my uncle writes, were in the habit of sending her sixty pounds per year for her support, but as she has not received the thirty pounds that she expected in May, she has been obliged to indebted herself to that amount. If your Lordship could get any friend who has interest with her son to speak in her behalf, my uncle writes that he's sure he'd do something for her. She is really an object of charity, and you'll do a good work if you can contrive to procure her any assistance.

"I long to hear from you; pray do write and let me know

you are as well as I wish you. Adieu. Yours most affectionately,

“JAMES BUTLER.”

On the 5th of September,* 1782, Dr. Plunket writes from Navan to his old and esteemed friend, Father Betagh:—

“DEAR AND HONOURED FRIEND,

“The continual motion, as well as business of the visitation, obliged me to defer writing to you until my return to Navan. I am now at home about a week, and found as little leisure as during my excursion. I have employed about two months in visiting thirty-four parishes; this was not the quick step of last year which you did not approve. I returned in better health than when I began my journey. In general, I experienced a change for the better, notwithstanding some severe business. I met but very few young men on the road to learning and knowledge. Your school was the only one I recommended. You probably have heard that the bishops of the province of Armagh met according to agreement. The Coadjutor was at Drogheda before us. We sounded his dispositions relative to our resolutions of last year. We clearly saw that he was of the same opinion with the Sacred Congregation; and particularly that he understood the last resolution, concerning appeals, in the first instance in the same distorted sense which never entered our heads. In consequence of this discovery, we determined to draw up our defence without his participation. I reasoned in this manner with his Lordship, to reconcile him to our determination. ‘Either you will approve our justification or will

* On the 25th of September, same year, Dr. Flood writes from Paris:—
 “I have got, within these six days, two vacancies for the province of Leinster, the one by the sudden death of Mr. Francis Flood of Ardagh, the other by the unexpected departure of a Mr. Murphy from Ferns. Both are at your Lordship’s disposal. My good friend, Mr. Fleming of Donore, has solicited lately in favour of a Mr. Rickard, one of his flock. I should much rejoice to hear that this gentlemen prove agreeable to your Lordship, to fill one of these vacancies. Should you think proper to send three more next May, they shall be received. These are the only vacancies that are likely to occur next season. I have the honour to be, with the greatest respect, my Lord, your Lordship’s most humble and obedient servant,
 “P. FLOOD.”

not; if you do, you may commence your administration by displeasing the Sacred Congregation. If you do not approve it, you will begin by sowing the seeds of dissension between ourselves in this. The late resolutions do not regard you; we will write to Rome to defend the plain sense of our words without troubling your Lordship, and will afterwards meet you when and where you please.' This proposal was by no means relished by him, nor did he conceal his dissatisfaction. The suffragans, however, met apart, and drew up their apologetic defence; we afterwards assembled with the Coadjutor, did but little business, but resolved to meet next year at Armagh, the capital of the province. I send you enclosed a copy of our answer to the late letter of the Propaganda. We address it to the Pope himself, and have not written a word to the Sacred Congregation. Tell me your opinion of it as soon as you can. I shall be in Navar until the beginning or middle of next week. . . . I beg to be remembered to our friends in Thomas-street, and to Messrs. Mulcail and Fullam; and am, with unalterable esteem and friendship, dear and honoured friend, your most affectionate and devoted humble servant,

“P. J. PLUNKET.”

On the 12th of December, 1782, Dr. William Egan, Bishop of Waterford, wrote from Clonmel to Dr. Plunket.

“MY MOST HONOURED AND EVER DEAR LORD,

“On my return home, after an absence of some days, Mr. Power shewed me the letter of the 16th of last month, with which your Lordship honoured him. You will easily judge that your friendly and obliging mention of me awakened all my affection and gratitude, as it ought to do; and yet I had as full a claim to it as the warmest heart for your Lordship could give me. I resolved immediately to avail myself of what you had written, to write to you myself; indeed, I often wished for a decent opportunity to do this; besides my private view to my own gratification, in a correspondence by which I must be a gainer, with one for whom I had every affection and respect.

“I always considered that a constant communication between those of our station throughout the kingdom with each other, must promote the cause of religion, and might bring us at last to that uniformity of sentiment and practice—to that unlimited confidence in one another, which would be the support of our

ministry, and should be our consolation under the difficulties we meet with in the discharge of it. I think, with your Lordship, that what regards our colleges in Spain should be conducted, as nearly as could be, with the joint concurrence, or at least after the deliberation, of all our prelates. Had this been hitherto done, those establishments would bid fair to be more useful than from their present appearances they seem likely to be. I received, from the Rector of Alcala, a letter similar to that which he wrote to your Lordship, but I did not think it advisable to answer him. He seemed to me, though he hinted to have written from high authority, to speak only from himself, and from a desire to counteract the intended union of the two houses. Now, though my private opinion was heretofore against the union, yet as that measure had been adopted as a favourite one by the Court, and enforced by a Royal Decree, I imagined that an opposition to it from us might be offensive, would be fruitless, and, it may be, afford an handle to suppress both the houses, without being of advantage to either of them. I mention that my opinion was heretofore against the union. I was led to it because I conceived that an emulation between the students of two houses would promote their respective application; because the vicinity of Alcala to the Court, from which it is but about six leagues distant, would, I hoped, bring protection and support to the Irish there, and because if any untoward contingency, which, considering the genius of our people, was not impossible to happen, should occasion the disgrace or ruin of one house, it would be fortunate to have another still subsisting to resort to, and from thence, it might be, to repair the misfortune of the other. But I have lately spoken this point over with Mr. Lean, who was formerly a student, and latterly Rector of Alcala; and with Mr. Power, who was a student likewise, and subsequently Rector of Salamanca, and is perfectly acquainted with both places. These two gentlemen are decidedly for the propriety of the union. It would, they justly observed, be a mighty saving of expense in the fabric, rector, professors, and servants. The vicinity of Alcala to Madrid they considered rather as disadvantageous, as well from the temptation it held out to the young men to make idle excursions on vacant days to the latter place—a dissipation which the discipline of the house, rather unrestrained than strict, permitted them to indulge in; as also, because by

being near the Court they could, and from what has frequently happened, it is to be feared they would, be still teasing the Council, and defeating the zeal of a vigilant superior by ill-founded complaints. The habitation of Alcala, they further remarked, was very inconvenient—confined in the whole to eight chambers; whilst that of Salamanca was wholesome and roomy, containing upwards of fourscore spacious lodging apartments, besides every other office necessary for a college. These reasons appear to me not to be without weight; they have at least warped me somewhat from my former opinions. Yet I cannot flatter myself with promising prospects from Salamanca, under the present administration, as that has been represented to me of our college there; and under the judgment I form of the consequences that will follow from the late Royal Decree, which regulates the discipline and studies of that house, I think I foresee many and mighty inconveniences as necessary to result from these sources. However, these inconveniences, in my mind, would be better submitted to for the present than directly opposed. Time, and a zealous, prudent, pious superior may hereafter by degrees gently counteract them; whilst a direct opposition might exacerbate rather than heal. The complexion of things in Spain seems not favourable as formerly to the Irish. We are no longer considered there suffering as heretofore for the cause of religion. There would not be wanting, even among the Spaniards, some griping courtier, or some others, to grasp at the property of that college of ours, and every evil at all tolerable should be borne with, in order to preserve eventually so noble an establishment. And it certainly is a noble establishment, which, well managed, would plenteously support, clothe, and teach upwards of fifty students, and leave them a redundancy besides. I have thrown out to your Lordship my thoughts on this subject, since you wished to have them, but I am not wedded to them. I will be always ready in this and in every other matter to give a preference to what you and others of your unbiassed discernment will, in your better judgment, think preferable.

“I rejoice to understand from your letter to Mr. Power that you are in health and spirits, which you happily employ in the apostolical labours of your ministry. I wish you, from my whole heart, long to enjoy the first, and that the latter be crowned with all desirable success. But in the name of wonder

do you go on still visiting parishes at this dreary season? What a reproach to me, who am shivering over a fire. When you will have a moment to throw away, I will be glad to hear from you how things go on with you and about you. . . . What answer did your Lordship and your venerable *confreres* receive to the vindication of yourselves from the strictures made by the Sacred Congregation on the proceedings at Drogheda? How do affairs go on in Armagh? When I last received a letter from our honoured and most valuable friend at Thurles, he was in good health. It is some time since I heard from him. I was to have paid him a visit just about this time, but I must put it off until after Christmas; and here, by the way, I wish you a happy approaching one, to be the earnest of many, very many more to you. . . . I have the honour to be, with all affection and respect, my most honoured and ever dear Lord, your Lordship's most obedient and most humble servant,

“ W. EGAN.”

On the 9th of January, 1782, the Rev. Mr. Flood, one of Dr. Plunket's oldest and most attached collegiate friends, writes from the Irish College of the Lombards, Paris :—

“ The honour Mr. O'Reilly has had of studying under your Lordship's inspection, renders an introductory or recommendatory letter in his favour useless, if not impertinent. He has, however, persuaded himself, I am much at a loss to know why, that without it he should appear rather awkward. My friendship for the young gentleman is such as to gratify him, even in this fanciful conceit, tho' at the risk of being charged with impropriety. Let me, then, beg leave to recommend him to your Lordship as a pious, moral, zealous ecclesiastic; a friend to discipline and regularity; a declared enemy to all rebellious and clandestine associations. He is a young man of honourable principles, incapable of anything low or mean, and if too nice a sense of honour can be counted a defect, he may stand justly charged with it. The want of an earlier acquaintance with that language, in which speculative theology is generally taught, prevented his further application to that branch of study, but I am satisfied you will be much pleased with the

progress he has made in all the practical or moral part of that science. His talents for declamation are not common ; a few instructions from your Lordship will render him in a short time a consummate orator. If an unbounded affection, and the highest veneration for your Lordship, the most ardent and unremitting wishes for your prosperity and welfare, can entitle him to any share in your good graces, he has doubtless a strong claim on you ; for, indeed, few can speak of you with more warmth, eulogy, and affection, than honest Laurence O'Reilly. The bearer will have the honour of handing you the Royal Almanac for the year 1782, together with the censure of Abbé Raynal's "*Epocques de la Nature* ;" be pleased to accept of them, for they come from a person who certainly wishes you no harm. You may recollect to have formerly seen him in Paris—for *seldom doth a man forget the work of his own hands*. My Lord, you have for a time made him too happy by your friendship ; privation becomes more sensitive after enjoyment. Few comforts can he boast of within the walls of the Lombards. He enjoys one, however, of which he defies both the oblivion and malice of the world to deprive him. He still can and will declare that he has the honour to be, with the greatest sincerity and respect, my Lord,

"Your most humble servant and affectionate friend,

"P. FLOOD."

On the 13th of October, another brother-professor, the Rev. J. Marky, writes from the College of the Lombards, Paris :—

"MY DEAREST LORD,

"A few days ago I received your most friendly letter, and at the same time your young friend, Mr. Meighan, of whom I entertain the greatest hopes, not only on account of his own dispositions, but also because of his belonging so nearly to your Lordship ; a circumstance which alone is sufficient to make him good, and which will most assuredly endear him to me in a particular manner. I am entirely satisfied at what he offers, being thoroughly satisfied that the interest of the house lies as near to your heart as it does to mine.

"The royal chair has been pulverised by your last letter to the Royal Professor. He is completely appeased, and I fancy

his last letter (which, nevertheless, he wrote prior to the receipt of yours) has already convinced you of his pacific and friendly dispositions.

“I am as heartily sorry as your Lordship for having quitted the kingdom without finishing, or, at least, without further prosecuting the business you mention; and the rather as I now find, by sad experience, that a longer stay in the country was absolutely necessary to confirm the little stock of health I had acquired. Though I arrived here, as I thought, stout and vigorous, yet the transition from a life of exercise to a sedentary one has brought on a strange and sudden revolution, and reduced me as low as ever. If this continues, you may expect to see me before next Christmas, when, God willing, I hope to set about the business I left unfinished; but if I get the better of my present indisposition, I shall defer it till next summer, or perhaps later, unless you recommend an earlier period. I beg my best respects to Messrs. Reilly and Smith, to Mr. Taaffe, of Violet-hill, to Mr. Barnwell, to Mr. Flood, of Kells, to Mr. Chevers, &c., and to Mr. Betagh, when you see or write to him, and the good family of Thomas-street, whom little Adrien here does honour to. I am, with unalterable respect, attachment, and affection, my Lord,

“Your most devoted, humble servant, until death,

“J. MARKY.

“P.S.—The Royal Professor, who is just come in, desires me to present you his best respects, and to let you know that instead of the two mentioned in his last letter you may send three; a third vacancy having occurred since, by the departure of a Mr. Moore from Kildare.”

The following letter, from Dr. Butler to Dr. Plunket, has no date, but, from internal evidence, it was clearly written sometime in 1782:—

“As I cannot have the pleasure of meeting your Lordship in Dublin, where, you wrote to me, you purposed being the beginning of this month, I must have recourse to pen and ink, to acknowledge your last kind letter. Our Bill, as you justly observe, is not as liberal as could be wished with regard to the clergy, and if explained according to the letter of the law, would leave us no exercise of power or jurisdiction, except in

our places of worship. All mandates, pastoral letters, collations of parishes, dispensations, &c., would become penal. Our visitations, so useful to the peace of the country, would be unlawful; the names of Catholic bishops and priests forbidden names. But I believe it will not be interpreted in so rigid a manner, and I have reason to think so from what the Protestant Archbishop of Cashel told me when I questioned him the other day upon the meaning of that part of the Act. His answer was, that all meant by said words was to exclude that very public shew of authority, such as is exercised in countries where the Catholic religion is the religion of the State. And in speaking of his Grace, I must let you know that he was uncommonly polite to me, invited me to dinner, offered me apartments in his palace whenever I came to town; and this at a time when he would admit none of the gentlemen in the town or country who came to see him. He told me he advised Messrs. Gardiner and Dillon to bring in a new Bill on Education, and that on the most liberal plan, without any restrictions, and he himself promised them he would revise it. He assured me it would certainly pass this session. 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. Keeffe now select to reimplace Dr. O'Reilly? Dr. Molloy, whom I saw lately, positively and peremptorily declines it. Has your Lordship seen Abbé Preston? I am afraid he will never rank amongst us in Ireland, having been so averse to the highest dignity, where his personal merit, supported by his family connections, would have been of the greatest service to religion. . . .

“We are to have a meeting of our bishops next month in Cork. The late Act will furnish matter enough for deliberation. I shall take care to mention again the arbitrary pro-

ceedings in regard to the former Primate and the provincial bishops, and I shall be happy to have your Lordship's sentiments thereon. I hope you'll think of lessening your labours this year on your visitation. You are always plowing. I would be extremely happy to meet you at any of the places you mentioned, but it will be impossible for me to fix upon any time, until the Synod of Cork will be over. You may be persuaded it will never be too soon for one who feels so much satisfaction as I do in your Lordship's company. I write this from Mr. Kavenagh of Borris's, where I had the pleasure of meeting my brother and sister Birmingham, who join me in all that is kind to your Lordship. Did you hear of any particular agreement entered into by the Catholic Committee?

"I have the honour to remain,

"My most dear and honoured Lord,

"Your most affectionate and humble servant,

"JAMES BUTLER."

CHAPTER VIII.

1783.

LETTERS FROM THE ARCHBISHOP OF CASHEL.—FROM THE PROTESTANT BISHOP OF MEATH.—FROM THE REV. ABBE FLOOD.—FROM REV. DR. KEARNEY.—RESIGNATION OF THE PASTOR OF RATOATH—LETTER FROM CHARLES, THE SEVENTH EARL OF TRAQUAIR—FROM THE HONOURABLE AND REV. JENICO PRESTON.

Dr. Butler writes from Thurles, on the 5th of January, 1788 :—

"MY EVER DEAR AND MOST HONOURED LORD,

"I cannot better atone for having let December slip away without a letter from me to your Lordship, than by devoting the first dawn of the year to assure you of all that the profoundest respect, and sincerest friendship and esteem can dictate in the line of wishes. Christmas holydays occupied me very much, as we have here three plenary indulgences, and

numbers crowded to gain them. I should not otherwise have delayed so long answering your kind letter of the 1st of December. You did justice to my sentiments in judging they coincided entirely with your own, in all the late proceedings of your province with the Sacred Congregation, relative to the meeting of Drogheda. I congratulated, again and again, your Lordship and co-provincial bishops on the success they met with. I am much obliged to you for your being willing to interest yourself in behalf of Mrs. Lowther, in Lille. It will be a great act of charity. All I know of Mr. Reilly, whom I mentioned, is that he is of the county Meath, and had part of his education in Mr. Harrington's school, near Cork. You are aware that the Pope refused to name the Friar whom Dr. O'Fallon called for to be coadjutor-bishop. I believe for the future none of those gentlemen will be chosen to fill our vacant sees. Did your Lordship hear that Mr. Marky is coming back? He does not get his health in Paris, and it is a great pity. I don't know who will be the most suited to succeed him. Bishop Hay, I am told, has printed a catechism, in two vols., octavo, much admired by Dr. Carpenter; and I am printing an abridgment of mine, which will appear soon, and is truly an abridgment. Dr. Field has the care of it. I hope your Lordship is quite recruited, and feel no remnants of the fatigue of your visitation. You'll permit me to conclude now as I am not a little tired after the work of this day—it being the eve of the Epiphany. I remain, with the most inviolable attachment, my ever dear and most honoured Lord, your ever affectionate and obedient servant,

“JAMES BUTLER.”

On the 16th of February, 1783, Dr. Butler again writes to Dr. Plunket, from Thurles:—

“I received, in due time, your Lordship's most kind letter of the 2nd instant, confirming the news of Dr. Kearney's being named superior of the community, and, at the same time, justifying my opinion of Dr. Tehan's merits. I own to you, had Dr. Kearney declined, the latter would be the person I'd have pitched on; but Dr. Kearney, I am convinced, from all I have heard of him, will superabundantly answer all our expectations, and I am happy he accepted of the nomination. The Irish house will flourish under him. I am glad you have no other

objection to the practical reflections but the paper, or rather, I should say, I am happy to find you so much approve of them. For the badness of the paper is mentioned by you merely as a blemish. I really agree with you; I think them excellent, superior to anything of the kind I have seen either in French or English. The author of the moral reflections on the Epistles and Gospels was never the father of them. The style is too precise for him, and every page too rich in thought to be the produce of his scattered and flimsy thoughts. With regard to Lent, I and Dr. Egan, whom I purposely consulted, see no sufficient reason for a mitigation of the abstinence, as it comes in so late; but perhaps there may be reasons in your district which do not occur in the clear air of Munster. The necessity of the subscription which your Lordship so laudably and charitably promoted seems to hint at; there has been no such necessity here. Munster is much obliged to your Lordship for espousing so earnestly its honour in the affair of the Directory, and its archbishop would think he'd injure your feelings were he to pretend to suggest to you here to act with his Grace of Dublin on the occasion; one of your principles can never fail of doing what is proper. Does your Lordship know that the plenary indulgence of St. Patrick's is extended to the whole octave, by a decree of the Congregation in 1773? It will be of vast service to have it last so long, as it will induce our people to profit of that time to fulfil their Easter duty. Dr. Troy is at present in Dublin. I suppose you'll see him. I am much taken with him; he gains by acquaintance. We have nothing here worth mentioning, so I shall only add the sincere assurance of, my ever dear and most honoured Lord, the inviolable attachment, sincere respect, and esteem of your Lordship's most devoted and most affectionate servant,

“JAMES BUTLER.”

On the 8th of February, 1783, the Protestant Bishop of Meath writes from Ardbraccan to Dr. Plunket:—

“SIR,

“I have just received the favour of your letter, enclosing a bank-note from Mr. Hussey for £22 17s. 9d., as a donation to our county infirmary, 20 guineas of which sum entitle him to become a governor of that charity for life, and for which (as treasurer to that institution) I enclose my receipt.

“My being confined by a fit of the gout has prevented my answering sooner the favour of your letter, which I received a few days ago. I could not think of granting a licence to John Quin for keeping school at Navan, without having your approbation first signified to me. Your scheme I know was for establishing a school at Navan upon a much larger scale than the present, and I think that the offer which you made to Mr. Ormsby for his house was a very handsome one. I am, Sir, your most obedient and humble servant,

“H. MEATH.”

The Catholics of Ireland were prostrate, powerless, and spiritless in the last century. The iron of slavery had entered their souls, and they superabounded in gratitude and loyalty at being allowed even to live. Their Protestant countrymen from having all the laws of the empire, and all the patronage of the kingdom on their side, assumed such a tone of audacity and domineering superiority that, we are told,* a Catholic might be known by his stooped carriage and subdued manner. Catholic education was forbidden at home and abroad; heavy penalties awaited the doomed Popish schoolmaster, and even, after the Catholic Relief Bill, the licence of a Protestant bishop was necessary for the legal protection of a Catholic school. On the 10th of July, 1783, Dr. Plunket addresses a supplication from Navan, to the Protestant Bishop of Meath, in language just in keeping with the spirit of that day:—

“MY LORD,

“The Roman Catholics of the diocese of Meath wish to avail themselves of the indulgence of the legislature, which, by a late Act, allows, under certain restrictions, persons of their persuasion to instruct youth in this kingdom. I am called upon by them humbly to request your Lordship will be pleased to grant the licence necessary for that purpose. A school so situated as to be under the eye of their ecclesiastical superior, would, they assure me, have a particular claim to their con-

* Life of O'Connor, vol. i., p. 179.

fidence ; be better calculated than any other in this district could be to answer the end of such an institution ; and is what they earnestly desire. Convinced, as they are, that they address themselves to a prelate of a liberal and enlightened mind, they doubt not but your Lordship will, on this occasion, concur with the wisdom and humanity of Parliament, in diminishing one of the most painful grievances they have laboured under for a series of years. To so discerning an encourager of everything that tends to promote public and private happiness in this neighbourhood, I need not observe that a numerous and respectable school, authorized by the law of the land, having your Lordship's sanction, would, by attracting strangers, by diffusing civilization, and by giving additional employment to industry, be productive of substantial advantage to Navan. On my part no attention should be wanting to guard against abuses which, if I could not prevent, I should be the first to complain of. I should make it a capital object of my care that the Roman Catholic youth of this diocese should be taught to revere the civil constitution of their country ; and that their affections should not be estranged from it by any unfriendly principles whatever. No steps have I yet taken to forward this business ; nor shall, until acquainted with your Lordship's intentions. May I then presume to hope, my Lord, that you will grant to one Roman Catholic, or more, if necessary, qualified as the law prescribes, a licence for teaching in Navan ? A line on this subject from your Lordship, with which I beg I may be honoured, shall regulate my conduct. In the meantime, it is with particular satisfaction, I embrace this opportunity of assuring you, that I am, with great respect, my Lord, your Lordship's most obedient and most humble servant,

“ ✠ P. J. PLUNKET.”

To this polite letter, the Protestant dignitary writes a patronising reply, ignoring, however, all spiritual power or authority in his Catholic cotemporary :—

“ Dublin, 24th July, 1783.

“ SIR,

“ Upon my return to town a few days ago from the county of Wexford, I received the favour of your letter, and I must beg leave to postpone giving you an answer to the ap-

plication which you have made to me, until I shall have some conversation with you upon the subject, which I shall be particularly glad to have, as it will give me an opportunity of becoming acquainted with you—a circumstance which I am certain (from your general character) will always give me pleasure.

“I am, Sir, your most obedient and very humble servant,
“H. MEATH.”

The Rev. Abbè Flood writes from Paris on the 26th of April, 1783 :—

“MY LORD,

“Your late kind favours deserve a satisfactory reply ; one you shall have by Mr. Hanlon, of the community, who sets out in a few days. The hurry of the moment, together with the necessary preparations for a retreat, which will commence to-morrow evening, renders the attempt rather impossible for the present.

“’Tis needless to say much in favour of the bearer, Mr. Connell ; he has the honour to be personally known to your Lordship. He has, since your departure from Paris, behaved himself in a manner in every respect unexceptionable. His intention was to return much sooner, but the badness of the weather, together with the weakness of his constitution, required delay. He had my advice to postpone his journey, and this circumstance will not, I humbly hope, prove unfavourable to him on his arrival. The Chancellor will write to you by the next opportunity. I should be glad to know if you intend to impose hands on any this season, as I am much urged by Dr. Carpenter and other prelates to inform them of the vacancies for their respective dioceses.

“I am, with the greatest respect, my Lord,

“Your Lordship’s most humble and obedient servant,
“P. FLOOD.”

The Abbè Flood writes again from Paris on the 8th of June, 1783 :—

“MY LORD AND DEAREST FRIEND,

“Your Lordship is not wholly unacquainted with the wretched and distressed situation of our poor Lombardians ; but your knowledge of their present state must be, I presume,

very inadequate and imperfect. Their retributions, or yearly income, have, within these three years last past, suffered a real diminution of at least one-third. The sensible decay of piety and religion, in every order and description of the people, renders the calls to the altar daily less frequent and less beneficial. The effects are visible. The present generation, without being chargeable with foolish or unnecessary expenses, owes the Procurator no less than 12,000 Tournois.* This debt must, of course, rather increase than diminish, and thus, without some speedy succour and happy change, this useful establishment must necessarily fall. To prevent this evil, 'tis humbly hoped your Lordship and the other prelates of the kingdom will stretch forth a helping hand, and rescue from misery and want a number of deserving, but distressed, ecclesiastics. The plan I would propose to your superior judgment is this, what I say of the province of Leinster may be readily applied to the other three provinces.

“That the prelates of Leinster were graciously pleased to forward and countenance a small contribution, to be raised in their several districts; the sums collected would be deposited in their own hands, or with some clergyman, by their appointment, 'till the whole amount were verified. The sum total could then be remitted hither to be placed in the public funds; the contracts bought in the name of the provincial prelates to be disposed of by them and their successors for ever. The annual income would be received in virtue of a letter of attorney, and distributed yearly between all the Lagenians here, for the time being. Thus, should Government think proper hereafter to prohibit foreign, and to encourage domestic education, you would always have it in your power to recall these funds at pleasure, and apply them as you thought proper. I can't see a solid difficulty that can be proposed against this scheme, otherwise become so necessary. I am the more eager to see it carried into execution, as the collection talked of by late Dr. Marky neither will, nor can, take effect. . . . I have been unwell lately, and hence Drs. MacMahon and Reilly prescribe a change of air. I was resolved to spend the vacation in England; but our worthy prelate, who wishes to see something done for this poor college, is of opinion that I

* About £500 English.

should prefer my native air, and thinks that my presence in Ireland could not fail of promoting the above scheme. Does your Lordship think so? Honour me with three lines. Say yes, and Abbè Flood is with you.

“I am, in anxious expectation,

“With the greatest respect, my Lord,

“Your Lordship’s most humble and obedient servant,

“P. FLOOD.”

On the 8th of May, 1780, Dr. Kearney, then recently appointed President of the Irish College, writes from Paris:—

“MY LORD,

“I make bold to write to you a few lines to beg you will be so good as to accept of a power from me to receive the contributions promised for this house to the late Dr Marky, my predecessor. The personal knowledge your Lordship has of this new establishment, of the vast expenses it has been attended with, and of the inconsiderable resources to answer them, must inspire you with a particular desire to see these offers realized. It is this consideration that makes me take a liberty which your inclination to do good will easily excuse. Your peculiar zeal for this house will, I hope, render less disagreeable a commission, I own, very troublesome in itself. Be so good, then, my Lord, as to accept of an unlimited power to do on this occasion whatever you please, and can do for this house.

“I am, with the greatest respect and esteem, my Lord,

“Your most humble and obedient servant,

“C. KEARNEY.”

On the same day Dr. Kearney penned the following certificate of conduct respecting Rev. Mr. O’Hanlon, subsequently parish priest of Slane:—

“MY LORD,

“This letter is to be handed to you by Mr. Hanlon, a child of your Lordship’s diocese. Had you known him long enough in the community, he should want no recommendation to you. I am only acquainted with him since last January, but from the reputation I found he always enjoyed in the house, I

may safely conclude he will be no discredit to it, nor an useless member in your diocese. He has constantly minded his business here, and has from the beginning behaved himself in an irreproachable manner. The short acquaintance I have had with him myself confirms me in the good opinion given to me of him by those who have known him since his first entrance into this seminary. I recommend him then, my Lord, to your paternal care and protection. He brings you a thurible, an umbrella, and a string for your cross. I beg you will accept of these as a small token of the sincere regard and esteem of an old acquaintance.

“ I am, with the greatest respect, my Lord,

“ Your Lordship's most humble and obedient servant,

“ C. KEARNEY.”

On the 29th of May Dr. Kearney again writes to Dr. Plunket:—

“ MY LORD,

“ A few days ago I wrote two short letters to you by Mr. Hanlon; the one to express to your Lordship what I thought of that young man; the other was a kind of procuration which I took the liberty to send to you, to receive whatever contributions were promised to the late superior in favour of this house. It is a trouble I should hardly have presumed giving you had you not kindly offered to do whatever you could for us. It is not that I could doubt in the least of your zeal and benevolence for this house, which you governed yourself so long, but I might have imagined that your various and important occupations should leave you no time for any other business, and that, besides, it might appear to you to be a disagreeable task to call to so many different persons for what, perhaps, they are no longer very ready to give. These reasons for not troubling you were overbalanced in my mind by many other considerations. First, then, as there is question of an affair important for this establishment, I imagined it was necessary to put it into the hands of the person in whom the public has the greatest confidence, and who consequently might have the greatest influence on the minds of those who have been well disposed towards us. Now, my Lord, you must give me leave to tell you that with regard to these two points, there is no one I could put in competition with you, especially amongst our

community-men, to some one or other of whom it was natural I should address myself on this occasion. In the second place, every one in Ireland knows that you have spent many years here; that you have been witness of the vast expenses that have attended this new building; and that you are convinced, by your own knowledge of the state of our affairs, that there have not been great external resources to pay off the sums that were due. Thirdly, your Lordship is the only prelate I am personally acquainted with in that side of the world. I do, in consequence, flatter myself that it is permitted me, *propter antiquissimam arctissimamque consuetudinem*, to take liberties with you which could not be naturally allowed me with regard to your other *confreres*—in a word, your quality of prelate, taken but the other day from the bosom of the community; your having been named and consecrated bishop while as yet in it; your having governed it yourself for so long a time; your having been eye-witness of, and one of the principal actors in, all that was done here—such are the titles you have to a preference in this disagreeable commission. These motives will remove all surprise at our applying particularly to you on this occasion, and, at the same time, will apologize for our giving you so much trouble. Your extraordinary success in points much more difficult and delicate is a pledge to us of your success in regard of this house; and should your expectations be not answered, I shall not be the less obliged to you, nor shall the community be less sensible to the benevolence you continue to manifest for it. It is now time I should thank your Lordship for the exquisite pleasure I felt on receiving the kind letter you honoured me with some days ago. To express all the satisfaction it gave me, I should stand in need of that abundance, variety, and strength of words that flow from your pen. It would be necessary, besides, that you should be sensible of the very great esteem, respect, and regard I always felt for you. This you could not have known sufficiently, as I never had an occasion of expressing my sentiments for you, and your modesty hindered you from seeing how much you deserved from me and from every one else a return of everything that is kind and good, at least in wishes and dispositions. I recall to mind with gratitude the pleasure I experienced in your society here, and all the kindnesses you shewed me from the beginning of my career. I remember, with no small complacency, my having

been so long a time your disciple. What I should wish for most ardently would be to be able to imitate the example you gave here, and to shew I profited of your lessons. It would be wanting to me now as I occupy an important place. When I reflect on the persons who have preceded me, I tremble and am astonished to find myself in their place. They have left a dreadful blank after them. . . . All I can pretend to do is to remove whatever may derange the whole, as to add any new degree of perfection to it, it would require a more able hand. I shall receive any advice from you with the greatest pleasure and acknowledgement; and, in the meantime, I thank you for the compliment you were so good as to make me on my being here. . . . Many very annoying memoirs have been written against me to the archbishop.* I know the authors of them, but I shall certainly take no notice of them, nor shall I act in consequence. It was said that the house would be lost if I were placed at the head of it; that I would be prejudiced for certain provinces, &c. Now from my heart I can deny that charge. I accepted this position with the greatest repugnance. I had been named, last October, Grand Vicaire to the Bishop of Tarbes. My plan of life was fixed on by my own choice; and certainly as to temporals much more advantageous. All I reserved was the title which would have been followed by something more solid. If I be happy enough to succeed in doing good here, I shall congratulate myself on having made a sacrifice which put me in the way of serving my country. All I shall answer for is the purity of my intentions. I have as yet another apology to make to you, which is for my having not been the first to acquaint you of my being named to this place. It had been my real intention, as I felt it was due to you. Nothing but a most serious affair could have made me put it off. You remember that Mr. Kelly paid for this ground about eleven thousand livres *pour droit d'amortissement*. As it was found afterwards that he ought not to have paid them, the house called back for that sum. It would have been recovered had it been called for within the space of two years; and as they let that time pass, they were cast in the King's Counsel last July, and condemned to sue no longer for that sum. This victory en-

* Most probably Dr. Carpenter, Archbishop of Dublin; there will be assassins 'till the end of time, but *fiat justitia, ruat cælum*.

couraged the domaine to call for *droits d'amortissement* for the building, and, besides, for double the sum as a fine for not having given the plan of the building to the police. The two sums amount to fifty thousand crowns. This exorbitant demand was made three or four days after my nomination, and it diverted my thoughts from all other things for a long time. The little knowledge I had, besides, of the temporals of the house increased my embarrassment. That was the cause of my long silence. We have great hopes of succeeding, as the present *countroleur* is a good religious man. . . . Abbè Right is here. You must have heard he retired to this house in Mr. Cahill's time, though he only came to live here when Mr. Marky was named superior. He is a great and an agreeable society for me. I know not breathing a better heart. No man has more wit or better judgment, and few have so solid and religious a way of thinking. I have not got Mr. Marky's book yet; so I don't know what money is due to him. What resources he had, or what his intentions were, I shall be able to speak more amply to you in my next letter, as I expect that book every day. . . .

I shall be happy to find an opportunity, my Lord, of manifesting the zeal, esteem, and regard with which I am

“Your Lordship's most humble and obedient servant,
“C. KEARNEY.”

On the 15th of September, 1783, Dr. Kearney again writes to Dr. Plunket, from Paris:—

“MY LORD,

“About the beginning of this vacation I received your kind favour. I return you my most sincere and warm thanks for the steps you have taken with regard to the project of which I took the liberty to intrust the execution to your Lordship. I was perfectly convinced that you would give this house new marks of your zeal and attachment for it, and I am equally satisfied that it was no other motive that induced you to decline charging yourself with that commission. Indeed when I wrote to you about it, I acted with more confidence than I could have had in troubling any other person with it. I knew full well that, by addressing myself to your Lordship, preferably to any other friend whatsoever, any imprudence or indiscretion I might commit, you would be able and willing to repair, and thus prevent any bad consequences that might ensue to the house. I

see with pleasure that I was not mistaken. It appears by your letter, and the reflections it suggested to me, that the interest of the community and right policy would have required that I should address myself first to his Grace of Dublin. Your prudence and cleverness have made up for my fault, and will, I hope, remove any jealousy or discontent that might have taken possession of his Grace's breast. I wish, with all my heart, for the good of the seminary, that your Lordship's conduct may have the effect that naturally should be expected from it. If things should happen otherwise, the house stands under no less obligations to you, nor shall I have anything to reproach myself with. I think also that there were very solid reasons for acting as I did. I had thought of the matter long before I wrote to you. I consulted friends on it, and they were of my opinion that you were the fittest person in Ireland to make the plan succeed; besides my own inclinations that made me lean towards you, I knew at the time that Dr. Carpenter had conceived some prejudices against me personally. I heard he had received some letters in which the fate of the house was much lamented, at my being put at the head of it. I scarce believe it was any subject of the house that was free enough with his Grace to write to him on the matter. . . . I was represented as proud, distant, tyrannical, full of prejudices, &c., &c. . . . These reports were forwarded to Dublin, they reached, and made an impression on his Grace's mind. I am surprised he would listen to and thus encourage such infamous calumnies; for, if they be not calumnies, I really know not what calumny can be. . . . In consequence of the impression made on Dr. Carpenter by such defamations, I really thought it would be hurting our cause to address myself immediately to him. He wrote me a letter which justified my conjectures. After coolly thanking me for some kind expressions I had made use of in his favour, he told me plainly that Mr. Marky's scheme could not succeed—that circumstances were changed—that there was strong question of domestic seminaries—but, chiefly, that our funds were on a precarious footing—that, besides, his diocese was not content with the return it received for its generosity towards this house—that parents complained of the manner in which their children were treated here—that our table was poor and scanty—that continual supplies were called for by the children from their parents, which cause a great drain of

money ; but that, notwithstanding, he wished us very well. Such, exactly, is his letter. He does not know that the boys are now better treated than ever they have been, and that there is not one Dubliner who is not a charge to the house. It is not that I disapprove of what has been done for them, or that I should not be disposed to treat them at least as well ; but it is to shew how unjust such complaints are. Abbé Right thanks you for your kind remembrance of him. He is here still, stealing through life, with wit that would make him shine in it. All your Lordship's friends here are very well, and wish you a continuance of your success, and an increase of every happiness you can wish for. It is particularly the object of prayer of your most affectionate and devoted humble servant,

“ C. KEARNEY.”

On the occasion of the resignation of Rev. Nicholas White, who, for many years officiated as pastor of Ratoath, county Meath, Dr. Plunket drew up the following memorandum, which was duly signed and witnessed :—

“ Rev. Mr. White, P.P., of Ratoath, having represented to us his desire of withdrawing himself from the danger of the ministry and devoting the remainder of his life to the care of his own soul, and, moreover, expressed his wish of having Rev. Patrick Keonan for deservitor of the parish.—We, complying with the reasonable request of an ancient pastor, grant him for deservitor of the parish said Rev. Mr. Keonan, who will pay to him, Rev. Mr. White, the annual stipend of twenty guineas, in four equal divisions ; said stipend to begin to be due the first day of next November. Rev. Mr. White, agreeably to his plan of turning his thoughts entirely towards the salvation of his own soul, will administer no sacraments in the parish from the above date of the first of November : Nor will he say Mass in the chapel of Ratoath : this great act of religion he will perform in private at home, and always with Rev. Mr. Keonan's consent elsewhere when an honorary is to be received. According to Rev. Mr. Keonan's request, we consent that he make trial of the station of deservitor in Ratoath for the space of one year, leaving him free to relinquish said station, after having previously conferred with us on the subject.

“Given under our hand, this twenty-fourth day of October, one thousand seven hundred and eighty-three, during our visitation at Ratoath; and the above Rev. Nicholas White and Patrick Keonan have signed with us, together with Rev. Thomas Fagan, P.P. of Dunshaughlin, in quality of witness.

“✠ Patrick Joseph Plunket, Bishop of Meath.

“Nicholas White, P.P. of Ratoath.

“Patrick Keonan.

“Witness—Thomas Fagan, P.P. of Dunshaughlin.”

Charles the Seventh Earl of Traquaire writes to Dr. Plunket, from his castle at Traquaire, Co. Peebles, on the 22nd of November, 1783 :—

“MY LORD,

“It is with particular satisfaction I embrace this opportunity of writing your Lordship a few lines, to enquire after your health, and to renew our former acquaintance, at the same time assuring your Lordship that I frequently look back upon the few agreeable days I spent in your company in London. I beg leave to recommend to your protection and acquaintance a particular friend of Lady Traquaire’s and mine. His name is Fletcher—is a younger son of a very respectable and ancient family in Argileshire, and is the only Roman Catholic one in that county. He has made choice of the army for his profession, and is for the present in the 21st Regiment, or Royal Scots Fusiliers. He is a very sensible, deserving young man, a zealous Catholic, and a good Christian, has hitherto behaved himself with great propriety in the regiment, and is greatly respected by the corps. I shall esteem it a particular favour if, at my request, you will introduce and get Mr. Fletcher acquainted with some of the Roman Catholic families, as he is an entire stranger, and never was in Ireland before.

“Lady Traquaire and I are going to the South of France for the education of our children, which at present consists of a son and daughter. Cahors is the place we have made choice of for our present place of residence. If I or Lady Traquaire can be of any service to you there, I beg you will let me know. A letter directed to me, to the care of Dr. Geddes, Maddox-street,

London, will be forwarded to me. I am, with high esteem, my Lord,

“Your Lordship’s most obedient humble servant,
“TRAQUAIRE.”

The Honourable and Rev. Jenico Preston, third son to Jenico the Tenth Viscount Gormanston, by Thomasine,* eldest daughter of John, Lord Trimleston, was a very distinguished ecclesiastic, and kept up through life a constant correspondence with Dr. Plunket. On the 30th of November, 1783, he writes from Leige:—

“MY DEAREST LORD,

“I was in hopes I should have had the pleasure of a letter from you before now, but am afraid some accident happened in case you wrote. I had a letter a few days ago from Lord Trimleston, who told me that the day I left Dublin, viz., the 30th day of July, or the next day, the servant brought him a packet of letters which came by that day’s post directed to me, and which, he says, seemed to him as come from some town in the county of Meath, which he sent to my brother Gormanston’s† lodgings, in Grafton-street, to send it to me. I have never received them, nor a word about them, from my brother, nor anyone else since, and I suppose he never intends sending them to me. I write to you directly to inform you of what has happened, in case the packet should be from you or any one of your acquaintances, and especially for fear it should contain something material; that you may be able to remedy any inconvenience that may arise from this accident and my brother’s unwarrantable behaviour on the occasion. I think I left your Lordship my address; if not, here it is—‘A Monsieur, Monsieur le Comte de Preston, Trefoncier de la tres Illustre Cathedrale à Liege.’ You shall please to remember that in writing to Liege you must pay the foreign postage, besides what you pay writing to Bruxelles. I shall continue uneasy about your health till I hear from you, as you were unwell when I left Ireland; and I havenot had a word from thence since I left that king-

* She died at Liege on the 16th of January, 1788.

† This was Anthony, the 11th Viscount, who died in London, on the 15th of December, 1786, and was interred in the churchyard of Stamullen. See Archdall’s Lodge, vol. iii., p. 85.

dom. We arrived here the 21st of August, and the journey did my mother infinite service. She has grown better and better every day since ; is in very good health, has got her memory again, and is very quiet and happy. We are all very well and my brother here has six children—three boys and three girls. I have not yet got a house, so we are all together yet a while, and I see I shall find it very difficult to procure one near the Cathedral, which is the spot where I must strive to get one in.

“ I have been pretty well informed that the Nuncio intends going over to England next summer, from a person to whom he told it, and 'tis very probable he will also go to Ireland ; for you know, in the Netherlands, they understand all the British dominions under the name of Angleterre. It will, therefore, not be amiss that you, Dr. Butler, &c., should meet and settle the chief points of the Hierarchical Bill of Rights before he comes, and take proper steps to be instantaneously informed of the moment he arrives, to prevent his falling into other certain improper hands, who will strive to get him entirely to themselves, and will represent things in their own way, which is but too well known to us all already. There are several points very desirable, which, however, he and his would take amiss if insisted upon by you and your colleagues. The only course would be for you, Dr. Butler, and the others you could depend upon, to meet secretly at Killeen, or in some other place, with Lords Fingall, Kenmare, my brother, Sir Patrick Bellew, and any you would judge proper, and settle these matters. As soon as he lands, let some of these lords or gentlemen get him down to their seats, meet together, and insist on these points being settled by Rome. . . . I wrote to this purpose to my brother, Gormanston, some time ago, and mentioned in my letter a number of articles which struck me at the time as very desirable, necessary, or conducive to the quiet and good of the country. I can't now recollect them, but he probably has my letter, and, if you speak to him, could shew it to you. I recollect, in particular, mentioning the putting an absolute stop to the dearly beloved immediate appeals, without which there never will be proper subordination in the Church there ; and neither you nor your colleagues cannot insist so positively on its being done as the laity. The continuing the reception of novices was another point ; and I think I also mentioned concerning the nomination to bishopricks to prevent filling the

country with Romans and Spaniards, and the like, and to let him see they are tired of the arbitrary and tyrannical way of acting from his quarters. I think this occasion should not be lost to emancipate yourselves from the long bondage you have suffered. In case I hear anything more about his going over I shall inform you of it. I intend writing about it to Dr. Butler one of these days, and hope much from your united efforts on the occasion. I was received in the chapter, and began my strict residence the 25th of August, and it terminates the 25th of August next year, during which time I can only absent myself sixty days, or I must begin the year over again. I find my situation very agreeable, and, of course, am far from sorry, as to what regards my own personal happiness, that circumstances are such with regard to me in Ireland; that my being in any ecclesiastical dignity there would be rather much more detrimental than otherwise to religion: for which reason I enjoy the idea of being able to remain quiet, and pass my life in my present situation. However, I shall always have the welfare of that Church and my poor country strongly at heart, and shall always be happy to contribute as much as I can towards it, in any other shape than of sacrificing my own happiness, by going over there in a situation in which, in fact, I should be detrimental to them.

“The Nuncio was not in Bruxelles when I passed there, so I came on here without seeing him. Had we met, as you well know, our discourse would not have been indifferent. I was but a day there, and as he was not in town, and that I had a great deal of work on my hands, I did not go either to see if his *auditeur* was there, for I did not chose to enter so much on anything with him as I should have done with the Nuncio, for which reason, for fear of his bringing on more of affairs than I should chose, I thought the best way was not to call. Adieu, my ever dear friend; believe me always to be, as I sincerely am,

“Your truly affectionate,

“JENICO PRESTON.”

CHAPTER IX.

1784.

LETTERS FROM DR. MAC KIERNAN.—THE ABBE FLOOD.—DR. PLUNKET.—DOUAY.—REV. HENRY DOGHERTY, P.P. OF FRANKFORD.—DR. BUTLER, ARCHBISHOP OF CASHEL.

ON the 19th of August, 1784, the worthy President of the Irish College of Douay writes to Dr. Plunket from Hampstead Grove, England, where he had been sojourning for the good of his health:—

“MY LORD,

“I set out early in June with an intention of seeing Ireland, and of passing three or four months there for the recovery of my health, but I had so severe a fit in London that I was obliged to take to my bed, unable to stir or move in it for several days. Here I lay, at the mercy of doctors and apothecaries, who have so exhausted my strength and so drained the little resources I had, that my project of seeing Ireland is defeated, at least for this year; fully determined, however, if circumstances permit, to accomplish it next year. I now walk abroad, and am lodged in a delightful house at Hampstead, belonging to our friends, Messrs. Hussey and Robinson; a property the more valuable, as it is the most delightful prospect in all England. The air is very pure and bracing; every possible attention is paid me in this enchanting abode, and my health, thank God, is better than I could hope a little time since. The interest your Lordship is good enough to take in my welfare is a sufficient apology for my dwelling so long on what regards me personally, and challenges withal this attestation of my grateful sense for these testimonies of your friendship for me. It is now time to remark to your Lordship that, by a clause in the convention between the late Bishop of Meath and me, it is expressly stipulated, in case of a vacancy of any of the Meath burses, the three first months should be for the seminary, a benefaction this that never takes effect, as there have been these twelve years past supernumerary students from Meath in the seminary ready to occupy the burses as soon as they become vacant. It is obvious to see how detrimental

this is to the seminary, and I do, therefore, hope and request your Lordship will in future consider it. I must further beg that you'll be kind enough to send to Doway students as intellectual and as docile as you do to other national houses.

"You have now, my Lord, two burses to dispose of, and next year you will have one or two more to give. I long to see you. I am projecting a little gallery in our chapel; the Bishop of London has given me a beautiful ostensory for the Blessed Sacrament. I have not yet the proper ornaments for High Mass, vespers, &c., but I hope in God I shall. I mean to have the office as in the community. Adieu, my Lord. Pray favour me with a speedy answer. Messrs. Robinson and Hussey present their kind wishes. I am, with great veneration, and the utmost respect, gratitude, and affection, my Lord, your most affectionate and most sincere friend and servant,

"LUKE MAC KIERNAN."

On the 4th of September, 1784, Abbè Flood writes from Paris :—

"MY LORD AND GOOD FRIEND,

"I am just arrived from the country, and purpose to set out to-morrow at six o'clock. I have only time to beg pardon for my negligence, and promise amendment. The bearer, Mr. Kearney, insists on having a letter; were it even nonsense he must have it. He is too well known to you to stand in need of commendatory letters. He has conducted himself so, since your departure, as to merit my approbation. His amiable disposition and ecclesiastical deportment will, I am satisfied, soon entitle him to your further protection. I shall say nothing of his literary merit, for he is soon to appear before a more competent judge, and the sentence I hope will prove favourable. . . . Mr. Kelly, of the community, sets out for Ireland in a few days, and will probably call on you at Navan. He leaves vacant a place not easy to be filled. The Chancellor is not pleased with your silence; pray write to him soon. I have never enjoyed worse health than since my return from Ireland. However, I am at present much better. Sick or sound, I am, with the greatest respect, and unfeigned sentiments of friendship, my Lord,

"Your Lordship's most humble and obedient servant,

"P. FLOOD."

In consequence of some abuses which took place in the parish of Kilmessan, and which attracted public attention at the time, Dr. Plunket wrote the following to the Rev. Michael Derham, Pastor of Kilmessan :—

“ Navan, 10th October, 1784.

“ REV. DEAR SIR,

“ By seriously perusing the enclosed you may judge what opinion is entertained of a considerable portion of your flock, not only by Dr. Cleghorn, but also by Dr. Carpenter. The former, in his narrative of the lawless proceedings he complains of, imputes them in great part to the *ignorance* of the lower class of Roman Catholics, and thereby plainly enough insinuates, although he does not expressly say it, that the people of Kilmessan are not sufficiently instructed by their pastor. Indeed, experience proves that even assiduous instruction is not always a fence against the greatest abuses. But it would be a deplorable misfortune if a clergyman, charged with the care of souls, whose principal and indispensable duty it is *every Sunday and great festival to announce the truths of eternal salvation*, did by the neglect of this awful obligation expose himself to be suspected of conniving at barbarous outrages and the violation of law. To vindicate your own character and the honour of our holy religion, you will embrace the earliest opportunity of animadverting with proper severity on the late enormities committed in your neighbourhood, and of enforcing with all the authority your station gives you the respect which Roman Catholics owe to the laws of the land. Read to the congregation the complaint sent to their bishop against them ; and by the most animated exertions of zeal convince the public that you were not unconcerned, when order was subverted, when decency was trampled upon, and when the property of a respectable gentleman of the parish was violently plundered by men who compose a part of your flock.

“ I am, with sincere regard, Rev. dear Sir,

“ Your most humble and obedient servant,

“ ✠ P. J. PLUNKET.”

On the 13th of October, 1784, the Meath students in the Irish College of Doway, over which presided Dr. Mac Kiernan, sent the following petition to Dr. Plunket,

“Your Lordship’s dutiful and much obliged children at Douay, being fully convinced of your best and most sincere wishes for the interest and welfare of your subjects, most humbly beg leave to submit to your Lordship’s wise and serious consideration a few lines, the purport of which is as follows: Two burses fell vacant here the 12th of last June, by the departure of Messrs. Boylan and Walsh, and as we suppose that none will come from Meath this year to possess them (the season being now so far advanced), we flatter ourselves that your Lordship will graciously condescend to order said burses to be divided between us four, till it shall please your Lordship to send subjects to occupy the same. Mr. President is still at Bath; we long for his return, as his presence here would always be of service, especially to us, who, with the deepest sense of gratitude, have the honour of being your Lordship’s most dutiful, much obliged, and very humble servants,

“JAMES DALY. JAMES FLEMING.

“MICHAEL CALLAN. JOHN O’HARA.

“P.S.—We have reason to suppose, from a certain fact, that Mr. President will not allow us said burses till he receives express orders to that purpose from your Lordship, and, therefore, the sooner he receives your kind letter the better for us.”

On the 15th of February, 1785, Dr. Plunket sent the following circular to the priests of the diocese respecting the forthcoming Lent:—

“REV. DEAR SIR,

“Alarmed at the repeated relaxation which almost year after year has been granted in this diocese from the great law of abstinence during this penitential time, and justly dreading the rigorous account we should give to the *Prince of Pastors*, did we with unwarrantable profusion lavish and abuse the sacred power entrusted to us, the exercise of which ought ever to be regulated by prudence, caution, and spiritual economy, we were resolved to adhere during the present Lent to the letter of the precept of the Church. We persevered in this resolution until the remonstrances of some of the most enlightened and experienced members of the clergy convinced us of the propriety of altering our mind. It is their opinion that

the distress of the poor is now particularly great, and that a most numerous class of the flock committed to our care labour under a great difficulty of procuring Lenten diet; a difficulty sufficiently great to render indulgence expedient and necessary. Wherefore, agreeably to this opinion, leave is hereby granted to eat flesh meat, in the diocese of Meath, at the one meal every Sunday, Monday, Tuesday, and Thursday, from the second Sunday of Lent to Palm Sunday, inclusively. Leave is also granted to eat eggs at the one meal every day within the same space of time, Fridays excepted. To afford the faithful an opportunity of compensating in some degree for so extensive a mitigation of the law of abstinence, it is ordered that a collection be made for the industrious poor in each parish throughout the diocese, and an account of it to be given to the Ordinary on his visitation. It is most earnestly recommended that the meat thus allowed be for the most part boiled, that broth may be made and distributed to the poor, who are the principal objects of this extraordinary indulgence.

“I am, Rev. dear Sir, with perfect regard,

“Your most humble and obedient servant,

“P. J. PLUNKET.”

The Rev. Henry Dogherty, Pastor of Frankford, in the King's County, who had been seriously ill, and to whom Dr. Plunket wrote a paternal letter on his recovery, thus replied, on the 8th of April, 1785:—

“MY LORD,

“Your letter, as it interested me most, was the first that was into my hands on my recovery. Only the feelings of your heart can tell you what passed in mine on reading it. Each word breathed forth, with a strength and warmth peculiar to yourself, the kind friend and tender parent; nor, indeed, could either utter their anxiety and concern in words more deeply affecting, were their dearest friend or beloved child struggling hard with death. In return, my Lord, if I can call it one, I am not insensible; I feel I am grateful: is my gratitude acceptable? I send you a heart teeming over. Had I, like your Lordship, the art of pouring out my whole soul upon paper, to render my gratitude less unworthy your acceptance, I would paint it (as it really merits) in colours

lively and unfading. May Jesus Christ, the Supreme Pastor of souls, enable me to discharge faithfully my duty to, and watch over with a zealous care that portion of the flock entrusted to my care. Oh ! may I, in giving up my accounts on the last day, have it in my power to say *of these souls given into my care, I have not lost any* ; thus I should be of use to the diocese ; thus I should possess that merit which your Lordship supposes in me.

“ By your Lordship’s letter to Mr. Dunn I was really sorry to find that he had complained of the rev. gentlemen of this district. Zealous and warm in his attachments, he cannot brook the least inattention. Finding none of them here, on the different times he came to see me, fired with resentment, he wrote to your Lordship. I must beg leave to apologize for them. They did not, perhaps, hear of my illness until it was almost over ; nor if they had, could they then leave their respective parishes. Mr. Geoghegan came to see me since my recovery. Mr. Murry sent to know how I was, and said Mass for me on Palm Sunday at Killoughy. My neighbour, Mr. Egan, is always ready to oblige. During my illness he answered many calls, and often had prayers said in Frankford. . . .

“ Mr. Kearney arrived here on Wednesday last. He is a genteel young man, and from his conversation I look upon him to be sensible and well informed. My longest excursion, since my recovery, was yesterday, to Mr. Frank Molloy’s, where I dined, together with Mr. Kearney. I cannot tell you, my Lord, how much I am indebted to this good couple. My father and mother (had they lived) could not shew a more anxious concern for my situation, or more sincere joy for my recovery. You know Miss Pritchett. I need say no more. Indeed, both in my illness and since my recovery, I have experienced more marks of kindness from Protestants as well as Catholics, than ever I thought them capable of shewing one who is as yet a stranger amongst them. What gave me the most heartfelt satisfaction was to hear that the little children used frequently to kneel down in the street, opposite my window, to pray for me. . . . I have taken up too much of your time. God preserve you from the hands of physicians and apothecaries. No clergyman in your diocese wishes you more sincerely health and long life than, my Lord,

“ Your Lordship’s most grateful and most humble servant,

“ H. DOUGHERTY.”

On the 6th of September, 1785, Dr. Butler, Archbishop of Cashel, writes from Thurles to Dr. Plunket:—

“As I apprehend from your long continued silence that I may never again be gratified with a letter from you, unless I imparted to you my uneasiness at it, I take the pen in an interval unoccupied by either visitation or conference to express to your Lordship, as well as I can, my equal surprise and anxiety at this unexpected stop in your epistolary conversation. If I have been the cause of it, you'll let me know my fault. I'll make any atonement you desire before I'd be any longer deprived of the pleasure of your correspondence. My sentiments of friendship for you are always as lively, and I hope you'll prove to me you believe it, by granting to these few lines what they are destined to obtain—I mean the pleasing assurance of my being still thought of by you, which, together with the news of your being in good health and spirits, will add much to the happiness of,

“My ever dear and most most honoured Lord,

“Your very affectionate and devoted servant,

“JAMES BUTLER.”

In the following letter, written by Dr. Plunket, dated at Navan, the 10th of March, 1785, and directed to his old friend, Father Betagh, the reader will learn some of the inconveniences of the penal times, and the troubles which beset the pathway of a Catholic prelate in Ireland, even after the so-called Catholic Relief Bill, and the declaration of American Independence. He will remember, too, *Thomas Shore*, the Navan Postmaster, and what an amount of annoyance such vermin could give, in the halcyon days of Orange Ascendancy. “The postmaster,” said Dr. Plunket, “*was heard to express surprise, &c.;*” and, again, “*I forbid my curate to assist in collecting for him the small dues which he farms from the rector of the parish.*” The reader will note, too, the deep and solid affection which Dr. Plunket entertained for his Grace, Dr. Butler, Archbishop of Cashel:—

“ Navan, 10th of March, 1785.

“ DEAR AND HONOURED FRIEND,

“ I did not receive your letter of the 4th inst. until late on Monday, from the carman who brought the oil of Gilead safe, with the clothes. The coat and waistcoat which I tried on, fit. The coat, in spite of fashion, I must get lined at the back. It seems hooks and eyes are not the mode at present, altho' convenient. Sincere thanks for the purchase and superintendence of the clothes. Would you advise me to send the coat back to town to be lined there? It is only there the colour can be matched.

“ My projects of interview with his Grace of Cashel have been of late unfortunate for the most part. In consequence of the notice he gave me, by one of his clergy in town, that he was not to go to Dublin, I gave up all thoughts of travelling until the visitation, and put myself into a situation in which it would be exceedingly inconvenient for me to leave home at present. My own saddle horse, who was too mettlesome, and threw me once, but without hurting me, I sold last Saturday; nor have I got a beast on which I would choose to ride to town. Were even this inconveniency surmounted, I could not go to the capital sooner than next Monday, in which case I should return early on Wednesday, the eve of our patron day, a degree of expedition unsuitable to fasting days, and scarcely consistent with a satisfactory enjoyment of his Grace's company. Another singular kind of obstacle presents itself to my mind, which I must not conceal from the doctor. I have it from a person of veracity, that the *postmaster of this town* was heard to express surprise at the frequency of my correspondence with Dr. Butler, especially of late, and to make remarks on it. Do not these remarks and that surprise afford some grounds of suspicion that our letters have been read in the office of Navan? The subject matter of these letters were the propriety, the necessity, the motives of an address from the Roman Catholics of Ireland to both houses of Parliament. The doctor communicated to me his resolution of going to Dublin to forward that business, and pressed me to meet him. In all this there is nothing that could not bear the light. Yet, less than all this, if people were ill-disposed, might be fastened upon by malevolence. My staying quietly where I am would disappoint, perhaps, the waspish intentions of the individual who took umbrage at the inoffensive intercourse subsisting between two loyal subjects. *Thomas*

Shore is the postmaster of this town ; he is, moreover, parish-clerk, and remarkably prejudiced against us. He does not, I believe, forgive me *because I forbid my curates to assist in collecting for him the small dues which he farms from the rector of the parish.* Doctor Butler could with ease, were it necessary, get this subaltern properly reprimanded by Lord Clifden, for presuming to remark, in presence of witnesses, on our correspondence. I am inclined to think that for the safety of our future communication by letter, such insolence (I do not think the term too harsh) should not escape unnoticed. So much you will be so good as to impart to his Grace of Cashel, to apologize for me, should I not wait upon him on this occasion.

“ A last objection I have to make against going to town, which weighs very heavily with me, altho’ not to be disclosed to Dr. Butler ; it is, that I owe forty or fifty guineas, and that I really scruple adding to that sum, and that I cannot reconcile myself to the painful anxiety that such an addition would cause.

“ We are now finishing our altar and (*illegible*) . . . tabernacle. The ten pounds I deposited in y (*illegible*). . . . The sum destined for the purchase of candles . . . (*illegible*) . . . these different objects, and for that purpose . . . (*illegible*) . . . of Dunboyne when you will see him. He will at same pay you what may be then personally due by me. I gave him a commission to the gentlemen of Adam and Eve ; ask him about it. The Dominicans of Mullingar are determined to obtain, whether I will or not, leave to quest. They have been at work this time past in framing a memorial, sent lately to Rome, to prove themselves a convent, &c. The laity . . . (*illegible*) . . . called in to their succour ; even . . . (*illegible*) . . . I am told have been . . . (*illegible*) . . . allies in supporting the cause of . . . I shall wait patiently until Rome speaks. . . .

“ I hope to hear from you next Sunday, altho’ I am convinced there will not be a chasm in the intermediate time. Perhaps Doctor Butler may honour me with a line ; undeserving of his favour as I may appear, I will not despair of receiving it. I know the goodness of his heart and the extent of his indulging disposition, which I have so often put to the test. The Rev. Simon Ryan lately wrote to me in his name. I acknowledge his Grace’s attention, but wish to hear from himself. By this time I believe you are tired. I shall

only add that I am, with unfeigned esteem, dear and honoured friend,

“Your most affectionate, obliged,

“And devoted humble servant,

“P. J. PLUNKET.

“To the Rev. Mr. Betagh,

“Saul’s-court, Fishamble-street,

“Dublin.”

CHAPTER X.

LETTERS FROM DR. BUTLER, ARCHBISHOP OF CASHEL.—
FROM DR. O’REILLY, ARCHBISHOP OF ARMAGH.—FROM
DR. PLUNKET.

ON the 19th of January, 1786, Dr. James Butler, Archbishop of Cashel, writes to his old friend, Dr. Plunket:—

“Sometime since I had the honour of writing to your Lordship, out of no other view but to remind you of one whom, by your too long continued silence, you seemed to have entirely forgotten ; the fate of that letter which still remains unattended to, would deter another less acquainted with the value of your friendship than I am from attempting again a second effort ; but I feel myself too much interested, in the pleasure of your correspondence, and too happy in every token of your kind remembrance, not to try all in my power to awaken you from your silence. If it be anything you have taken amiss of me, in charity and in justice you should make it known to me ; it is hard to pass so severe a sentence on me as to deprive me of what I so much prize without giving me a hearing. I can protest that I am not conscious to myself of having failed in any one point of the sincerest friendship and regard for you, and if you but knew the warmth of my wishes for you on the renewal of the year, you’d do me the justice then to think that nothing but misconception or misrepresentation could ever hold me out in any other light to your eyes than as a prelate who always was, and always will be, my ever dear and most honoured Lord, your most affectionate and devoted servant,

“JAMES BUTLER.”

On the 1st of February, 1786, Dr. Butler writes again, from Thurles, to Dr. Plunket:—

“A thousand thanks for your most friendly and most welcome letter; it was a real cordial to me. It has quite eased my mind of all the uneasiness it has been under this long time in not hearing from your Lordship. Our correspondence will, I hope, now knit again, and I hope I shall never more be under the painful necessity of making reproaches to you. You did justice to those my last letter teemed in, looking upon them as the exertions of all my ingenuity to obtain even a few lines from you. They really were given in the flow of the sincerest friendship and esteem; and if they smarted you, as you seem to own they did, all I can say is to tell you, with St. Paul—
“Quoniam etsi contristavi vos in epistola non me poenitet: etsi poeniteret, videns quod epistola illa (etsi ad horam) vos contristavit. Nunc gaudeo non quia contristati estis sed quia contristati estis ad poenitentiam.”

“I would have been much alarmed had I heard of the danger we were in of losing you. That, indeed, was an unforeseen advantage of your silence, as it saved me all that anxiety of mind I must have been a prey to, during the interval of your Lordship's indisposition. The account of your apostolical labours since allows me the pleasing comfort of thinking that you find yourself perfectly recovered. I shall take particular care at the first meeting of my clergy to recommend the Rev. Mr. Smyth's new translation. My sincere regard for your Lordship, which assures to any one you are pleased to patronize, every mark of friendship in my power, would alone engage me to exert myself in his favour; but the merits of a book so precious to piety as the “Following of Christ” is universally acknowledged to be, calls upon everyone to promote as much as possible whatever can render it more and more useful to the public. I shall also be careful to mention to Lord Dunboyne, whom I expect every day here, the character your Lordship gives the Rev. Mr. Smyth, which must entitle him to every mark of the good Bishop of Cork's attention. I think you will do well to write a few complimentary lines, *comme vous* [obliterated] to the Doctor. I am convinced he will be most happy to hear from you and see you. But now, my dear Lord, the *solicitudo omnium ecclesiarum* calls upon us all, I think, to reflect whether it would not be highly proper, nay, even necessary, now that the attention of our

Legislature is not embarrassed by intestine broils or factions, to recall to their minds the interest of two millions of subjects. The R. Catholics totally forgotten and slighted during the preceding sessions ; should they not assert their right of being noticed in this ? Should they not put in their claims for such additional benefits of loyal subjects as can be granted consistently with the Constitution and Established Religion ? Such, v. g., as the liberty of serving their king and country, and pleading at the bar. Our demanding them will prove a consciousness of deserving them ; whilst our silence will imply the contrary—will argue in the R. C. a timidity from conviction of guilt, justify the foul aspersions incessantly thrown upon us ever since the year '82, and will establish a prescription of infamy against us. A petition, therefore, I think, should be drawn up, in a modest but, at the same time, a spirited manner, setting forth our title to the above favours, and claiming them in virtue of that unreserved protection and confidence in justice due to the unreserved sacred assurances R. C. gave of their loyalty to their king and attachment to their country. This petition should be signed by the principal R. C. amongst the clergy and laity, and presented to Government, or Parliament. Should it not be blessed with success ; should our king and country refuse to us these rights of subjects which do not break in on the fences of Church or State, and which, Blackstone says, R. C. have an equal right to as other dissenters, whilst they hold no doctrines contrary to the welfare of the kingdom (which we have all declared upon our oaths we do not) ; at least we shall know our fate and not be left to linger, as we have done these years past, between hope and fear. The little inclination the present administration shows for relieving us would be a motive with me to insist the more on obtaining from them what we have a right in justice to demand. Nor is it an objection to the presenting such an address that we have no committee. For such an address as I propose will appear much more the voice of the whole body of R. C., than one drawn up by the committee. Do consult with Lords Fingal, Killeen, Mr. Caddel, &c., on the propriety of this petition. I am convinced it is a step essentially necessary, and so are others I advised with. My name need not be mentioned on this occasion if they be averse to it ; but your own prudence will direct you. I write this in a great hurry. Adieu, my ever most dear and honoured Lord. I am, always,
your most affectionate servant,

JAMES BUTLER.

On the 11th of April Dr. Butler writes again from Thurles:—

“Notwithstanding all the hurry of business I have on my hands, which, having prevented me since Lent began, from acknowledging, in due time, your most pleasing letter, prevents me even now from answering it in as ample a manner as I would wish, I will write to your Lordship rather than expose myself, by any longer delay, to the least surmise of inattention to your late favour. I was very happy to find my idea of a Petition to Parliament met so warm an approbation from your Lordship; but, at the same time, I was equally sorry that the *then* seemingly too far advanced stage of the session discouraged all hopes of having it drawn up and subscribed to, in a manner suitable to the interest of it. Seeing, therefore, the apparent impracticability of that project, and, being unwilling that this session should pass away without some claim being thrown into the hands of Government, from us, for farther rights, I took upon myself to write a letter of three sides to the Secretary, Mr. Orde, in the name of several respectable R. C., expressive of our concern and surprise that no honourable mention had been as yet made of us in Parliament, but on the contrary; and signifying to him our anxious expectation, in virtue of our oaths and persevering loyalty, of farther favours being granted to us—such as the liberty of the bar and army. His answer, too long to be enclosed to you, containing nine pages, written with his own hand, was most gracious; at the same time intimating some little jealousies on foot on account of the late disturbances in Dublin, and the present ones in the South, which *they*, however, he says, were far from imputing to the respectable part of the R. C. body. He hinted, also, that something more would be done for us. I wait till Parliament breaks up to answer him, as he mentioned in his letter that he was under a vast pressure of affairs at present. Doctor John Butler, whom I suppose you have already seen, waited, by my desire, in person on him, and very favourable assurances from him. I have a considerable meeting of my clergy to-morrow, and I shall take care to recommend Mr. Smyth’s translation to them. Your Lordship’s new plan, on your visitation, had it no other advantage than that of preserving longer the life of a prelate so deservedly dear to his people and to our National Church, would surely be entitled to my approbation, but the other good

effects your Lordship experienced from it gives it an additional merit. Doctor Flood's treatise of Morals, in English, will be, I am convinced, a valuable and a useful acquisition to our clergy. I hope it will soon appear. I believe I had the honour of mentioning to your Lordship the sermons for the Sundays and Feasts of the year, which a Mr. Appleton, a R. C. priest, in England, is publishing, calculated entirely for England and Ireland. I expect them soon over, as I have subscribed for several copies, knowing the young clergyman and his abilities for such a work. When your Lordship sees Lord and Lady Fingall, say all that is kind and respectful from me to them. I can't tell you how much I long to see you. May I be more fortunate this year in that respect than I was last, is the sincere wish of, my ever dear and most honoured Lord,
 "Your Lordship's most affectionate and most obedient servant,
 "JAMES BUTLER."

On the 2nd of December, 1786, Dr. Butler writes from Thurles to Dr. Plunket. The letter demonstrates what an extraordinary reverence he had for the Bishop of Meath:—

"Long since, surprised and grieved at your Lordship's ceasing to write to me, would I have expressed those feelings to your Lordship, but unwilling or rather unable to gain on myself, after the most friendly letters of apology you wrote to me before on a pretty similar occasion—letters which I have ever since most carefully kept by me as precious vouchers of an uninterrupted enjoyment of your correspondence—for the future to renew reproaches more affecting to me to make, as I was still inclined to believe they would be more painful to your Lordship to hear. Indeed I pleased myself every day with the hopes that you would sooner or later save me the mortification of such a task by making known to me the reasons of your long silence, and assuring me that I had still the same share in your friendly thoughts. But when, on an occasion so interesting to our National Church, and to our hierarchy, and the general good of religion as the appointing a proper person to the vacant See of Dublin, the Archbishop of the capital of Ireland being, as it were, the representative of us all in the eyes of Parliament, Government, and the whole nation—nay, I may say of Rome itself—your Lordship, who is in the neighbourhood, and in the way of knowing better and sooner than I can the different

sentiments on the subject, did not condescend to write me a single line of information, I own to you the hopes I had of your opening anew a correspondence with me have vanished, and I now with reason apprehend some *false* report has been made to you of me ; for *false* I will answer and prove it to be when you'll be so good as to acquaint me with it, which I earnestly request you will, and that as soon as possible. All I shall say at present more in my own justification is to appeal to the commendatory letter which I wrote to Rome of your Lordship, since the death of Dr. Carpenter, and to what an acquaintance of yours, Mr. Keating of Kells, agent to Lord Bective, can tell you of my sentiments towards you, when I saw him lately here, for a proof of the real unalterable esteem and, consequently, affection I have always had and have for you. I mentioned Abbè Edgworth^{to} Rome as another person I believed well qualified to succeed, but for that referred his Eminence to the Archbishop of Paris, who could give a proper character of him. I am told by several that Dr. Troy is most likely to be the elect. All I can say is, I should be afraid, since the late storm against the Regulars, and from the Act of Parliament, and from what confidently told me by one high in the administration, in the affair of a coadjutor to the Primate, that the voting at the present critical time for a Regular might hurt the cause of religion on a future day. I have very great friendship for Dr. Troy, and am quite intimate with him ; but I declare to your Lordship was he my brother I would not vote for him where there was any danger of hurting religion, let him be otherwise ever so qualified.

“ I shall expect, you may be sure, a most speedy answer to this, and direct to Thurles, as it is now a post-town as well as Navan.

“ I am and have always been, my dear Lord,

“ Your affectionate and devoted friend,

“ JAMES BUTLER.”

On the 8th of September, 1786, the Primate writes from Drogheda to Dr. Plunket:—

“ MY DEAR AND HONOURED LORD,

“ I made a return long since to the Vicar-General of Dublin, in the absence of the Archbishop, of the Masses celebrated, “*pro intentione* [illegible],” in the diocese of Dromore, the

only one in this province, except Armagh and Meath, where such Masses are discharged. The number, I think, was fifteen.

“Your Lordship’s motive for conniving at the practice of saying two Masses on the same day in the two Friars of your diocese is certainly praiseworthy. Peace is so desirable a blessing that we must at times make sacrifices for its sake. Whether a grant of a similar privilege, in favour of Lord Killeen, be expedient, or whether it is better to put a stop to what your Lordship deems an abuse, and what I should deem so too, was the practice general, I shall not pretend to determine. This, however, I shall say that was I circumstanced as your Lordship is, the same prudent consideration which withheld you hitherto from making any innovation with regard to the two Regulars, or the families by whom they are employed, would prevent me from taking any step on the present occasion that would give so respectable a Catholic nobleman, as Lord Killeen, the least reason to complain.

“I remain, very respectfully and affectionately,

“My dear and honoured Lord,

“Your Lordship’s most obedient and very humble servant,
“RICHARD REILLY.”

The following letter was written by Dr. Plunket on the occasion of the affiliation of George Thomas Plunket for the diocese of Meath. It is dated Navan, December 12th, 1786:—

“DEAR SIR,

“You could not have employed a more powerful advocate to plead the cause you seem to have much at heart than his Excellency the Apostolic Nuncio at Bruxelles. To so high and distinguished a recommendation the Bishop of Meath could not refuse anything in his power to grant; nor does he fear even that jealousy, which is often the consequence of the affiliation of a stranger, when he complies with the warm request of so exalted a character as the representative of his Holiness.

“The adoption of your son for this diocese is a favour you owe his Excellency, and you will, I am sure, take the earliest opportunity of acknowledging. But to avail yourself of it you must obtain *dismissory letters* from the bishop of the diocese in which your son was born, and *permission* for him to become a subject of the diocese of Meath. without which my hands are

ties. Who this bishop is I do not know. He will not, I am persuaded, hesitate to indulge your wishes when he is made acquainted with the reasonable motives on which they are grounded, and with the disposition of the Nuncio and the Bishop of Meath. Apply, therefore, to him with confidence, mention your son's age precisely, and enclose a certificate of his conduct, &c., while at Louvain, and until the present period. Give me leave to thank you, Sir, for the good opinion you are pleased to entertain of me, but, at the same time, to assure you that I should be most unworthy of it were I vain and presumptuous enough to wish to be higher than I am. I shall feel particular satisfaction if I have only to add that my complying with his Excellency the Nuncio's request obliges a namesake, the nephew of my honoured friend, Dr. Plunket of Paris, and proves useful to a young candidate, of whose merit his respectable superiors at Louvain give so favourable a testimony.

"I have the honour to be, dear Sir,

"Your most obedient and very humble servant,

"✠ P. J. PLUNKET."

CHAPTER XI.

LETTERS FROM DR. KEARNEY, PRESIDENT OF THE IRISH COLLEGE OF PARIS.—FROM DR. BUTLER, ARCHBISHOP OF CASHEL.—FROM FATHER BETAGH.—DECREE OF THE SACRED CONGREGATION REGARDING THE RIGHT OF THE DOMINICANS OF MULLINGAR TO QUEST; AND LETTER OF DR. PLUNKET TO THE VERY REV. LAURENCE FITZGERALD, O.P., P.P., MULLINGAR.—LETTER OF DR. BUTLER.

ON the 24th of January, 1787, Dr. Kearney, President of the Irish College of Paris, writes to Dr. Plunket:—

"MY LORD,

"Though the boy who is to have the honour of handing you this letter be not of your diocese, nor, perhaps, much known to you, his quality of a community-boy of your neighbourhood, and of a lad of excellent conduct, character, and talents, give him a kind of a right to be introduced and presented to you. He is of an amiable, docile disposition of mind. The weak state of his health forces him to have recourse, for his recovery, to the

kind influence of his native air. I hope he may be restored soon to his natural constitution, and that he will not fall off from the resolution he is now in of coming back to us. I forgot to tell you that his name is Marron, from Drogheda. He called to me for a letter to your Lordship. I had every kind of motives not to refuse him. . . . I am much obliged to you for the present you have made the house, in the person of your nephew. He seems to be very mild, docile, and studious. If he continues so, I answer for his success. He is peculiarly happy in not being obliged to seek, out of his own family, for rare models of everything we would wish him to become.

“A letter that goes by hand is seldom filled with interesting news ; it shall be for another moment. You will excuse the form of this letter.

“I am, my Lord, with my usual sentiments for you,

“For ever yours,

“KEARNEY.”

On the 29th of June, 1787, Dr. Kearney writes again:—

“MY LORD,

“Mr. Farrell is now going home to labour in the Lord's vineyard, under your protection. He is full of good will, healthy and strong. He has great facility, which, I am confident, he will make good use of ; he has, too, a very good notion of his business. When he will have acquired some experience, he will, no doubt, appear quite another man. His character is really good. Advice he receives well, and wishes to profit of it ; and what may we not expect from him when he has such counsels as yours to get and to follow ?

“Mr. Coffy was ordered home for his health. His blood is singularly heated, and all the glands of his neck quite swelled. This disorder requires bathing in salt water, better nourishment, and more exercise than he can have here. He seemed to me always of a very docile character, sometimes a little warm, but inoffensively so. He applied well to his studies, and attended regularly to his spiritual duties. I hope he will recover his health, as there is every room to expect he would make a worthy ecclesiastic.

“I am, with respect and sincere regard, my Lord,

“Your very humble and obedient servant,

“C. KEARNEY.”

On the 4th of November, 1787, the Rev. Dr. Kearney, President of the Irish College of Paris, again writes to Dr. Plunket:—

“MY LORD,

“Mr. Johnson will have the honour of handing this letter to your Lordship. He received priesthood last September, and is now determined to offer you his services. I am satisfied he will readily comply with everything you will be pleased to point out to him. He has a great deal of good will, and is very capable of improving, which I hope he will do, under your care and directions. He has passed his time here, liked by all his companions, with whom I never remember that he had the least altercation. He applied to his studies, and has laid a fund on which he can improve. He is resolved to follow, as nearly as he can, a studious plan of life; the greatest preservation against vice. I am confident he will render himself worthy of your protection and good graces. I can wish him no greater happiness. He will inform you that everyone here is well, peaceable, and quiet.

“I am, with real attachment, now of a long standing,

“My Lord, your very humble servant.

“C. KEARNEY.”

Dr. Butler, Archbishop of Cashel, writes from Thurles on the 28th of January, 1787:—

“MY EVER DEAR LORD,

“A letter I wrote in December to Lord Kenmare, being looked upon to contain facts subversive of all Dr. Woodward's strictures on us, I consented, however undressed and inaccurate as to the style, to its being printed in the Kilkenny paper; and, as Dr. Egan and Dr. Molloy tell me, it appears to both Catholics and Protestants to do away his Lordship's reflections upon us, I lose no time to send it to your Lordship. It may furnish you with reflections, and prompt your Lordship and other of my venerable *confreres* to communicate their thoughts and researches to the giving forth a solemn formal justification of ourselves and our tenets. I have one in view, a very able pen to draw it up, and I have a whole magazine of materials

and authentic documents, which, with your Lordship's and the other prelates' assistance, will enable him to do us justice and honour. We may never have such an opening again to shew our real principles; let us not miss it. I ventured to throw a little pebble at this Goliath who has braved the host of Israel. God grant it may answer my wish, which is, *obstruere ora calumniantium*. As your Lordship has a masterly style, why not take your pen in hand? Adieu. Think of your printer and what I mentioned.

“Your affectionately,
“JAMES BUTLER.”

On the 26th of February, same year, Dr. Butler again writes:—

“You know by your own experience how hard it is to refuse complying with a petition like the enclosed, and that difficulty, such human feelings find to refuse, will apologize for my troubling your Lordship with it. All I can say of the poor man it regards is, that I believe him honest, and as to the rest I leave to your Lordship to act according to your own prudence. I have been much disappointed in not seeing you in Dublin. A St. Anthony and several other holy hermits came forth from their cells and deserts in Constantinople, when religion was in danger from the Arian heresy. The bishops assembled from all parts of the world at Nice to crush it in its very birth; and your Lordship—but I'll say no more. I am sure you have most weighty reasons to allege; I hope not sickness. I had the pleasure of seeing, soon after my arrival here, two of your clergy, to whom I imparted my surprise at not meeting your Lordship here, which, adding new force to the letter I wrote engaging you to join here, has enhanced more and more my uneasiness at not seeing you. I have the pleasure to tell your Lordship that Almighty God has blessed my journey to Dublin with the most wished for success. The different interviews I had with Mr. Orde and with the Secretary of State gave me an opportunity of shewing them the letter from Rome, &c., alluded to in the letter to Lord Kenmare. They both assured me they were quite satisfactory. Your Lordship may see a proof of the change they operated in their minds in the expunging of the two clauses in the Bill that were so disgraceful to us. Mr.

Orde assured me himself they should be effaced from it. I really believe, from the different conversations I have had since I came here, and from the publications that have appeared and will appear in our favour, that Woodward's attack on us will be a *felix culpa*. I'll not leave town 'till the middle of the week; take, therefore, a ride here; it will do you and do me good. I must stay to watch the motion about education. Adieu. *A vous revoir.*

“Yours most affectionately,

“JAMES BUTLER.

“Dublin, N. Great George's-street,
“At Mr. Browne's.”

On the 31st of March, same year, Dr. Butler writes from Dublin:—

“As the publication of my pamphlet, in which I have been so constantly busied, as not to have had leisure even to answer your letter, has made any farther stay of mine in Dublin unnecessary, I purpose, please God, to leave this next Monday. But before I left your neighbourhood I thought it my duty to acknowledge your obliging favour, which would have been more welcome to me had it promised me the pleasure of seeing you here. I have had the happiness of meeting Lady Fingall, of whom I enquired much about your Lordship's health, and charged her to scold you for keeping away from Dublin all this time that I have been in it. I am very much tired and fatigued from the numberless visits I have been obliged to make, some through politeness, and others through a desire of serving the public cause. Next week I shall be no less occupied, tho' in a narrower compass, in fulfilling the duties I owe to my diocese. Your Lordship, no doubt, heard the reports circulated about Lord Dunboyne's resigning his bishoprick. I am happy to have to assure you that they are all groundless. I shall be happy to hear that the Lent, notwithstanding the very rigorous manner Lady Fingall tells me you keep it, agrees with you. For my part, were it not for the fatigue of mind and body I have undergone, I would have no reason to complain. It is owing to what I feel from them that I conclude so soon this letter.

I shall hope, when the hurry of Holy Week is over, to hear from you. *En attendant*, I have the honour to remain,

“My ever dear and most honoured Lord, your Lordship’s

“Most affectionate and obedient servant,

“JAMES BUTLER.”

On the 28th of July, 1787, Father Betagh writes, by hand:—

“MY LORD,

“The bearer, John Robinson, is the youth mentioned in my letter of the present date sent by Navan, that your Lordship might not be unprepared. I suppose he brings with him his dismissal from Kildare, as I directed that his application should first be made to his native prelate. I have nothing to add in his favour but that at the close of Mr. Mulcaile’s school he obtained two premiums. The purity and innocence of morals, the readiness of his genius, his application to study, and his progress, would almost render unnecessary the intervention of his two most respectable friends, who are entitled to every indulgence a Bishop of Meath can grant.

“I have the honour to be, my Lord,

“Your Lordship’s most humble servant,

“And affectionate friend,

“THOMAS BETAGH.”

The decree of the Sacred Congregation respecting the Dominicans* of Mullingar was accompanied by the following letter from Cardinal Antonelli to Dr. Plunket:—

“*Illustrissime ac Reverendissime Domine, uti Frater: subiecta tandem Sacræ hujus Congregationis judicio questione Fatrum Ordinis Prædicatorum Provinciæ Hiberniæ quoad vindicatum sibi jus stipem a populo emendicandi in Districtu Coenobii Mullingarensis istius Diœcesis: Eminen P.P. rem absolverunt prout Amplitudo tua dignoscet ex introcluso authentico decreto: cujus executionem dum auctoritati et*

* See Diocese of Meath, vol. ii., p. 468.

vigilantiæ tuæ committimus, Deum, O. M. precamur ut Amplitudinem Tuam diutissime servet, ac sospitet,

“Amplitudinis Tuæ, uti Frater, Card. Antonelli Præfectus,
“S. BORGIA, Secretarius.

“Romæ, 25 Septembris, 1787.”

When Dr. Plunket received the above letter and decree, he sent copies to the Rev. Laurence Fitzgerald, O.P., P.P. of Mullingar, accompanied by the following letter:—

“REV. DEAR SIR,

“The above decree I received last Friday, and send it to you without loss of time. I was not the aggressor in this dispute; I only stood on the defensive, whilst I represented the sense of the secular clergy relative to the subject of our controversy. Give me leave to conclude, as I began this business, with a profession of my high respect and veneration for your order, and to assure you sincerely that I will be happy, whenever I can, consistently with duty, to promote the welfare and felicity of any of the respectable individuals who belong to it.

“P. J. PLUNKET.

“Navan, 21st October, 1787.”

As this work was passing through the press, I discovered the following letter of Dr. Butler's to Dr. Plunket, which has some reference to the apostate, Lord Dunboyne:—

“MY EVER DEAR AND MOST HONOURED LORD,

“As you request an immediate answer from me to your letter of the 3rd instant, which I most gratefully acknowledge, however melancholy the account be it conveys to me of my unhappy suffragan, I sit down, after quitting my clergy who were with me this day at a conference, to let you know that I highly applaud your conduct towards Lord Dunboyne, and quite agree with you that violent measures are not immediately to be adopted. We must not extinguish the smoking flax, nor break the bending reed. “*Cuncta prius tentanda, sed si immedicabile vulnus ense recidendum est.*”

“Your approbation of the pamphlet gives me the highest idea I have yet entertained of its merit. I would not be sorry, when you see Lord Fingall, and some others of your opulent

Catholics, that you would signify to them that a Counsellor George G (*erased*), tho' a Protestant, exerted himself most strenuously to give every merit to my 'Justification of the Roman Catholic Tenets,' by a little work he published, entitled 'A short Plea for Good Nature and Common Sense.' It would be well, then, if they would testify their grateful sense of his zealous endeavours in their behalf, and thereby retain him, as he is a young man of uncommon abilities, to serve their cause on a future day.

"I have only time now to add the sincerest assurances of all that is most kind from,

"My ever dear and most honoured Lord,

"Your most affectionate,

"JAMES BUTLER.

"Thurles, May 7th, 1787."

CHAPTER XII.

LETTERS FROM THE PRESIDENT OF THE IRISH COLLEGE OF PARIS.—FROM DR. BUTLER, ARCHBISHOP OF CASHEL.

On the 9th June, 1788, Dr. Kearney writes from Paris:—

"MY DEAR LORD AND FRIEND,

"Had your long silence put me ever so much out of humour, your letter to Mr. Flanagan and the one you favoured me with, were perfectly calculated to cheer and comfort my soul. The one you sent for the perusal of your Meathians was a *petit chef d'œuvre* of the finest of sentiments, and of elegance of style. It was given to me to read. I read it with transport, with ecstasy. The emotions of my soul I could not contain. They broke out by some expression or another at every line I read. On finishing it, I desired a copy should be given to me of it; and that everyone who was worthy to feel what delicacy and taste were should take and keep a copy of it too. I told them, with a certain triumph, that I was happy they had in their hands so charming a specimen of what the *élèves* of our times were capable of doing: and earnestly requested they would have their eyes constantly turned up towards the model which was now proposed to them: and finished by assuring them that I should be the happiest, the most exalted of mankind, were I to see them seriously bent on striving to imitate

it. What you said to them on obedience, patience, resignation, charity, and an exclusive application, each one to his own business, was better than what I ever could say to them. It must have made a deep impression on them. However, they did not come as yet to make the apology for themselves which you require very properly of them. Perhaps they may imagine that the general reparation they made in the beginning is sufficient. Mr. Flanagan was drawn into that affair against his will, I believe. He behaved always very well, and applied very close to his studies, in which he has made a considerable progress. He is, I take it, sincere ; yet, I must believe him on his own words chiefly ; for I must allow there was always a little darkness which, I fear, hindered me from seeing quite as clear into him as I could have wished. But as this is only a dread conceived by myself, without any positive proof of my being in the right, I act with him as if I had not the least cloud on my mind. He is somewhat passionate. He promised me to study to acquire an empire over himself ; he seems to me to have begun the task, which gives me a good opinion of him. Were he less uncouth in his manners, and had he more facility of speech, he would do honour to the house. If, in the world, he get to be more fashioned, and to deliver himself more freely, which I am sure he will, I can venture to say you will be so far content with him. I am not quite so sure of Mr. Lyons ; hence I shall prolong my trial of him. I begin to expect a good deal from Cruise. He was of a wild disposition, and he is still somewhat odd ; but better principles and sentiments no boy can have. He applies close to his duty, of which one proof is that he knew no Irish some months ago, he has now got to be able to get the whole Irish Catechism by heart. Mr. Fitzgerald I am not satisfied with. . . . Your nephew behaves very well, yet I scold him very often. He has talents and application, but I want to rouse him into some emulation and taste, which, I think, he is beginning to acquire. I do not at all despair of him ; but would to God he was entirely worthy of being your nephew. As to what has been said of not frequenting the sacraments, I cannot allow to pass by unrefuted. There are as pious and as regular boys here now as ever I saw. The frequentation of the sacraments, however, cannot be as striking as it was formerly. Most of our holidays were suppressed, and consequently there are much fewer occasions of public communions. Besides, I must allow, that

the confessors not living in the house, as in our time, there is necessarily much less exactness. What comforts me is that the spirit of devotion is by no means extinct, as was hinted to you. As for the nourishment, I believe it never was better, and I am sure never was more abundant; yet every article of consumption is growing daily dearer. Our revenues are not increasing; the number of the non-paying has been very considerable, and the consequence is that we have contracted debts, which we can only pay off by diminishing the number of the pensioners, and keeping only such as the house can really support. The charges of the house are great; there is not a burse in it—one or two excepted, that the house does not add something to support the burse. There is, then, a considerable part of the revenues applied to the burses. Another considerable part must be consecrated to make up for the scantiness of the pensions. What, then, will be left for the support of those who pay nothing, and for the other charges. I can assure you that the revenues of the house are below the actual charges. Hence, those charges must be diminished. Had we only burses, then the house could support gratis so many boys from each province, and they would be much better off; and it was the constant intention of the superiors here to bring about this. What ruins us are the pensioners who come here under the pretence of paying; the house expects it, receives others, as it ought to do, in consequence, gratis; and thus it finds itself overcharged.

. I have myself been guilty of this imprudence, of this credulity heretofore; but I am resolved to put an end to it. Were we once reduced to those who enjoy burses here, then the common funds would be sufficient to support, besides a certain number of other boys gratis which we try to make a proper choice of. Do not take what I say here as anyways regarding your nephew. He has a right to what is allowed, and he shall remain so; no one will presume to find it amiss. The only method for pensioners would be to have them pay a round sum all at once. For a boy who begins his philosophy, nothing less than sixty guineas can at present be taken; and one-third more for a boy who would begin his *troisieme*. We are now working at a perfect statement of the funds of the house. The archbishop wants to see what it has. When that work is over, it can better be told what the house is able to do, and how many boys it would educate gratis. Your plan of founding a burse, to be given *au concours* to boys from your diocese is

admirable. Would to God they were all so; we should not have so many logs of wood as we have. When families in Ireland have burses, they seem to choose out for the most unpromising of their flock. There is at present an opportunity of laying out the money you have in your hands in a manner very advantageous and very safe for your diocese. The best method of conveying the sum is by bills, or by a bill on London. It will be received here, and with some profit on the exchange. The sooner it is sent, the sooner it will fructify, and the sooner it can be enjoyed. We want promising subjects. . . . A good, an excellent gold repeating watch you will get for twenty-five louis. Let me know your intention, and I shall get you one from the first watchmaker in this city. Any other commission which you may have, I beg you will employ me with. It will be conferring on me new obligations, whenever I can serve you, for I have conceived for you a very sincere attachment from our most early acquaintance. The eulogium you were pleased to pass on me, in your letter to Mr. Flanagan, confounded me. The goodness of your heart could alone have justified it. . . .

“I am, my Lord, yours eternally,

“C. KEARNEY.”

About the middle of July, there is no date on the letter, Dr. Kearney writes again:—

“MY LORD AND HONOURED FRIEND,

“In my last letter to you I mentioned that the best method of conveying the sum you intend for a foundation in this house would be by bills on London. If they be not sent off already, you may send the money by Dr. Barrett of Ennis, through whose hands more money than that is to be paid in Ireland. His receipt will be for me equivalent to the sum he will acknowledge having got from you. It may be that you would find more facility in following this method. You will, however, act in that as you think proper. Should you chose to send him the three hundred pounds, I would be obliged to you to do it as soon as possible, as what he will be charged to pay is to be given immediately. The conditions of the foundation you are yourself as proper a judge of as can be. I approve vastly of giving the benefit of it by concourse. Would to God all our burses were so founded. What you remarked about the method of being paid beforehand, in one sum, by such as come

here in quality of pensioners, I find by daily experience the necessity of. It will be impossible otherwise of securing anything from them. What I shall call for then, to be fixed on by his Grace of Paris, is that each pensioner shall give on his arrival here at once at least fifty guineas if he begins philosophy, and about seventy if he begins *troisieme*. Dividing that sum between the number of years they are to spend in the house from the beginning of their classes, they will have only paid at the rate of two hundred livres yearly. It will be by much cheaper for them than if they paid the regular pension, and the house will not lose so much. . . .

“I translated into French your letter to your Meathians. . . . I gave it to our Superieur Majieur, who was highly pleased with it, even in the translation.

“The States-General are soon to be assembled. They will decide the contest that exists between the king and his Parliament. They will reform some abuses, and put an end to the arbitrary disposal of the finances of the State. They will then be on a better footing. The public credit will be more firmly established, and, I am confident, the funds will rise wonderfully immediately on the assembling of the States. The prudent speculators are now buying up papers. Effects could be purchased for you at this present moment, at a very reasonable price, which necessarily in some months will be high.

“We are now in the midst of our university compositions. We have some hopes, but how often have we not seen as fair hopes disappointed. Their new regulations about the ages do us a great deal of harm.

“With every sentiment of attachment and respect, and the most ardent and sincere wishes for your health and happiness,

“I am, my Lord and best of friends,

“Affectionately yours,

“C. KEARNEY.”

On the 25th of November, 1788, Dr. Butler writes from Dublin:—

“MY EVER DEAR AND MOST HONOURED LORD,

“However hurried I feel myself, being on the eve of my departure from Dublin, I cannot still but seize a moment of transient and uncertain leisure, which is all I can command, to assure your Lordship of the singular pleasure it gave me,

from my apprehensions on account of your too long continued silence of having forfeited the share I once had in your remembrance, to find by your letter to our mutual worthy friend, the Rev. Mr. Betagh, that your regard and friendship for me are as alive as ever; and nothing can be a more feeling proof of my sincerity in saying this than my uneasiness at the thought of its being otherwise. I am happy to have this opportunity of letting your Lordship know that the four archbishops entirely coincided with your Lordship in the thoughts your excellent, well-judged, and pointed letter to the Rev. Mr. Smith conveyed, of the dangerous consequences that would naturally follow from the publication of his pamphlet* on the mission in America. I shall be happy to hear from your Lordship that you enjoy as good health as I wish you, and that you are sensible how sincerely

“I am, my ever dear and most honoured Lord,

“Your most affectionate servant,

“JAMES BUTLER.

“P.S.—I return to Thurles on Thursday next.”

CHAPTER XIII.

LETTERS FROM THE ARCHBISHOP OF CASHEL.—FROM THE
ABBE FLOOD.—CIRCULAR TO THE PRIESTS OF MEATH.

On the 13th of January, 1789, Dr. Butler writes from Thurles :—

“MY DEAR AND MOST HONOURED LORD,

“As the hurry of business which the solemnity of Christmas brings on persons in our station is now partly well over, I profit of the respite to acknowledge your last most acceptable letter, and to assure your Lordship of the most sincere and most affectionate wishes I form for your temporal

* This pamphlet is in my possession. Smith was one of those discontented characters who never can agree with anyone. He fell out with his friend and benefactor, Dr. Plunket; and he fell out, too, with Dr. Carroll, his bishop, on the American mission. When he became pastor of Castlepollard, he fell out, too, with his curate, and wrote bitterly against him.

and eternal happiness. Your very good-natured letter acquitted you in my eyes of every charge of neglect, and gives me every reason to indulge myself with the hopes that our correspondence for the future will meet with no interruption. Your kind sentiments on the death of one brother and the happy marriage of another, are pleasing proofs of the share you take in what interests my feelings. I have every reason to think it will answer your wishes and contribute to support and propagate religion in that part of the kingdom.

“I quite agree with your Lordship that the meeting of the four metropolitans in Dublin, which was a very friendly, or rather brotherly one, and I hope useful, would not have been less dignified and important had the suffragans from the different provinces been invited to attend. I never heard they had been excluded, and I know one who assisted pretty constantly at our deliberations, Dr. Cruise, Bishop of Ardagh. I can't tell you what a pleasure it would have been to me to have met your Lordship there, but it was too great a happiness for me to enjoy. However, I trust in God, by the time of our next meeting, you will have relinquished these anachoretic ideas of keeping retired always in your own diocese. Your zeal would be too circumscribed were it confined to the same limits as your episcopal jurisdiction, and Dublin itself, I assure you, will benefit by your expanding yours.

“I am quite of your Lordship's opinion with regard to Mr. Berrington's elementary instructions for the Sunday schools in England. I always disapprove of exotic and eccentric notions with regard to religion; novelty there is always dangerous.

“Has your Lordship seen Griffith's Miscellaneous Works? I admire them greatly, and if you have not them, I recommend you to purchase them. I am also exceedingly taken with your Lordship's diocesan, Dr. Sheridan's tracts . . . they are very valuable. I am giving a new edition of my catechism, with some alterations and additions, which I am convinced will please you . . .

“I hear much said of the virtue of the waters of Kilbrew, on Mr. Gorges' estate, for the asthma, jaundice, and dropsy. I would be happy to know from your Lordship if they be so efficacious as it is reported they are. I am told they lose nothing of their good quality by being transported—that they retain it a long time.

“What news about the Rev. Mr. Smyth and his ill-timed pamphlet ?

“Adieu, my ever dear and most honoured Lord, no one can have more real esteem and love for you than

“Your ever devoted and most affectionate servant,

“JAMES BUTLER.”

On the 24th of July, 1789, Dr. Butler writes again from Thurles :—

“You have heard before this that the Rev. Dr. Lanigan has been appointed, on the 25th of last June, Bishop of Ossory, notwithstanding the strong postulation sent to Rome in favour of the Rev. Father O'Connor, and subscribed to by three metropolitans, Armagh, Dublin, and Tuam, and, I may say, by the four, as my name, I find, by what my agent writes to me, was also affixed to it, not only without my consent, but with my express and strongest opposition to it. Several other bishops, I am told, had joined in the demand ; nay, the Queen of Portugal, and Mr. Fitzherbert, the late secretary, were gained over to second the cause. Such a push in favour of a Friar, had it succeeded, would have severely wounded not only our hierarchy, the authority and influence of our secular clergy, but would have also furnished our enemies, when anything would be proposed in our favour in Parliament, with powerful arguments to oppose it. Thanks to God, his Providence has most seasonably prevented the evil, and I am the more happy at it, as I am confident it was on account of what I wrote last May to Cardinal Antonelli, and to my agent, of the fatal consequences that might ensue to religion from Rome's naming those in preference to the vacant sees of this kingdom, who are the most obnoxious to Government. Your Lordship remembers how near we were to seeing the nomination of the R. C. Bishops of Ireland pass into the hands of the King, and can't but feel with me the imprudence of taking a step which could recall an event, we had, at the time I allude to, such difficulty to ward off, Dr. Troy's and the Friars' interest, Mr. Bodkin, my agent, writes to me, begins to decline very fast. He recommends to all the secular bishops to link and draw together. Would to God they could be prevailed upon to do so, and have one common secular agent. I would, then, do all in my power to have the choice fixed on Mr. Bodkin as the

most proper person of all for such an appointment. He is knowing; has long experience in that line; is high in favour with some of the principal nobility in Rome, and very much in Antonelli's good graces; he is, besides, most active and attentive to get the first news of what regards this country, and to despatch it. I had the earliest intelligence of Dr. Lanigan's nomination on that account. Has the weather permitted your Lordship to venture on your visitation? Ever since I returned from Dublin I have not had a day free from rain. We have had public prayers for good weather. There is every danger of a scarcity of provisions unless an all-merciful God be moved to withdraw the scourge from us and send us seasonable weather. I long for the time you'll repay my late visit to Navan. Tell me when I may look out to it. It will be no small comfort to me to see it approach. In the meantime receive the sincere assurances of all that is most kind from, my ever most dear and honoured Lord,

“Your most affectionate and devoted servant,

“JAMES BUTLER.”

On the 7th of July, 1789, the Rev. Abbè Flood writes from Paris :—

“MY LORD AND WORTHY FRIEND,

“The bearer, Mr. O'Ferrall, has the honour of being already personally known to your Lordship. After having finished his course of philosophy in Old Lombard, he removed to the Seminary of Laon, where he completed his theological studies. He never lost sight of the errand on which he came; he has, I am satisfied, profited by every opportunity of improvement which offered in that nursery of piety and science. He carries with him the best wishes of his superiors and fellow-subjects, and his conduct, as I could have learned, has been hitherto exemplary and irreproachable. The only defect I can reproach him with is, if it can be counted one, that of having too delicate a sense of duty, bordering closely on scrupulosity; but I am informed the Irish air is a sovereign antidote against this foreign vice. 'Tis, then, to be hoped that a few months intercourse with his brethren there will totally make it away. Give me leave to bespeak in his favour your Lordship's kind countenance and protection. As he is no stranger to the present state of political affairs in this capital, and as it would not,

very probably, be safe to consign it to paper, I must refer you to him for every information on that head.

“ Doctor Walsh tells me that he has long since informed you of my having paid fifty guineas to your account. Your nephew is making a rapid progress, and will, I hope, distinguish himself in his studies. I have drawn on you some time ago, pursuant to advice, for twelve guineas; favour Molly Segrave, and hope you have accepted of the bill.

“ I shall write to you more at large before the 1st of August next, and am, as I then and always shall be, with the greatest respect, my Lord,

“ Your Lordship’s most obliged humble servant,

“ ABBE FLOOD.

“ P.S.—Mr. Cruise, in the community, is in the most distressed and wretched situation. For God’s sake engage my friend, Mr. Flood, of Kells, to whom my best wishes, to do something for him without delay. Mr. Ferrall will hand you twenty-three numbers of *Mercure de France* relative to the present affairs. *Mille amities a Peter Reilly.*”

On the approach of Lent, 1789, Dr. Plunket forwarded the following circular to the clergy of the diocese:—

“ Leave is granted to eat eggs in the diocese of Meath at the one meal each day, Fridays excepted, from the first Sunday of the ensuing Lent to Palm Sunday inclusively.

“ We conjure the rev. pastors, our brethren, to exert the most zealous endeavours in disposing the faithful to enter into the views of the Church, and to correspond with the grace of our most merciful God during this penitential time. We are confident they will not neglect the opportunity of communicating, by pertinent and well-adapted instruction, just and proper notions of the solemn annual fast of forty days. The exterior fast will be distinguished from that which is interior; and while both are enforced, the latter will be insisted upon with an energy expressive of its superior importance. Pastoral solicitude will not suffer any R. Catholic desirous of information to remain unacquainted with the *ends* of the institution of *Lent*, with its *obligations*, with the *inestimable advantages* offered to all who punctually comply with the duties it prescribes. In

this *acceptable time*, in these *days of salvation*, *fasting*, *prayer*, and *almsdeeds* will go hand in hand to appease the wrath of heaven, to atone for the guilt of sin, and to secure a perfect reconciliation with the Almighty. It has been usual hitherto to compensate by charity to the poor for the indulgence shewn by the Church during Lent. Would it not be a pity to interrupt a custom profitable to the rich and to the poor? We therefore request that a collection be made in each parish of the diocese before Easter for the relief of the afflicted members of Jesus Christ.

“This mandate is to be read at each altar in the diocese.

“✠ P. J. PLUNKET.

“Navan, 21st Feb., 1789.”

CHAPTER XIV.

LETTER OF DR. PLUNKET TO REV. VALENTINE BODKIN.—
THE REPORT TO ROME.—LETTERS OF REV. VALENTINE
BODKIN.—LETTERS FROM DR. BUTLER.—FROM REV. MR.
WALSH.

THE decennial report* of the state of religion in the diocese of Meath, which Dr. Plunket forwarded to Rome, early in 1790, and which elicited the most complimentary remarks from Cardinal Antonelli, was accompanied by the following note to Rev. Valentine Bodkin, the Roman agent:—

“Navan, 24th January, 1790.

“VERY REV. AND DEAR SIR,

“Enclosed I send you, in my own handwriting, the Report I make to the Holy See of the State of the Diocese of Meath during the last ten years. In the preamble of this Report you will see for what purpose I have appointed you to represent me at Rome. I request you will, accordingly, perform, in my name, the duty which I there describe, presenting the Report to his Eminence Cardinal Antonelli, whose directions relative thereto you will please to ask and receive, with a view to com-

* See vol. ii. Diocese of Meath, p. 227.

municate them to me in due time. I need not observe that the nature of this commission requires you should be acquainted with the contents of the Report, and keep them secret, except from the Holy See. I apprise Cardinal Antonelli, by letter, this day, that you will have the honour of delivering it forthwith into his hands. Every other business, connected with Rome, I transact immediately with the Nuncio, when there is one in the Low Countries, or with the Cardinal Prefect of the Sacred Congregation. The present business renders a representative necessary, and I am happy to be represented by a gentleman for whom my most honoured friend, the Archbishop of Cashel, entertains so particular an esteem.

“For your trouble and expense on this occasion I shall with pleasure be accountable to you, as those of my colleagues of the province of Armagh are, whom you represent, in similar circumstances. To discharge the obligation I only wait to be properly informed by yourself. I am, in the meantime, with sentiments of affectionate regards and esteem, very rev. and dear sir,

“Your most obedient and very humble servant,

“✠ P. J. PLUNKET.”

As to the Report itself, of which Dr. Plunket kept a copy, we have unfortunately only a portion remaining. It is written in very elegant Latin, in Dr. Plunket's handwriting, and is every way worthy of that great prelate's skilful and accomplished pen. In the preamble he regrets that distance from Rome and the poverty of his diocese impede his visit *ad limina Apostolorum*, and prevent him, in person, from exhibiting his filial obedience to Pope Pius the Sixth, the successor of St. Peter, as well as manifesting his profound respect for the Apostolic See. Under these unavoidable circumstances, he constitutes the Very Rev. Valentine Bodkin his procurator and representative, and hopes the Sacred Congregation will kindly receive from him the following Relatio of the State of his Diocese:—

The first chapter treats on *De statu Midensis ecclesie materiali*.

He commences by enumerating the ancient episcopal sees of Meath, their gradual absorption into one, &c., and

quotes Ware, Colgan, and the *Hibernia Dominicana*. He next defines the situation of the diocese, its extent, the conterminous dioceses by which it is encompassed, and remarks that all our ancient monasteries and churches were taken from us at the time of the so-called Reformation, and are at present either hopelessly ruined or occupied by Protestants. This leads him to account for the Catholics of Ireland calling their churches *chapels* (*sacella*), which were humble, unpretending edifices, constructed by stealth, and frequented by connivance. He represents his own chapel, or cathedral, at Navan, as superior to any in the diocese, as it has been lately repaired and ornamented, and gives the number of parochial churches,* or chapels, to be 135, of which, since his consecration, in 1779, 30 have been rebuilt, and 42 enlarged or repaired. There were then three monasteries of men in the diocese, two of the Franciscan order, containing eleven Friars, and one of the Dominican, sheltering six fathers of the order. No Catholic college, or seminary would be tolerated by the Government, however, the Catholics, in their poverty, contrived to erect 240 private schools, which were scattered over the diocese, in which the youth received a secular education, and were thoroughly ground in the Christian doctrine.

To supply the place of hospitals, orphanages, and the like, an annual collection was made in every parish of the diocese, and the funds were judiciously distributed amongst the poor and the afflicted.

The second chapter treats *De ipso Episcopo*. He states that he performs the visitation of his diocese annually, and that he had recently returned from his tenth general visitation; that the bishops of the province of Armagh meet together once a year, for the purpose of advancing the cause of religion, and that he was absent through sickness on one occasion, since 1779; that he preached every Sun-

* In a list of the clergy of Meath, drawn up by Dr. Plunket, in 1789, the parish chapels are enumerated as 135, attended by 65 parish priests and 26 curates.

day and festival-day as well as at visitations, &c. He laments his own unworthiness, his innumerable negligences, and his ignorance, and expresses his fears of being eternally lost.

The third chapter treats *De Clero Sæculari*. He reports that he has paid special attention to his own chapel in Navan, in order that an example might be given to the diocese; that, accordingly, daily Mass is celebrated, the sacraments administered, and instructions regularly given. Vespers, accompanied by the singing of hymns, had been recently introduced, which moved the people to tears—*flevimus dum recordaretur Sion*—as singing and music, as well as the splendour of public worship, had been banished from the Catholic churches of Ireland, by the so-called Reformation.

He reports, too, that sermons are given in every chapel of the diocese, on Sundays and festivals, and the catechism regularly taught—that theological conferences are held once every month, from April 'till October inclusively, and that a sermon is always preached by one of the clergy on these occasions. He concludes this chapter by informing the Sacred Congregation that many of the pastors of the diocese of Meath are so conspicuous for prudence, piety, zeal, and every other ecclesiastical virtue, that they are hailed as true ministers of Christ, and dispensers of the mysteries of God, not only by Catholics, but also by many Protestants, who are spectators of their lives.

The fourth chapter treats of the religious orders in the diocese, *De Regularibus*. There are some of the Friars not living in their monasteries, but officiating as either chaplains to respectable families, or assistants to the parish priests. After alluding to some abuses which had taken place, he concludes that, on the whole, they discharge their duties faithfully, and that he throws no obstacles in their way.

In chapter the fifth he says that there are no nuns in the diocese of Meath.

In chapter the sixth, *De Seminurio*, he states that there are no Catholic seminaries in Ireland, as the penal laws, still in operation, prohibit such, and hence that the youth

intended for the priesthood, after acquiring the rudiments of learning at home, are obliged to travel to Catholic countries to acquire the necessary knowledge abroad. He reports that there was a remarkable school in Dublin, presided over by two secular priests, who had belonged to the Jesuit order, before its suppression, and that it had given such satisfaction, that he adopted it as a seminary for the diocese of Meath. To this school the young men intended for the priesthood are sent for their elementary education, after which they are sent off to the colleges of the continent. He concludes the chapter by an eloquent panegyric on the two ex-Jesuits, one of whom, he notes, was born in Meath; and he adds that they are men renowned for piety and learning, and indefatigable in preaching the word of God, and advancing the interests of religion.

Chapter the seventh treats *De Ecclesiis, Confraternitatibus, et locis piis*. There were no confraternities, foundation masses, or sanctuaries, properly so called, in the diocese. Masses are celebrated according as the faithful apply for them. If the chapels are to be repaired or rebuilt, the poor relieved, or the orphan protected and instructed, recourse must be had to the never-failing generosity of the Irish people. The hospitals are in the hands of Protestants, but the Catholic clergy get admission and administer the sacraments to Catholic patients.

Chapter the eighth treats *De Populo*. There were about 130,000 Catholics in the diocese, heart and soul devoted to the See of Peter; and, although every artifice had been adopted to sap their faith, yet their enemy laboured in vain. A few, however, too closely imitated the depraved morals and undisciplined lives of some of the heretics, and this looseness paved the way for the admission of Deistical principles which had crept in and infected them.

As the penal laws had so long forbidden the exercise of the Catholic religion, and as the children of the faith were obliged to worship by stealth, it followed that the majesty of public worship, the external glory of religion, necessarily declined and had to be discontinued. Hence the splendour and beauty of God's house, the magnificence of the august

ceremonies of the Church, so calculated to raise the heart from earth to heaven, and to stimulate to piety and reverence, no longer speaking to the heart, the worship of God, in spirit and truth, declined in the same proportion. Since the passing of the Catholic Bill, in 1782, the clergy of Meath have applied with all their energy to revive, as far as can be, the splendour of public worship, and hence so many chapels have of late been rebuilt or renewed throughout the diocese.

On the 13th of March, 1790, the Rev. Valentine Bodkin, Dr. Plunket's agent, writes to him from Rome:—

“MOST REV. SIR,

“Your Lordship's favour of January the 24th, came to hand only on February the 27th, owing, I suppose, to some delay in Flanders, on account of the late revolution there. Words fail me on the present occasion, so that I shall not even attempt explaining to you how strong my impressions or commotions of unexpected agreeable surprise, as well as of real pleasure and satisfaction, such as I felt, and still feel, in the most lively manner, on the receipt and perusal of your polite and obliging letter. How great my comfort and how very flattering the consolation which I experience, after nine or ten years' expectation, for a circumstance so ardently wished for by me. . . . Whilst my esteem is now heightened for your Lordship by the present favour, your obliging letter, rest assured it shall at all times be my study to merit your by an honourable line of conduct in the strictest sense of the word, by diligence, assiduity, expedition and secrecy in transacting any business you may be pleased to entrust me with. Enclosed you have Cardinal Antonelli's answer to your last. When I handed ‘The State of your Diocese’ to his Eminence, he remarked to me that *in juramento pro Hibernis*, he shall get inserted in future *Sanctæ Congregationis de Propaganda Fide*, instead of *Concilii*. In due time you'll have a fuller and longer answer from the Congregation to your *Relatio*, which, I may take on to say, does you infinite credit. The visit I made for you on St. Gregory's day, yesterday, and celebrated Mass at the shrines of St. Peter and Paul, took the usual certificate, &c.;

expenses of which in all amount to fifteen Pauls, or 7s. 6d. Irish.

“ I am highly sensible of his Grace of Cashel's, Dr. Butler's, kindness and partiality for me. My obligations are redoubled, whilst I need not, I cannot, tell you how proud, how happy I was and am at being your agent and representative on the occasion. I studied here in Rome formerly, and took out my degrees at the university here, the Sapiientia, in theology, civil and canon law. My correspondent in Dublin is Mr. Francis French of George's-hill, who will at all times receive any your commands or commission for me. The same he does for me respecting your *confreres* of Armagh, Dr. Butler of Cashel, and such others as employ me. Your address to me was perfectly right. My situation here as agent can never be the most pleasing or flattering, owing to the clashing of interest, the cabals and intrigues of some of the Regulars, the little union either at home or abroad, the want of public spirit and of firmness amongst the secular clergy, and amongst many of our secular prelates too. Should people think it my option or interest in having remained here so long they are much mistaken. Few priests in Ireland have, or have left a more comfortable home than I, out of no other view than that of serving my country, religion, the hierarchy, and my brethren of the secular clergy. I have a little independence of my own. . .

“ Now as to news. The Pope continues stout and well, notwithstanding the many disagreeable affairs he has on hands.

“ On the 1st instant the Grand Duke of Tuscany set out for Vienna, to succeed his brother in the hereditary dominions. Before his departure from Tuscany, by an edict, he abolished all the particular holidays, except Sundays, Christmas Day, Ascension. He also suppressed an abbey, so that little is to be expected from him; not better, but much worse, by all accounts, than his deceased brother. As to the States of France, I cannot see where they'll stop, so precipitate and infatuated they seem to be.

“ Never was known nor heard of so fine, so mild a winter and season as we have had of it here since last October. I could wish it were the case with you in Ireland, where last year's harvest was, I understand, very bad. You have in your diocese one Mr. Patrick Ferrall, pastor of Castletown-delvin, my old collegian and fellow-traveller. If alive, I pray my most affectionate compliments to him. He is a worthy clergy-

man, I am confident, and worthy, therefore, of your esteem and regards. I have been often at Navan in 1775, and am not unacquainted with many parts of your diocese. Pray is one Father Tipper, a Franciscan and a pastor of your diocese, alive yet? I pray to be remembered to him, as also to Mr. Moore. I saw a subject of yours here last year with Mr Ferral Caddle, a very dressy, conceited gentleman, who spent most of his time with the Irish Dominicans here. Mr. Caddle, whose brother is married to my relative, complained to me repeatedly that he would not shew him the way to my lodging.

“I have the honour to be your Lordship’s most affectionate, devoted, obliged, humble, and devoted servant,

“VALENTINE BODKIN.”

On the 26th of June, 1790, Rev. Mr. Bodkin writes again from Rome to Dr. Plunket:—

“MOST REV. DEAR SIR,

“On the 13th of March last I did myself the honour of acknowledging the receipt of your Lordship letter to me, enclosing to you, at the same time, a letter from the Congregation, both of which, I make no doubt, you received in due course. I now forward to you the answer from the Congregation to the state of your diocese. I took the earliest opportunity of signifying to his Grace of Cashel the honour you have been pleased to confer on me, expressive of my warmest thanks and due feelings on the occasion. Since I wrote to you last nothing very particular or worth mentioning to you beyond what the public papers afford. The spirit of revolution or of revolt, as manifested in France, seems to be of an epidemical nature, and catching, for it has manifested itself lately in Savoy, where the Court very ably exerted itself, stifled it at once, and discovered it was either solely or chiefly owing to the French emigrants. From thence it has reached Tuscany, where a deal of blood has been shed. But it must be owned it arose here from a different cause. Innovations in religious matters, with many other such like oppressions, real or ideal, brought about, enacted, or abetted by the Grand Duke, now King of Bohemia, gave rise to those disturbances of a very serious kind, and which still threaten and forbode something more serious, unless their grievances be relieved and everything put on the former footing. The President of the Regency has been obliged to fly; and Avignon is in open revolt against the Pope. On the 12th instant great

carnage ensued, and five were hung by the populace; one of whom was a dignified or beneficed clergyman, who frequently opposed the rabble. The Papal territories are not free from disturbances, and many serious remonstrances, with even menaces, have been handed to the Pope himself. In a word, not a state in Italy but is in alarm, and in the greatest apprehension. I pray my respectful and affectionate compliments to all enquiring friends; to Dr. Cruise of Ardagh, to Lord and Lady Fingall, and to Lady Killeen. I remain, with every assurance of esteem and true regards,

“Your Lordship’s most affectionate, devoted, humble, and
“Obedient servant,

“VALENTINE BODKIN.”

On the 11th of January, 1790, Dr. Butler writes to his friend from Thurles:—

“MY EVER DEAR AND EVER HONOURED LORD,

“The letter your Lordship favoured me with last December was delivered to me when I was very much indisposed, otherwise it should not have remained so long unanswered. You are, I hope, too convinced of the sincerity of my attachment to you to suspect me of any wilful inattention to, or forgetfulness of you. The letter, from my earnest desire, as soon as I should recover from my illness and have time to answer each particular of it, was put up somewhere so carefully that, as it has often happened me, I cannot recollect where I put it. Hence, ’till I find it, your Lordship cannot expect as accurate an answer as you might wish to its contents. You have heard, no doubt, before this of the result of our meeting in Dublin. The petitioning for the pallium and an indefinite power of dispensing in *1° et 2° gradu affinitatis*, &c., communicable by us to our suffragans, were the principal points we agreed to. I did not find myself at all well or in spirits during the whole time I was in Dublin; so I spoke but little at our interviews on any subject, and was glad to terminate them as speedily as I could. I scarce even paid a visit in Dublin. Since my return I have been daily mending, and am now, thanks to God, so well recovered that I began last Thursday my visitation, and am determined to make them in winter as well as in summer, which will be the less fatiguing, and, moreover, may empower one to lay out the days so as not to interfere with the harvest or sowing time, in which seasons the people cannot so

well attend. I scarcely ever had such a crowd as I had last Thursday in the chapel, and I experienced the same advantage on other winter days on which I made visitation. Another benefit I find is that the heat is not so great in the chapel from the crowd as in the warm weather; and hence the people listen with more satisfaction and attention, and one does not perceive oneself so exhausted from preaching. Your Lordship will oblige me much in letting me know your sentiments with regard to the new oath proposed to the R. Catholics in England. I have received several letters about it, and a pamphlet exposing the reasons why it should be taken, and remonstrating in a printed letter to the four Apostolic Vicars the impropriety of their having condemned it, which they did in a printed pastoral letter, signed by all, and addressed to all the faithful in England. The letter to the four Apostolic Vicars is signed by six or seven of the R. C. gentlemen, by Dr. Charles Berrington, coadjutor-bishop, and Mr. Wilkes, a Benedictine monk. I am afraid for the issue of such a disagreement. It must be very disqualifying to all well-wishers of religion. For my part, I can't conceive how any R. C. could take such an oath. My provincial bishops were of the same opinion as were the four archbishops when assembled in Dublin, and so I wrote to Dr. Gibson, Vicar Apostolic for the north. Your Lordship did me too much honour in asking my portrait in miniature, and were it possible for me to prevail on myself to sit for it, your Lordship's request would be the most powerful inducement. As there is no painter here, it could not be done 'till I would go to Dublin, and when that would happen, I would expect to meet your Lordship there and get your picture in return. Adieu, my ever dear and most honoured Lord. My wishes for you on the renewal of the year are all that can be wished by one as sincerely devoted to you as is

“Your most affectionate friend,

“JAMES BUTLER.

“P.S.—All that is kind from me to your worthy coadjutors in Navan.”

On the 28th of March, 1790, Dr. Butler writes again from Thurles:—

“MY EVER DEAR AND MOST HONOURED LORD,

“Though I have not leisure enough to answer, as fully as I would wish, your very affectionate letter, I still profit of

what I have to express the pleasure it gave me, and to let your Lordship know that as any request of a bishop so deservedly dear to me as your Lordship is, has always the weight of a command with me. I wrote, as you desired, to Mr. Murphy of Cadiz in favour of young Mr. Dougherty,* requesting of Mr. Murphy either to receive him into his own house or to recommend him to some worthy merchant of his acquaintance. I took particular care to give him the character you wrote to me of him. If I succeed, which I have reason to hope, I shall feel doubly happy in having had an opportunity of obliging your Lordship and your respectable Vicar-General.

“I am quite of your Lordship’s opinion with regard to the oath proposed of late to the English R. Catholics. I think several parts of it very censurable, and the proposition of the Church’s having no jurisdiction, or spiritual and ecclesiastical authority whatsoever, that can clash with the Ecclesiastical Government in England, seemed to me to imply a disavowal of her spiritual power over Protestants themselves from their baptism, and the obligation she lies under of doing all she can, with prudence, to withdraw them from the Protestant religion. I find by a letter from Mr. Bodkin that it is highly disapproved of in Rome. I have, since October last, been in a constant intercourse of letters with some of the Apostolic Vicars in England on the subject of this Test. My letters were all expressive of my dislike of it. Dr. Troy wrote me a letter of three sheets and a-half exposing his reasons against the conscientious lawfulness of taking such a test. Our committee in Dublin, I find, rejected it. In fine, it has been totally reprobated in Ireland; and I think it reflects no small honour on our National Church and our hierarchy to see the unanimity which prevailed amongst us on the occasion.

“I gave no general leave for meat this Lent. It agrees very well with me, and happy I am that your Lordship enjoys such good health. I am convinced the account you are empowered to give of the state of your diocese will do you every honour in Rome. The Pope, Mr. Bodkin writes to me, is now seventy-three, and is as active and corky as a man of fifty.

“As to France and the National Assembly, I am at a loss what to say. They have so degraded the clergy that I believe

* He was nephew to Rev. Henry Dogherty, P.P. and V.G., Trim.

there will be in some time a great want of them there, as few will now be induced to take to the Church who can subsist otherwise.

“Dr. Walsh seems quite secure of the permanency of his house ; Dr. Kearney does not think so of his—that is, of the community.

“I shall be obliged to your Lordship if you would send to my directions here ten dozen of the Irish Catechism. There is a new edition come out, anno 1790, at Mr. McDonnell’s Essex-street, of a prayer-book called Catholic Piety, which, I believe, you’ll like. I inserted about a page in it of instructions for confession, immediately after the examination of conscience, that I hope you will find truly accurate. Adieu, my ever dear Lord. I don’t despair but we shall be able to see each other this summer, and “*os ad os loqui*.” All that is kind from your friends here to you and from me to you and your worthy coadjutors. Adieu. I have the honour to be, my ever dear and most honoured Lord, with inviolable respect and attachment,

“Your most affectionate friend,

“JAMES BUTLER.

“P.S.—Remember me to Dr. Sheridan. I wish you and he would join heads together to answer a late publication of Dr. Hales’ against my justification of the Catholic Tenets, in these points where religion is interested. Dr. Hales’ work is to be found in Dame-street, Dublin.”

On the 2nd of June, 1790, Dr. Butler writes from Thurles :—

“MY MOST HONOURED AND EVER DEAR LORD,

“When I should have been all punctuality to answer your Lordship’s letter of the 11th ultimo, both to thank you and Dr. Sheridan for your ready acquiescence on my request to publish something in refutation of Dr. Hales’ last work against me, and to return you many thanks for the ten dozen of Irish Catechisms you sent me—behold this long delay. But my dear Doctor Plunket will believe me when I assure him that it was from no want of the due sense of what your affectionate letter, and your and Dr. Sheridan’s kind and ready compliance demanded from me, but from unexpected and unavoidable business, which took up most of my time, and from a desire of

sending you the remarks which Dr. Collins promised to send me on Dr. Hales' work. Your Lordship must have known Dr. Collins in Paris. I know he told me he had the honour of knowing your Lordship there. He is from the diocese of Cloyne, is Vicar-General to the Archbishop of Aucher, and was preceptor to his nephew. For figure, height, and pleasing disposition of mind, with a great stock of learning, both classical, historical, and theological, I know very few who equal him. I prevailed on him to join you, Dr. Sheridan, and Mr. Smyth in contributing his mite towards the work in question. I shall send you the letters which passed between me and Dr. Woodward, whereby you will see how unprincipled and how false he behaved, when, at the same time, he should, if what he protested to me in his letter were true, of his having not been able to discover anything himself in his pamphlet inimical to our religion, have given a new edition and convinced the public of his having meant nothing against us by altering the obnoxious parts. He, on the contrary, in a preface to this ninth edition, has stamped upon us, as certain tenets of ours, those shocking imputations we had sacredly disclaimed. The contrast between his assurances in his letter and such a proceeding would shew to the public how little his Lordship was to be depended on. I shall send all speedily to you. Dr. Collins spent nearly a fortnight with me. I was much taken with him. I am glad you approved of the alteration I made in the new edition of Catholic Piety. Several more, and such as your Lordship mentions, will be inserted in the next edition of that valuable work, which we will arrange when we meet, which, I sincerely hope, may be soon. I have been much taken up with the oath in England. On the sixth of May they had a very disedifying and discordant meeting. I am afraid that religion will suffer much by their awkward and unorthodox proposals. May the Lord preserve our people from the infection.

“I am expecting every moment my brother and sister from Ballyragget, where, to my joy, they are now settled. They are to be at our procession here to-morrow. I remain, my ever dear and most honoured Lord, after requesting you would remember me gratefully to the worthy Dr. Sheridan, with the greatest sincerity,

“Your Lordship's most affectionate and most devoted servant,

“JAMES BUTLER.”

On the 2nd of June, 1790, the Rev. Dr. Walsh of Paris writes to Dr. Plunket :—

“ MY LORD,

“ I have the honour to enclose a certificate wherein Mr. Dillon does justice to Mr. Drake’s application, morals, and social qualities. If my testimony can be of additional weight, I cheerfully certify that Mr. Drake has behaved those twelve months past in a truly edifying and sacerdotal manner. I hope he has profited of the superior opportunities of acquiring science, which this house holds forth under the directions of Doctors Flood and Murphy. I have given his Grace of Dublin my sentiments on the present state of religion and civil affairs. Human means afford no solid hopes, and we look up to God alone for happier times. The local utility of this establishment will secure it, I trust, from suppression; but the rapid decrease of piety diminishes the means of subsistence, and the junior students are much distressed for want of Masses. If the prelates of Ireland could influence Government to demand a translation of the national funds, they would act very properly in my opinion.

“ I beg leave to recommend Mr. Drake to your paternal attention, and am, with gratitude and respect, my Lord,

“ Your Lordship’s very humble and obedient servant,

“ WALSH.

“ P.S.—Abbè Farrelly charges me to present his best respects. He soon expects some news from your Lordship.”

CHAPTER XV.

THE REV. PATRICK SMITH.—LETTERS OF THE EARL OF BECTIVE TO DR. PLUNKET.—APPEAL OF REV. MR. SMITH TO THE PRIMATE.—HIS SUSPENSION.—DR. TROY, ARCHBISHOP OF DUBLIN, TO REV. MR. SMITH.—DR. TROY TO DR. PLUNKET.—REV. VALENTINE BODKIN TO DR. PLUNKET.—DR. PLUNKET TO FATHER BETAGH.—LETTERS FROM FATHER CONNOLLY, SUPERIOR OF ST. CLEMENT’S, ROME.—DR. PLUNKET TO REV. MR. SMITH.—SMITH’S RETRACTION.

THE VENERABLE ARCHDEACON FLOOD, parish priest, of Kells, departed this life on the 23rd of July, 1790, and was

buried in the churchyard of Kells. No sooner was the parish vacant than the friends and admirers of the Rev. Patrick Smith solicited the influence of the Earl of Bective, and prevailed on him to write to Dr. Plunket:—

“DEAR SIR,

“I sympathize with the whole parish of Kells in lamenting the death of the Rev. Mr. Flood, who filled his station with great propriety and credit, which makes his loss a general concern.

“I am importuned by the bearer hereof, the Rev. Mr. Smyth, to recommend him to your attention. I have known his family, resident in this parish above forty years, regular, quiet, honest people. I have enquired from several of the principal parishioners the character of the gentleman who waits upon you with this letter, and they are of opinion that if you should appoint him to succeed the late Mr. Flood he would give general satisfaction to his whole flock, and be very useful in the parish, as he is a very well-informed gentleman. As such, I take the liberty of recommending him, and if he is so fortunate as to succeed, you will thereby much oblige,

“Dear sir, your most obedient, humble servant,

“BECTIVE.

“July, ye 26th, 1790.”

On the 6th of August, 1790, Lord Bective writes again:—

“SIR,

“By this day's post you inform me that you have appointed a Mr. Reilly to the parish of Kells, though I strongly impressed my wishes, and those of all the principal Protestants and Roman Catholics of this parish, that Mr. Smyth should be taken into your consideration, and that you may see I had good authority for so doing, inclosed you have the subscribed sentiments of the most respectable inhabitants of the parish, of every description.

“I am, Sir, your humble servant,

“BECTIVE.

“P.S.—Pray send me back the enclosed by the bearer.”

We have never seen Dr. Plunket's replies to these letters, but we may presume that they were every way worthy of him and of the occasion. On the 12th of August, same year, Lord Bective wrote again:—

“Sir,

“I am persuaded that the gentlemen who recommended Mr. Smyth to your consideration thought him a man of literature, and equal in every respect to the charge of the united parishes of Kells, which induced me to trouble you with a letter in support of their recommendation; but since you are of a different opinion, it is perfectly indifferent to me who is appointed. I have but one wish, and that is the prosperity, happiness, and well-being of every description of men amongst whom I live. You are now in full possession of the sentiments of, *Sir,*

“Your obedient servant,

“BECTIVE.”

On the 26th of July, Dr. Plunket translated the Rev. Laurence Eugene O'Reilly, P.P. of Kildalkey, to the pastorship of Kells, and now the partisans of Rev. Mr. Smith broke out into open rebellion against the bishop's authority. They took possession of the chapel of Kells, refused admittance to the lawful pastor, and perpetrated other indignities which gave Dr. Plunket more pain than, perhaps, any other event that occurred during his long administration of the diocese. On the 8th August, the bishop, yielding in part to the storm, prevailed on the Rev. Mr. O'Reilly to resign his nomination and return to Kildalkey. An administrator was now appointed; but this act, in place of restoring peace, only tended to inflame and stimulate the partisans of Smith the more. As to Rev. Mr. Smith himself, it was well known that he directed and supervised the schismatical acts of his followers, and hesitated not to invoke the aid of the bigoted and besotted portion of the Protestant gentry, who were only too willing to co-operate when a wound was to be inflicted on a dignitary of the Catholic Church. Patrick Smith was a man of splendid abilities, of ready and

versatile talent, but was in disposition restless as a wave; pre-eminently factious and discontented. He officiated in the capacity of pastor in various parts of the diocese, emigrated to America, transferred his services to Dr. Carroll, Bishop of Baltimore, and returned to Meath, choleric and disappointed, angry with himself and with the world, believing all his ecclesiastical superiors to be unmindful of his many perfections, and regarding himself as the most unhappy and ill-treated of men. It was his misfortune, as has happened to others too, that his bishop had taken too much notice of him, had done too much for him, and had been too ready in making him a confidant. Hence, like many another spoiled ingrate, when thwarted and baffled in his schemes of ambition, even *pro hac* vice, he turned on his benefactor and, with a gratitude worthy of the snake in the fable, he stung his best friend, and repayed a life of kindness with insult and calumny.

On the 14th of August, 1790, the Rev. Patrick Smith appealed to Dr. O'Reilly, the Primate, and forwarded to him, from Kells, the following letter:—

“MY LORD,

“The annexed paper, a copy of which I sent last Wednesday to Dr. Plunket, will in part unfold to your Grace my very disagreeable situation. During the late Mr. Flood's illness I occasionally preached, heard confessions, baptized, &c., in the parish of Kells, with the advice of Mr. Flood, who was vicar-general, and by the tacit consent of Dr. Plunket, to whom this was known, I was appointed by his Lordship Vicar Foraneus of the district, and by Mr. Flood, superintendent of the parish of Kells.

“Your Grace will please to observe that the first article of complaint in the appeal is improperly worded. The Earl of Bective does not pretend to a right of presentation, he only ‘co-operated with the *whole* parish in recommending me to Dr. Plunket for the parish of Kells.’ But in Ireland is not such a co-operation nearly tantamount to a nomination? more especially as Dr. Plunket, to elude its efficacy, strongly insinuated that I was guilty of some canonical fault, which ren-

dered me incapable of benefiting of the noble Earl's recommendation.

"Dr. Plunket, naturally thinking that I was at the bottom of the whole proceeding, withdrew the faculties of the diocese from me, interdicted me to say Mass in Kells, and forbade me his presence by a letter dated the 8th instant.

"Conscious of my innocence I sent him a copy of the annexed appeal on Wednesday night last. He, next evening, signified, through Mr. Dempsey, a principal Catholic of Kells, a wish to see me, and I, accordingly, waited on him yesterday morning. I satisfied him completely, relative to the part I acted in the whole business. He told me I might say Mass in Kells or wheresoever I pleased, and added (and I am correct in his words) 'that he had no objection to my having a vicarial power, for he was sure I would not abuse it.'

"Immediately after I had parted from him, having forgot a material circumstance relative to the subject of a letter which he was about to write to Lord Bective, I wrote to him, and in the humblest manner remonstrated with him how unnecessary it was to sacrifice my character on the occasion. I begged he would devise some means to extricate himself and me out of a dreadful situation of which I, indeed, was the occasion, but not the cause. At a very late hour last night, to my utter astonishment, after the reconciliation which had taken place in the morning, I received a very angry letter from him, wherein he says:—'You may lodge what complaint you please with our Metropolitan. I am prepared for all events. Stung by the effrontery of some assertions in your late letter and appeal, I thought it necessary to take immediate and effectual steps to justify my conduct as a public man.'

"In a postscript, he adds:—'Refrain from saying Mass in the parish of Kells.'

"Now, my Lord, I am advised to appeal from this sentence to your Grace's tribunal, and under the protection of the appeal to assume the administration of the parish of Kells without further delay. I intend saying both the Masses in the chapel to-morrow. There is no danger of a commotion, for the people are unanimously for me. I will announce to the congregation that I have lodged an appeal with your Grace, and that I am ready at any hour to abide by your decision. Your Grace will, therefore, please to impart the necessary protection, and give such other directions as are usual on such similar

occasions. The informalities which may appear I hope you will attribute to the urgency of the occasion, and rest satisfied that I shall prove to some effect that my once dear friend, Dr. Plunket, has treated me with a degree of injustice and severity not authorized by any law, human or divine. I have the honour to be, with the utmost respect, my Lord, your Grace's most obedient, most devoted, and very humble servant,

“PATRICK SMYTH.

“To the Most Rev. Dr. Reilly,
“Primate of all Ireland.”

Things went from bad to worse, and unfortunate Smith became contumacious and perverse; he had been deprived of faculties, and was forbidden to celebrate Mass; but so far from yielding, he held the parish in defiance of the bishop. On the 15th of February, 1791, he was served with the following suspension:—

“REV. SIR,

“I am ordered by the Right Rev. Dr. Plunket to suspend you from every priestly function for disobedience to your bishop, and presuming to exercise pastoral jurisdiction in Kells without the flock's being allotted to your care. I do, therefore, suspend you, Rev. Patrick Smith, from every priestly function, and be so suspended until you return to obedience and repair the scandal.

“WILLIAM MCKENNA, Pastor of Kells and
“Archdeacon of Meath.

“P.S.—I am very unhappy at thus commencing my communication with you, and sincerely pray God it may soon be in a more friendly style.

On the 31st March, 1791, Dr. Troy, Archbishop of Dublin, wrote the following to Rev. Mr. Smith.

“REV. SIR,

“I forwarded your letter of the 24th instant to Dr. Plunket, who by last post sent the following written answer on the subject:—‘When in my proposal I said *one of the first parishes*, I meant, without cunning or sophistry, the *first* that would be in my power to grant—for some of the Meath parishes are

under lay-patronage. With all the guilt and atrocious malevolence Mr. Smith imputes to me, I had not even a thought of offering him any other than a good parish. As to Rev. Mr. M'Kenna, it is impossible I should sacrifice him to any party—he will do what he chuses; all I say is, that I will not oppose any measure which the love of peace may induce him to prefer to the right he has justly acquired.' These are Dr. Plunket's precise words. Although, as a mediator in this unfortunate affair, I should confine myself to the present circumstances of it, without any retrospect to the original cause of dispute, nevertheless, I do not think it improper or informal to make a few remarks on some particulars of your letter, and especially on that part of it respecting the motives of your appeal, on which you principally ground your justification. Dr. Plunket, you say, appointed you pastor of Kells, when on the 7th of August last he expressed himself to Messrs. Dempsey and Duffy in the following or similar words :—' I see how it is. Let Mr. Smith go to Kells. Be it so; but I shall never see him, nor go to Kells in an official capacity.' These words, in their plain and obvious signification, are indignant and reproachful instead of conveying an inclination to appoint you to the parish. They are evidently expressive of his determination to regard you as an intruder, should you go there in an official capacity. How then, in the name of common sense, can you ground an appeal on words which make so forcibly against you? At any rate, similar words could not deprive Rev. Mr. Reilly of his right to the parish acquired by collation and induction. This priest declares that Dr. Plunket did not open his lips to him concerning his resignation of the parish while Messrs. Dempsey and Duffey continued with his Lordship. It was, therefore, impossible they could report anything like a valid appointment in your favour, as the parish was not then vacant by resignation or otherwise. Mr. Dempsey was here last September, and in the many conversations with me on the subject, never even hinted an idea of your being appointed Pastor of Kells by the words mentioned. He has lately declared to Dr. Plunket, before witnesses, that he did not understand them in that sense. Indeed he could not without offering violence to their unequivocal meaning. Notwithstanding the communication of these words to your brother on the evening of the same day, the 7th of August, at his instigation the chapel of Kells was shut against Dr. Plunket, on the following day, which had been appointed

for his annual visitation. You then lived in your brother's house, and wrote to Dr. Plunket next morning early to acquaint him of the violent measures that had been adopted. How, then, is it possible to reconcile this resistance to the bishop, on visiting the parish, with the idea of so recent an appointment in your favour? So outrageous an opposition would be justly considered as a very strange, ungrateful, and unnatural return for Dr. Plunket's supposed kindness and condescension. This remark is much strengthened from your silence and that of your friends, with respect to any appointment in your favour derivable from the words in question. For four days after the date of the memorable interview with Messrs. Dempsey and Duffy, that is on the 11th of August, you appealed to the Metropolitan in favour of a right of presentation belonging to Earl Bective (in your late letter to me you say Lord Bective *presented*) in this appeal there is not a word of any appointment in your favour on the 7th of August. This appointment was not mentioned until the 12th of February, when you went to take possession of the parish of Kells, of which Rev. Mr. M'Kenna was in possession from the 14th of the preceding month. This appointment and the appeal which accompanied it seem to have originated from disappointment, after sacrilege, profanation of the house of God, and unexampled acts of open violence had failed to intimidate Mr. M'Kenna, and to subdue Dr. Plunket into compliance. You say that Dr. Plunket *withdrew* Rev. L. Reilly and substituted yourself in his room. This is ascribing to Dr. Plunket a greater power than, I fancy, he did or could claim. But I shall suppose for a moment he did exercise that assumed power. Pray, has not every act of his in the whole progress of the business constantly withdrawn you, or rather declared you an usurper and intruder? If he was right in withdrawing Mr. Reilly from the parish, he must be equally so at least in withdrawing you in like manner. On the whole, your appeal appears totally unfounded, vexatious, and frivolous. As to your character, about which you seem so uneasy, it will suffer much more by continuing the opposition to Dr. Plunket than by accepting his proposal, which you have perplexed by your queries. Dr. Plunket cannot, in honour or justice, make Mr. M'Kenna's removal from Kells a necessary condition in the present negotiation of peace, nor can he without great impropriety, leave the disposal of the parish to you. On reflection, you must be convinced of the absurdity of one

and the other. The terms proposed are fair and honourable to you. I therefore conjure you to accept them immediately with the same sincerity they are offered, and thereby remove the scandal and injury to religion occasioned by your opposition. Your proposal of *immediate employment* requires some explanation. Pray, my dear sir, do you seriously think that practicable; were Dr. Plunket to give you a desirable parish to-morrow, could you in that case conscientiously perform pastoral or priestly functions under an irregularity incurred by your notorious violation of the suspension? You know that as this irregularity is public, Dr. Plunket cannot dispense in it; but I pledge my honour that no time shall be lost in procuring the dispensation, if you unequivocally acquiesce in the mentioned proposal. I shall continue my mediation whilst it may be useful, and hope you will not render it ineffectual by insisting on the conditions specified, and hinted at in your letter to me. May the Almighty direct you, and grant you every desirable blessing. With these sincere wishes, I remain truly, rev. sir,

“Your most obedient and humble servant,

“J. TROY.

“To Rev. P. Smyth, Kells.”

On the 9th of April, 1791, Dr. Troy writes from Dublin to Dr. Plunket:—

“MY DEAR AND MOST HONOURED LORD,

“Influenced as I was by representations, true or false, but certainly alarming, when I took the liberty of writing to your Lordship yesterday, I could not but request a delay in publishing the excommunication against the unhappy Smyth. I conceived the abettors of his rebellion pledged to the most violent measures against your Lordship and Mr. McKenna, under the sanction or connivance of Lord Bective, who is declared to be offended with both. My mind was filled with the possible, if not probable, consequences of an immediate denunciation, whilst the delay might afford some time for reflection to the most violent; and at any rate could be considered only as a prudent expedient, and at most a partial evil. Such, my dear Lord, were my motives; whether they were well or

ill-founded, my intention was upright, without a design of being officious after having declared my mediation at an end, But I have said too much by way of apology, which I am convinced is superfluous.

“I write to Mr. McKenna by this post in the best manner hurry permits. He declared to me privately at Navan, that if in possession of Kells parish after Smyth's departure from thence, he would resign it for peace sake, and left me at liberty to communicate his pacific intentions to Mr. Dempsey, with a strict injunction of secrecy. From the like views I have mentioned the matter to the latter, who, tho' actuated by party pride, felt the value of this generous sacrifice. He has gone too far into this business, but, if I am not mistaken, would gladly extricate himself from it with what the world calls decency. I candidly opened myself to him, and tho' I do not think him a convert, I am persuaded he is wavering between duty and consistency of conduct. The violent party plainly discover that Smyth cannot remain at Kells with any degree of propriety; but they wish to cover his retreat with a triumph over Mr. McKenna, and, therefore, they desire the departure of both should take place at the same time. I do not see how this is practicable without many bad consequences. Perhaps your Lordship might think otherwise, and satisfy both parties in this particular. At all events, the choice of Mr. McKenna's successor should not depend on the inclination of the Corporation or Catholics of Kells. It would be a much lesser evil, and perhaps, in case of necessity, an eligible measure, to pay so great a compliment to Lord Bective only, with an express exclusion of all such priests as from interested or other motives have paid court to some leaders of the faction during the troubles.

“Candour forbids me to conceal another circumstance in this business. Mr. Dempsey assures me that Rev. Mr. Reilly of Navan is particularly obnoxious to the Kells faction. Their prejudices against him are unmerited, and occasioned, I fancy, by the insinuations of Smyth. I mention them only, such as they are, with the sole view of shewing the inexpediency of sending him to Kells in any contingency, altho' your Lordship, I think, told me you never had any such intention. I positively told Mr. Dempsey you had not.

“I must finish this hasty letter, but not without assuring

your Lordship of the sincere attachment and respect with which I have the honour to be, my dear Lord,

“Your affectionate and humble servant,

“JOHN TROY.”

On the 8th of June, 1791, Rev. Valentine Bodkin, Dr. Plunket's agent in Rome, writes the following:—

“MOST REV. DEAR SIR,

“I was favoured in due course with your Lordship's agreeable favour of April 12th, and should have acknowledged, long ere now, the receipt thereof, but waited till your commissions were executed as to the expediting the Papal Bull conferring on your recommended Rev. W. McKenna, Pastor of Kells, the archdeaconry of the diocese. I now enclose you the *transumptum* of the Pope's Bull, from the date of which you can easily see I lost no time, on receipt of yours, in applying for the Pope's *fiat*, which remains on back of petition, and is lodged in the *archivium* according to style, and in vigour of which Pope's Bull issues, which, by-the-bye, is never speedily expedited for us Irish, but at leisure, as no more expenses attend it than that of nine Roman Scudi and six Pauls, or £2 8s. sterling, which I paid unto the Datary for the same, and from whence I only got this morning the enclosed. In one of my late letters to Dr. Cruise I prayed him to inform you that I renewed your faculties ordinary and extraordinary on the 19th of February last. I am very punctual in attending to the renewal of such of our Irish prelates as employ me, and as you honoured me, on the late occasion of sending the state of your diocese to the Holy See, I as soon took care to have them renewed, and thus I anticipated your desires, which I should at all times be more than happy to have in my power to do, in hopes it may the more effectually convince you how very much I feel myself both happy and obliged to find myself at last your agent. . . .

“Cardinal Antonelli received your last and former letter, which you apprehended miscarried. He'll soon answer you, and send you the faculty required. I long since received your very generous remittance to Father French for me, and should have returned my early thanks, but thought it better to avoid postage for that alone. I had very early intelligence as to Rev. Mr. Smyth's aspiring to Kells parish, as well as his

endeavours to secure it for himself. I fancy the sanatorium you call for in your letter to the Cardinal regards him. Altho' you mention him not, when *pro utroque foro*, such a faculty is here required; as to absolving from irregularity, &c., they insist on specifying the name, which you have not in your letter to the Congregation. The appointment of the *Decanatus*, or *prima dignitas*, in each of the Irish dioceses, only belongs to the Cardinal Protector of Ireland, and not to the Congregation, the Prefect of which is Cardinal Antonelli. The affairs of Propaganda are this year past transacted more than slowly, owing to the late hurry of affairs as to France, the want of an expert secretary, as also the death of the first under-secretary, (or, as the Italians call them, *minutante*), Abbè Serassi, a most learned, able man. Observe in your next letter the difference of style. I had a letter lately from worthy Dr. Butler of Cashel. His Grace pays not proper attention to his health, which I look on as most advantageous to our Church of Ireland. His great zeal and fervour carry him far beyond the strength of his constitution.

"I am, with truth and esteem, your Lordship's most affectionate, devoted, humble, and obedient servant,

"VALENTINE BODKIN."

On the 25th of June, 1791, Rev. Valentine Bodkin writes again to Dr. Plunket:—

"MOST REV. DEAR SIR,

"In compliance with the order of the Congregation of Propaganda, I enclose your Lordship three different papers, in answer to your last to Cardinal Antonelli. On the 8th instant I forwarded you in my letter the *transumptum* of Pope's Bull, granting the Archdeaconry of Kells unto your recommended Rev. Mr. W. McKenna, lately by you appointed Pastor of Kells, and doubt not but that you'll soon now receive it, as my said letter should have reached London by this, and my London letters I regularly receive in seventeen days. Cardinal Antonelli, upon having been handed the enclosed petition against Mr. Smyth, spoke to me about the same. My answer was, that I could not presume to advance anything *pro* or *con*, being utterly a stranger to both Mr. Smyth, as also to everything therein advanced; that moderate, however, as the Extensor was and respectful as to your Lordship, I apprehended,

however, there was more artifice and design in it, than what at first appeared, and, therefore, gave it as my opinion that his Eminence should transmit the same to you, than whom no one could be more conscientious or just. Cardinal Antonelli accordingly sends you the original itself, which is the highest mark of esteem, it being usual rather with this Court to encourage in general private correspondence and recourse with a view, they flatter themselves here, of coming at the truth, and of acquiring the more or better information. How far wisely they act, at least by the Irish, I shall not at this moment presume to determine ; but this I can assure you, that letters the most scandalous and full of sarcasm, of obloquy, often replete with facts, anecdotes, and stories about our country, our prelates, the clergy and others, are written hither, by particulars to the Congregation, whence arises the most despicable opinion of us, of our country and hierarchy, so that we are neither esteemed or revered. This much I tell you, with a heart full of concern, and could wish my countrymen would for once learn more sense, and a more correct feeling of what they owe to themselves and to their country, by being animated with more public spirit, more patriotic, so as not to be blinded by envy, resentment, or private selfish views, with which too many of them are. . . .

“ Nothing new or particular has occurred here since last I wrote to you. An accommodation between the Pope and the King of Naples is now nearly accomplished. Thirty-one bishops are to be consecrated here shortly for the Neapolitan territories. As to France, the rumour of a counter-revolution gains credit every day more and more, so that most likely the times of Charles I., when at the last push, will be renewed in France ; and let the bustle turn out as it will, I am strongly of opinion that the royalists, as they style themselves, will lean as heavy on the Church as the friends to the revolution ; for, from all I have seen of them here, I could discover nothing but Deism, and a total want of virtue, even in the royalists, so depraved and incredulous is the bulk of that nation become.

“ We have had here, till a few days ago, a run of very bad weather, which resembled more the month of March than any other with you in Ireland. I hear you had also very severe weather last month in Ireland, accompanied with hail, snow, and violent squalls of wind, which has done a great deal of harm. It has been equally the same with us here over sundry

parts of Italy, to the utter damage of the corn ; and, what is more swept away everything of vegetation, and erased the very vines from their roots, out of the ground, in some parts for a tract of sixty miles in length.

“ The King of Spain has prohibited his couriers to pass any further through the French dominions. They are now ordered to take shipping at Barcelona—a clear sign that Spain is bent upon a total rupture with the National Assembly. The trumpet of war, it seems, is not far from sounding in France. What a bloody struggle will it not be !

“ You'll find a great change in the style and manner of writing of the present Under-Secretary of Propaganda. The late one—a most able, clever man, one of the best scholars in Europe, erudite and profound—unfortunately was snatched off in three days' illness. The doctor left him at ten at night, and declared him not only better, but in no danger whatsoever, and at two o'clock in the morning he was dead. His loss is almost irreparable to Propaganda, to which he has acted as under-secretary upwards of forty years.

“ No doubt you have long since been informed of the *Petita* sent to the Holy See, by our four archbishops, concerning Freemasons ; the fast of the Saturdays—I should have said abstinence ; the *Festivitas Rosarii*, to take place of Dedication *Ecclesiarum Hiberniæ* ; leave to eat eggs on Fridays when vigils ; the use of the Pallium for the four Metropolitans, and faculty to dispense in 1° gradu. The answer is at last finished, and will shortly be forwarded. The use of the Pallium is granted, as also to each archbishop *pro 20 casibus pro matrimoniis solummodo contractis*. As you shall soon see it, there is no use in saying any more. I have the honour to be, with truth and esteem,

“ Your Lordship's most affectionate, devoted, humble, and obedient servant,

“ VALENTINE BODKIN.”

On the 30th of November, 1791, Rev. Valentine Bodkin writes again from Rome to Dr. Plunket :—

“ MY LORD AND MOST REV. SIR,

“ Nothing could be more pointed or severe on me than the latter part of your letter of October the 9th, which only came to hand November 11th. We have had here, during the

months of October and most of November, most violent, incessant rains. The Po, Adige, and other great rivers of Italy, have overflowed their banks, and washed down everything before them—laying waste vast tracts of the adjacent territories, to an immense loss of property, and many lives also. I deferred answering your Lordship's letter earlier for many considerations; for, inasmuch as my feelings were not a little hurt on the perusal of yours, I waited till cooler reflection would enable me to answer your letter more fully and more respectfully, as behoveth me. . . . Mr. Smyth certainly wrote to me on the 4th of March last, which letter I answered on the 30th of same month, assuring him that justice would be shewn him, in case he had it on his side; but that without the promised documents I could not judge from his appeal how far he seemed to me to be in the right. I can't, under pain of censures, suppress any appeal to the Holy See; neither am I the judge, but the Congregation of Propaganda. I could not, besides, presume to condemn him, as it would be prejudging, and more than rash on my part. From that day to this I never received but one letter from Mr. Smyth, in October last, which I answered precisely on the 22nd, and in it my answer to him was that his case seemed to me very difficult and dubious, shuffling and equivocal as it might appear from all the testimonies I saw or heard of, your Lordship's nomination of him, as by the message or answer brought back by the delegates, Messrs. Dempsey or Duffy. If I had espoused, as is asserted, with you, how, pray, could I have concurred in the expediting Mr. M'Kenna's Bull, granting unto him the archdeaconry, and in getting inserted in the Bull *Pastor de Kells*, as mentioned to me in your letter to me? All Bulls are publicly expedited in the Datary, and by only going thither, with the least pains, one finds out everything of the affairs of the current year. Mr. Smyth has other correspondents in Rome besides me, and take it for granted I have never been, nor am I the confidential one; let him write or say what he will to the contrary, I was solicited to act for him by persons of distinction, and to this day I have never been able to know at whose insinuation he wrote me his first letter. It had been no prejudice to your Lordship, let me assure it to you, were I the correspondent, as so assuredly given out with you from secondary ends, and out of sinister views. You must know the world better than I do, and can't be ignorant but that there are wheels within wheels,

whenever any dispute or negotiation is on the carpet. Mr. Smyth himself has written to Cardinal Antonelli, who encourages much private correspondents : witness his late conduct by Dr. French of Elphin. This is a great practice in Rome ; and, to my knowledge, Rome receives all intelligence by means of such private scribblers, one of whom I should be more than ashamed to be, for they often write a deal of dirt, although the prudence and cleverness of Rome seem to heed it not. When your Lordship honoured me with your agency I was more than proud thereof ; and sensible as I was, and still am, of the favour, and of your generosity to me, I have uniformly endeavoured to serve you, both from esteem and attachment, united with most grateful acknowledgements. In believing me, you'll do me but common justice. I moreover trust I am highly attached to our Holy Faith and Religion—to her interest and support by every lawful means or exertions in my power ; shallow, however, and weak as it must, for this very reason I should be very far from encouraging refractory priests. Canonical obedience, discipline, and subordination have been at all times necessary, but more so in the present, when we see under our eyes the doleful effect of republican principles, of the want of subordination in the ill-fated kingdom of France.

“ Your long silence to my letter to you in June was very unlucky ; for, had you written to me earlier, I should have taken some steps to be informed earlier of the merits of Mr. Smyth's claim to Kells, and should have communicated to you the necessary intelligence, and should have taken the liberty to pray you not to write to the Congregation before you were first consulted or written to. I was given to understand that you had employed another agent, as incensed against me for having written to Smyth. So that if you had your share of artful reports, I was not forgotten either. I should certainly, I fear, be wanting to myself, to candour and sincerity, and to the discharge of my office as your agent, were I to conceal that within those few days I have seen the whole or most of Mr. Smyth's papers, in order to translate them into Italian for the Congregation. Their size is more than bulky, besides being numerous ; amongst them Mr. Smyth's printed reasons addressed to yourself. Shall I now presume to give you my opinion of the matter—although so far superior to me in knowledge ? You committed a very great error in paying so little attention to his appeal to the Holy See. This, from my knowledge of Rome, at least, will highly pre-

possess all the cardinals against you, and make them look on you with eyes of indignation. So jealous is Rome of this right, that in no instance will she allow an inferior to reject or judge of the validity or non-validity of an appeal to her. Neither will the opinion and advice of your vicars and the other clergy be sufficient to screen you. Again, your having so publicly even denounced him from all the altars of your diocese will contribute to make the cardinals look on you as an impetuous, imprudent prelate. The affair of Ardraccan, I am very sorry it has ever happened ; for it has contributed much to the late unnatural scandals and proceedings of Mr. Smyth. Whoever had a hand in procuring that petition and signatures of the parishioners against the unhappy Smyth was not aware of the consequences, and not possessed of the deepest penetration. The most powerful interest is set on foot against you, and an able lawyer and canonist employed to defend the cause and support Smyth's pretensions. To be candid with your Lordship, I am full of apprehensions that the cause will not be favourable to you. The merits of it turn chiefly upon those three things, viz., on the validity of Duffy's and Dempsey's testimonies on account of all the circumstances ; on the modus of granting parishes *viva voce* ; and, thirdly, on Smyth's merits or demerits. He has sent, no doubt, not only numerous documents, but a few good ones also, which will plead well for him, although his writings savour so much of modern revolutionary principles, and of the spirit of the provincial letters of the head Jansenists. Lord Bective interferes not in the matter at all, although he is not pleased with you. I shall write to you as soon as I have read the lawyer's writing. Let me hear from you if your Lordship thinks me worthy of your confidence, and if you think I can anyway put in a plea in your behalf, in order to guard against an entire decision against you. As to your having suspended him and having denounced him, by all I can see and learn, all your proceedings and acts on the occasion were invalid ; and, therefore, your best or only plea is that you looked on his appeal as withdrawn the moment he entered into a treaty of compromise or reference with you, by retiring to Dublin, and accepting of Ardraccan. Here please to observe a contradiction of a very strong nature in yourself. You assert him unworthy or unfit ; you suppose him irregular, and you offer, nay confer on him, a parish. What a handle will not adversaries make of this ? I could wish, with all my heart, this affair never came to the point it has, for, at

least, it will contribute to lessen you much in the esteem of the Congregation, with which you stood so very high of late. I repeat it to you again, that great personages are interested here against your Lordship, and that Smyth, as possessed of abilities, is also fertile in resources. My paper is nearly exhausted, and I must conclude—renewing my assurance of esteem and attachment for your person and dignity. The Congregation of Propaganda assembled on Monday last, but in it no mention of your suit, except of Smyth's appeal. Dr. Teahan, of Kerry, was transferred to Cashel, but no one appointed in his room, for many substantial reasons. The Pope's confirmation will, however, not take place before Sunday next, the 4th of December. I have already signified as much by letter to the prelates of that province.

"Your Lordship's devoted, obliged, humble and obedient servant,

"V. BODKIN."

On the 14th of January, 1792, Rev. Valentine Bodkin writes from Rome :—

"MOST REV. DEAR SIR,

"I had the honour of writing to your Lordship on the 30th of November last, when I flatter myself I was as sufficiently satisfactory as the limits of a letter, as well as a certain delicacy on my side, circumstanced as I am, would allow. I shall shortly expect an answer from you, and how happy must it make me to find that I still enjoy your regards and esteem, which I more than ambition, and, let me assure it to you, highly value. The day after I wrote to you last I was taken dangerously ill, and my life for many days despaired of. My complaint was an inflammation of the lungs, occasioned by a neglected cold, which I caught no later than last October. Repeated bleedings, and no less than five blisters. I received all the rites of the church, and the night in which I was given up for irrecoverable proved my amendment a few hours after the physicians were gone away. The loosening my bandaged arm, when plenty of blood gushed forth, was under heaven the cause of my amendment. I am now recovering slowly, but unable at all to walk any length owing to the blisters which had been applied to the soles of my feet.

"Upon being handed this morning Mr. Smyth's defence, or

writing against you, to peruse it, by Cardinal Antonelli's desires, I immediately looked for your letter of the 9th of October to me. Amongst the charges which you therein make to me, one in particular is your great surprise of the early intelligence he (Smyth) had of your recommendation of Mr. McKenna for the archdeaconry of Kells. Nothing can be more injurious than this charge against me; for I most solemnly declare it *in verbo sacerdotali* that neither this nor any other intelligence have I ever communicated to him. My letters to him, the only two or three times at most I ever wrote to him, were only in answer to his, and were only expressive of the terms and epithets used either by him or others against you on account of the present dispute.

“Permit me further to assure you on this occasion that persons have interfered in this business who are by no means well affected to you, and who are more ill-inclined to me. I have been set astray, and am sorry I gave ear to such artful insinuations, to which I am so long accustomed, and unfortunately exposed owing to my situation and circumstances. The present cause between you and Smyth is not to come on before February next, towards the end. Surely then I shall have a letter from you, which will enable me to appear for you, and put in a reply to Smyth's writings. I gave you in my last the marrow and substance of all. Dempsey and Duffey's attestation against you saying—‘Well, then let Mr. Smyth go to Kells, but I shall never go thither in an official capacity,’ is handled tantamount to a formal nomination very ably by Smyth's counsel here, and bears heavy against you, as verbal nominations or *viva voce factæ* are customary in Ireland, and proved to be a practice. All your cards, letters, &c., are cited against you, and put in such a light as to depreciate and lessen you, and extol Smyth. As to your suspension and excommunication of him, I told you my own private sentiments before, which I now confirm to you, and am bold to tell you that they are looked upon as totally null, and make you appear in the light of an imprudent, if not too hasty, a prelate. Your plea as to this I mentioned to you in my last. I am strongly of opinion that a commission to the Primate in this affair will be the best measure I can propose or endeavour to bring about for you, in order to borrow time and enable you for a better defence, as also to guard against a formal decree of any kind in Smyth's favour. Without hearing from you I can't presume to interfere, as not authorized. How

ever, I shall always interest myself in your behalf as to this last-mentioned point concerning the Primate. Cardinal Antonelli desires me to tell you that he can't answer your letter before the affair is discussed in Congregation. We have been here latterly much concerned lest the late revolutions and proceedings of the R. C. Society, formed in Dublin, may more than offend Government. By the best accounts Government is much alarmed and incensed. Lord Shannon has written to his son, Lord Boyle, now here, that the Whiteboys are all up in the south, and that the R. Catholics, in conjunction with the Independents and Dissenters, threaten both the Established Church and State.

“Dr. Troy has written hither to his agent, Fr. Concannen, that he has been cruelly handled by the Dublin Society.

“Lord Kenmare's and Dr. Teahan's advertisements in the papers, disavowing the proceedings of the Dublin Society, do them infinite honours. Those are dangerous times; and I fear some French emissaries, by themselves, their agents, and their money, may somehow be at the bottom. The exertions, activity, and zeal of our prelates are, I apprehend, now called upon, and demand a vigorous resistance on our part, in order to stem the torrent of independent principles, of innovation, and anarchy, and thus effectually convince Government of the sincerity of our principles as true and loyal and the best of subjects. Our nation is particularly unfortunate on this occasion; and whilst such proceedings must particularly draw away the minds of the people from their industry and employments, they will also continue to render us odious to Government, and prevent any further grants of privileges or any further repeal of the penal laws still existing against the Roman Catholics. The Emperor Leopold's late manifesto concerning Alsace and Lorraine is very strong, and makes the public now believe that the French National Assembly cannot avoid reinstating the sundry persons injured by the decree of October, 1789, *in integrum*, or a war is inevitable between France and the whole Germanic body of the empire. . . .

“The Pope continues well notwithstanding his late slight stroke of apoplexy. The most of the differences with Naples have been accommodated, and twenty-eight bishops are shortly to be consecrated here. Exchange against France more than fifty per cent. loss.

“ Lord and Lady Killeen are at Bologna and well ; they are expected here shortly.

“ I have the honour to be, with truth and esteem,

“ Your Lordship’s most affectionate, devoted, humble servant,

“ VALENTINE BODKIN.”

Dr. Plunket now writes to his old and esteemed friend, the venerable Father Betagh, and gives him a detailed account of the whole controversy :—

“ DEAR AND HONOURED FRIEND,

“ Nothing short of constant occupation could have prevented me from returning an earlier answer to your kind favour of the 7th instant. Accept my wishes for your preservation during a long succession of happy years ; wishes not the less warm and sincere for being expressed so late. I request our common friends may through you accept similar wishes of many, many happy years. I had not time to tell you in my last scrawl that Mr. Smyth had at length appealed to the Holy See ; and that it became necessary for me to state with minuteness all this iniquitous business from the origin. I understand his chief plea is, that he got from me on the 7th of August, 1790, a *viva voce* collation, which has been, such as it was, attested by Messrs. Dempsey and Duffy of Kells, with whom I had on that day an interview. This pretension I have, I think, completely refuted, by proving that on that day no collation could have been given, because there was not *then* a *vacancy*. Rev. Laurence O’Reilly being at that very time in peaceable possession of the parish, as I have shewn by his own solemn declaration, which is gone off with the packet I sent to you on Tuesday night last. This decisive fact, which it is impossible to overthrow, is further supported by other facts which demonstrate, that no idea of a *collation* had been entertained by Mr. Smyth and friends from the 7th of August, 1790, until the 12th of February, 1791, when this bubble first appeared in the letter which gave me notice that he was going to take possession of the chapel of Kells. 1°. The very *day after* this *pretended collation*, reported to Smyth and his brother on the evening of the interview, that is the 8th of August, 1790, the chapel of Kells was shut by Tom Smyth, and a set of ruffians employed for the purpose ; and it was to have been the solemn visitation

day. This outrage against religion and the bishop was a *strange return* for the collation of the day before. 2°. On the 11th of August, *four days* only after the *pretended collation*, Rev. Mr. Smyth appealed to the Primate, founding his claim to the parish on Lord Bective's *recommendation*, which, in the true adulatory style, he called a *presentation*, a right of which the nobleman had not dreamed. So much ashamed was he of this claim, that before I appeared at the Primate's tribunal, he withdrew his appeal, alleging at the same that he was not *himself* when he digested and prepared it. 3°. Lord Bective wrote the 12th of August, five days after the *pretended collation*, to assure me that, 'as I was of a different opinion from the gentleman who had recommended Mr. Smyth to him, it was perfectly indifferent to him who was appointed pastor.' This letter was an answer to my reply on the 8th of August to his Lordship's second recommendation of Mr. Smyth. In this reply I unequivocally informed Lord Bective that it was utterly out of my power to give the parish of Kells to Mr. Smyth. This correspondence was totally inconsistent with an idea of a *collation* on the 7th of August. 4°. I received several letters from this clergyman between the 7th of August and the beginning of February following, relative to Kells, and *not a word* occurs in them of the pretended collation of the 7th of August. In one of these letters, dated the 8th of August, he tells me that he had spoken to his friends with approbation of my appointment of Rev. Laurence O'Reilly. 5°. On the day of the riot when the priest's brother, at the head of a desperate gang, attempted to carry off Rev. Mr. McKenna by main force, a *syllable* was not mentioned of the *pretended collation*, although *this collation* would have been the most plausible pretext imaginable for this unexampled and atrocious undertaking. 6°. In a letter to Doctor Troy, at the time of his Grace's mediation, he acknowledged he had no right to the parish, and only called for a reparation of his character. At length, when slander, sacrilege, outrageous invasion of the house of God, and open and daring violence were not sufficient to force me into compliance with his wishes, at the end of six months, the idea of this *collation* struck his fancy, and he fastened upon it as an expedient that authorized him, he thought, to usurp the exercise of pastoral functions. These different heads of proofs, properly arranged and exhibited, compose my refutation of his claim founded on the *viva voce collation*. Moreover, I have explained

the *words* of my conversation with Messieurs Dempsey and Duffy which gave occasion to the *pretended collation*; words which, taken together in their obvious and natural sense, and not mutilated, exclude every idea of a *collation*. From the very active part taken at the commencement of the schism by *these witnesses*, I have inferred that they were not placed beyond the reach of suspicion of partiality, and their quality of *apothecary* and *grazier* or *farmer*, furnished me grounds for observing that they were not competent judges of the precise meaning of ecclesiastical language. I have availed myself of a declaration made by Mr. Dempsey in presence of two respectable persons, by which he acknowledged that he did not think I had collated Mr. Smyth to the parish of Kells during the interview on the 7th of August, and that he remembered I had on that occasion affirmed that it was not in my power to give the parish to Mr. Smyth, as there was then no vacancy.

“ In the second place, Mr. Smyth attacks me for having suspended him, whilst under the protection of an *appeal* to the Holy See. Here the wind and tide favour him: as everything that interferes with the prerogatives of the Apostolic See must, with reason, alarm Rome. I justify my conduct in this respect, 1°, by asserting that I did not know or believe he had appealed. In this notion I was afterwards confirmed by his own acknowledgement, purporting that he had not even *written* to Rome until near a month after his intrusion. I was confirmed in this notion by a letter from Card. Antonelli dated the 25th of June following, which intimated nothing concerning this appeal. 2°. By the doctrine of the Council of Trent, which I quote, this doctrine plainly supposes that some *appeals* are *frivolous*, and, therefore, do not obstruct the course of ecclesiastical justice, especially when there is no question of *order*, *ecclesiastical discipline*, and the preventing of *excesses* which might otherwise follow. By proving Mr. Smyth's pretensions to have been absurd, unreasonable, and void from the origin, I proved that the appeal grounded upon these was frivolous; that the design of this appeal was to screen iniquity and elude the canons; that Mr. Smyth recurred to it for the very purpose which the Council intended to frustrate; and that it was precisely the case in which the Council *ordained* that an appeal should have no suspending power. 3°. I defend my conduct by the plain maxims of reason and prudence. If an appeal to the Holy See authorizes a priest to perform pastoral functions, without other mission or

jurisdiction, there is an end to obedience, subordination, and ecclesiastical government. The most unprincipled person may come, in imitation of Mr. Smyth, and tell me : ‘Sir, I like the parish of Kells ; it will answer my views ; I have no valid claim to it, I confess, but I have set my heart upon it, and have it I must ; I have friends there—Catholics and Protestants ; the party is formed ; touch me not, I advise you ; I appeal to the Holy See—do your best.’ Mr. Smyth did not speak but he *acted* in this manner. By this method, the more unscrupulous a clergyman is the more easily will he gag his bishop, and tie his hands and drive through everything sacred with impunity. This reasoning I have urged as strongly as possible. I have applied it to the case of a clergyman actually suspended in this diocese for a fault of the most serious kind. I have called him forth, and made him speak as above. I shew that Mr. Smyth’s successful rebellion encourages the culprit in question to deride my jurisdiction and laugh at my authority. This part of my defence I began by professing my unalterable veneration for all the rights of the Holy See, and in particular for the right of *appeal* when conformable to the canons. I close my long letter by a sketch of Mr. Smyth’s conduct since the commencement of my administration. *Here, I repeat, for I gave them before, the real reasons of my exception to Mr. Smyth.* I follow the traveller from Dunboyne to America, and from America to Meath. His pamphlet against Dr. Carroll and fellow-labourers I take proper notice of. The boldness and effrontery of his assertions relative to the present contest, I account for on the only principles on which they can be accounted for. I disavow all part in the *complaint* sent to Rome against him by the Catholics of his former parish—Ardbraccan—with regard to which he has most shamefully slandered me. In a word, I have said, in my late letter, which I hope you received and got posted last Wednesday, everything I thought worth saying on the subject ; and I shall be surprised if it does not terminate the controversy. I thank you for the copy of Doctor Troy’s *letter*, the receipt of which I have acknowledged to his Grace. Candour and frankness, worthy of his station, mark the sentiments he expresses, and ought to screen him from insult whatever his political opinions be. I did not wish to add to our *division* by signing any address. I was not consulted relatively to the *Navan resolutions*. I wish well to our common cause, but I fear some of our *patriots* leave religion out of the question. Some of your clergy,

canonize, *if not belied*, with unqualified praise, the whole of the proceedings of the late National Assembly of France, whose majority were visibly under *infidel* influence. If our nominal *Catholics* look the same way, if the sacred rights of religion, are to be sacrificed for the phantom of political liberty, if we are not to become citizens of this world without forfeiting our title to citizenship in the other, should not the ministers of religion, of every rank and degree, take the alarm and stand upon their guard? How rapid and sudden was the transition in France, from the enthusiasm of civil liberty to the confusion and degradation of ecclesiastical licentiousness and anarchy? My fears are, perhaps, visionary, without foundation. Nevertheless, some symptoms in our laity indicate an inclination to become our masters, and to dictate to us even in the line of our profession. Still, I must acknowledge, we have, clergy and laity, but one common interest, which it is our duty to promote by means consistent with our Catholic principles and civil allegiance. I think we should, session after session, apply respectfully to the Legislature for a further participation of the blessings of our free constitution. In such applications we should not appear to be divided upon common principles; common interest and common wants ought to unite us. It was a great evil that on the late occasion the moderate men (if such there were on both sides) did not interfere with energy to prevent a division of the body. We may trace up all our calamities to division. Division will defeat our best and most reasonable wishes. In the late contradictory *resolutions* that have appeared, Catholics insult Catholics—to the no small amusement of a host of foes. I have not seen a *single resolution* that deplores the *misfortune* of disagreement and invites the body to forget all inferior considerations in concord and unanimity. I do not know what *allercation* in the general committee produced a separate address, signed by the minority. Had an adjournment, or some kind of compromise, taken place at that period, we should be more respectable at this moment. We would have all spoken one and the same language. It is to be hoped that those who signed the address will not secede from the committee; but rather, by returning to their station, there give it all the weight and consequence to be derived from union.

“I sent you, this day, by Jones, the carman, a note of ten guineas, to pay my debts, and to purchase many articles which I want this long time. I am in rags; scarce have I stirred out,

except to the chapel, since before Christmas. I want a complete suit to appear in. The coat to be fine cloth, of that kind of blue that is tinged with purple. The last of that kind I had was rather coarse, and did not yield good service. The waistcoat fine Lutherine; and two pair of best sattinett breeches. These clothes are to be made in town. Fletcher has, I suppose, my measure. I beg he will make the buttonholes strong, especially at the breast of the coat; and give me good buttons; those at the knees of the small clothes require to be of the most durable quality of silk or thread. I hope he will not make the coat too scanty. Everything, as formerly. I had two pair of bandages, of each pair one is now broken; I forgot to send a sample, but will by the next opportunity. I anticipate the thanks due for the kindness with which you will be so good as to execute these. With the payment of what I already owe, accept my grateful acknowledgement for the credit you gave me. The tooth I have lost broke off from the surface of the gum; the root remains so fast that I cannot think of disturbing it. I hope my honoured friends, Fullam and Mulcail, enjoy good health; those that see you give me satisfactory accounts of yours. Preserve it for religion and for your friends. I congratulate you on your late charity sermon, which has been mentioned to me with commendation and praise. It was a novel situation, and therefore difficult, but no difficulty could arise except from your modesty. I request you will believe me to be, with unalterable sentiments of esteem and attachment, dear and honoured friend,

“Your affectionate friend and obedient servant,

“✠ P. J. PLUNKET.

“Navan, 29th Jan., 1792.”

On the 7th of March, 1792, the Very Rev. John Connolly, Prior of St. Clement's in Rome, subsequently Bishop of New York, writes to Dr. Plunket:—

“RIGHT REV. SIR,

“I hope your Lordship will please to pardon the liberty I take to trouble you with a few lines, in order to inform you of the following particulars. Some months ago I waited on Cardinal Antonelli on commissions I had received from the Bishop of Limerick and Achonry. His Eminence on that occasion asked me if I was acquainted with the Rev. Mr. Smyth of your Lordship's diocese. On my answering in the negative,

he said he had received from Mr. Smyth a long letter in which he asserts that the parish of Kells had been validly conferred on him ; that your Lordship wanted to deprive him of it, and had put him under censure because he would not quit that parish ; and that, of course, your proceedings against him on this point were unjust and invalid. Since that time I heard no more of this affair from his Eminence or any of the officers of Propaganda 'till about a week ago, when waiting on Monseigneur Zondadari, the Secretary of that Congregation, he, the moment he saw me, asked me if I was agent here for your Lordship. I said I have not that honour, but believed that Abbè Bodkin is your agent. Monseigneur answered that he is not, adding that the Congregation had received from Mr. Smyth a great many letters and other papers whereby he endeavours to justify his conduct relative to your Lordship's commands ; that this affair must be discussed in the Sacred Congregation ; and that it is a very disagreeable circumstance that so many letters, &c., are to be produced there in behalf of Mr. Smyth when the Congregation has not to oppose to them the information it expected to receive long since from your Lordship on this business. The idea of communicating these particulars to your Lordship did not occur to me during the conversation with Monseigneur Zondadari, otherwise I would have told him of it ; but as I shall see him after to-morrow, I will then tell him I have had the honour of writing to you. I was very glad to have been lately informed that your Lordship was pleased to confer a parish on my *confrere* and acquaintance, Bernard Coffey. If Abbè O'Hanlon* resides near your Lordship, I beg you will be so kind as to remember me to him. I have always heard him speak with the greatest respect and veneration of your Lordship's zeal and abilities during his stay at Rome, where he gained the esteem of persons of the highest rank. Wishing your Lordship every sort of happiness, I have the honour to be, with the most profound respect, my Lord,

"Your Lordship's most obedient and very humble servant,

"BR. JOHN CONNOLLY,

"Prior of the Irish Dominicans.

"P.S.—Lord and Lady Killeen, with two of his Lordship's brothers, arrived here two days ago."

* Subsequently Pastor of Slane. See Diocese of Meath, vol. i., at Pastors of Slane.

On the 17th of March, 1792, the Rev. John Connolly wrote again from Rome:—

“RIGHT REV. SIR,

“Since I had the honour of addressing a few lines to your Lordship on the 7th instant, I have waited twice on Monseigneur Zondadari to let him know I had taken that liberty. Not having at either time found him at home, I prayed the person who is next in office to him in Propaganda to inform him of it. This person told me that the Congregation had received from your Lordship, through the Archbishop of Dublin, the information it wished to have relative to Mr. Smith’s claim to the parish of Kells, by which it appears that his pretensions to that parish are groundless. He added that Monseigneur Zondadari was not informed of these particulars when he expressed to me so great an earnestness to have a letter from your Lordship on this subject, because Cardinal Antonelli, to whom the letters from Dr. Troy relative to it had been delivered, had not then as yet given them to read to Monseigneur Zondadari. Lest my former letter may make your Lordship apprehend that Dr. Troy’s letters have not reached Propaganda, I think it incumbent on me to trouble your Lordship with these lines. I beg your Lordship will excuse the liberty I take, as it at first proceeded from the attention I conceived to be due to your Lordship by

“Your Lordship’s most obedient and very humble servant,

“BR. JOHN CONNOLLY.”

On the 28th of April, 1792, the Rev. John Connolly, who had a short time previously been adopted by Dr. Plunket as his agent in Rome, writes again:—

“RIGHT REV. SIR,

“I have received, a few moments ago, the enclosed from Cardinal Antonelli, with a note expressing his Eminence’s desire that I would forward it immediately to your Lordship. This injunction is particularly pleasing to me, as it affords me an opportunity of returning your Lordship my sincere thanks for the extremely kind letter of the 1st instant, with which you were pleased to honour me. Immediately after the contestation between your Lordship and Rev. Mr. Smith had been discussed

some weeks ago in the Sacred Congregation, I was informed, by good authority, that the decision of the Congregation was—that Rev. Mr. Smith had not, nor could have, any right to the parish of Kells ; that by celebrating Mass under censures he had incurred an irregularity ; and that application can be made to his Holiness for power to absolve him from it *after* he will have done due submission to your Lordship. As I have been already too troublesome to your Lordship on this subject, I forbore to trouble you with a third letter. At the same time I communicated the earliest information of the issue of this contestation to my *confrere*, Father Concannen, who is agent here for his Grace the Archbishop of Dublin. Lord and Lady Killeen had set out from Rome before I had the honour of your Lordship's letter. I request your Lordship will believe me to be, with the most profound veneration and sincere esteem, my Lord,

“ Your Lordship's most obedient and very humble servant,
“ BR. JOHN CONNOLLY.”

The decree of the Sacred Congregation, which accompanied Father Connolly's letter, was substantially as is represented above, and it effectually decided in favour of Dr. Plunket.

On the 19th of June, 1792, Dr. Plunket wrote the following to Rev. Mr. Smith ;—

“ REV. DEAR SIR,

“ The steps which, *by your own acknowledgement*, you are taking with a view to revive the late scandalous litigation ; the boldness of unfounded assertion ; the unfair statement of facts ; the newly-invented anecdotes ; and the tone of defiance that mark your letter of yesterday, appear to me so utterly inconsistent with every rational notion of *submission* and *satisfaction*, that I think it useless for you to come to Girley, unless you bring with you dispositions of a different nature. If, however, on cool reflection you judge proper to adopt sentiments more becoming your situation, more consonant to Christian humility and charity, and more conformable to the respect due to a solemn decision of the Holy See, you will have an opportunity of seeing me to-morrow evening at Rev. Mr. Martin's of Ath-

boy, where you will find me still disposed to go every reasonable length to promote your reconciliation to the Church."

On the 21st of June, 1792, Rev. Mr. Smith attended visitation in the chapel of Girley, union of Kells, and on bended knees, opposite the altar, in presence of the bishop, clergy, and congregation, asked pardon for his late opposition, professed henceforth dutiful obedience to Dr. Plunket, retracted everything improper which he had said or published against him, renounced all interference with the parish of Kells, and humbly begged absolution from the *censures*, and dispensation in the *irregularity* which he had the misfortune to incur during the late schism.*

The Rev. Mr. Smith was subsequently appointed to the pastoral charge of Castlepollard, and died an edifying death on the 8th of January, 1796.

On the 8th of August, 1792, the Rev. John Connolly wrote to Dr. Plunket, from St. Clement's, Rome.

"RIGHT REV. SIR,

"As soon as I was honoured with your Lordship's most welcome and very gracious favour of the 24th of June, I translated into Italian the act of Rev. Mr. Smyth's solemn submission and retractation, presented it to Cardinal Antonelli, and informed him minutely of the particulars contained in your Lordship's letter relative to that transaction. His Eminence expressed the greatest satisfaction at your Lordship's having brought the affair to so happy a conclusion, and was extremely pleased at your having mentioned to me that the decree of the Congregation on this occasion struck a blow that will be fatal to the spirit of disobedience and clerical insurrection in Ireland. He said he will express himself more at

* Diocese of Meath, vol. i., pp. 195, 211; vol. ii., pp. 223, 403. In a letter written by Rev. Mr. Smith to Dr. Plunket, dated the 14th of December, 1794, complaining of his curate, Rev. Mr. Drake, and asking for his removal, he says—"Would to God I could make your Lordship now as happy as I once attempted to make you miserable! May you live long to direct us."

length to your Lordship on this subject after he will have received your promised letter relative to it. He assured me, for your Lordship's information, that since the decision of the Congregation against Rev. Mr. Smith, he has not received from that gentleman, or any agent of his, either letter or anything else concerning this dispute, which his Eminence now considers as completely and happily finished. I have been assured of the same about a week ago by two of the chief clerks of the Congregation, on whom I waited in order to know if anything was come to Propaganda from Mr. Smyth, since I had spoken with the Cardinal about him. One of these, however, told me he had heard that Mr. Smyth does mean to endeavour to induce the Congregation to examine again what regards his suspension, and the irregularity that followed his not having obeyed it. I am of opinion that his efforts to this end will not be paid any attention to by the Congregation. During the progress of this dispute I have not, my Lord, interested myself in it more than what I conceived to be the duty of any honest man in such circumstances. The consideration, indeed, of my being a native of the diocese of Meath, which your Lordship so zealously and respectably governs, was an additional motive to me to take the liberty of troubling your Lordship with my first letter. My Lord, impute to your goodness of heart the manner in which you are pleased to express yourself with regard to my conduct in this affair. . . .

"The Rev. Michael Haulon, to whom I have lately written, has informed me of the very gracious reception he met with from your Lordship, upon his having the honour of waiting on you after his return to Ireland from his travels. The Honourable Mr. Robert Plunket is still here in very good health, and desires me to remember him kindly to your Lordship.

"If Mr. Smyth should write to the Congregation, I shall not fail having the honour to inform your Lordship of it. Meanwhile, wishing your Lordship every sort of happiness,

"I have the honour to be,

"With the most sincere esteem and profound respect,
my Lord,

"Your Lordship's most obedient, obliged,
and humble servant,

"BR. JOHN CONNOLLY."

On the 25th of February, 1795, the Rev. John Connolly wrote as follows:—

“RIGHT REV. SIR,

“Since I was honoured with your Lordship’s last letter, dated the 24th of June, 1792, I have very often enquired at Propaganda if Rev. Mr. Smyth had written to that Congregation anything against your Lordship since his solemn retraction of his unhappy schism. By this means I at different times became informed that he had repeatedly complained of the hardship of his situation, in not being employed by your Lordship according to his wishes. He has been always answered by the Sacred Congregation that your Lordship was the proper person to judge of the propriety or impropriety of employing him; and he was always exhorted to continue to merit your Lordship’s approbation and esteem, by his submissive and respectful behaviour towards you. I have been at length told that Cardinal Antonelli has written in December last to your Lordship in favour of Mr. Smith. I believe that some persons belonging to the Sacred Congregation do fear that Mr. Smyth might be at length tempted to take some very bad step. I have hitherto foreborne troubling your Lordship with an account of these particulars, not thinking them of any importance to your Lordship. I at present make bold to trouble your Lordship, in order to inform you that Cardinal Antonelli has given up the Prefectship of Propaganda, and was succeeded in it four days ago by Cardinal Gerdil, a prelate of great merit. His Eminence is greatly esteemed for his piety, prudence, and extensive knowledge, which appears in an eminent degree in the many works he published. He was born at Annecy, in Savoy, in 1718. The students of the Irish College at Rome thinking, like many of their predecessors within those fourteen years last past, they had good reason to be dissatisfied with their Rector, Abbè Cugagni, petitioned Cardinal Livizzani for his removal. Not being successful in this effort, they next applied to Cardinal Duke of York, but were also unsuccessful. Wherefore they represented their case to a Mr. Hippesley, a member of the English Parliament, now at Rome. This gentleman, who has greatly insinuated himself into the Pope’s favour, by warmly exerting himself to bring about a correspondence between the Courts of Rome and England, has so zealously undertaken the cause of the Irish students, that he is likely to

succeed in his efforts to have the Italian rectors removed from the English, Irish, and Scotch colleges here, and national ones put in their place. It is a pity that we have at present no secular priest from Ireland fit for this office. Cardinals Livizzani and Antonelli are quite against our having national rectors here.

“I request your Lordship will please to present my kind respects to the Hon. Robert Plunket, and to Rev. Messrs. Hanlon and Coffee.

“I am, with the most profound respect and sincere esteem,
my Lord,

“Your Lordship’s most obedient, obliged, and
humble servant,

“BROTHER JOHN CONNOLLY,

“Superior of St. Clement’s.

“P.S.—Cardinal Braschi, the Pope’s nephew, was lately made Protector of England, in the room of Cardinal Campanelli, lately deceased. Monseigneur Zondadari will be soon made a Cardinal.”

CHAPTER XVI.

DR. BUTLER, ARCHBISHOP OF CASHEL.—LETTERS TO DR. PLUNKET.—LETTERS OF REV. EDMUND CORMICK ANNOUNCING THE ILLNESS AND DEATH OF DR. BUTLER.—EPITAPH.

DR. JAMES BUTLER, Archbishop of Cashel, the correspondent and attached friend of Dr. Plunket, descended from the noble house of Ormond, was the son of James Butler, Esq., of Ballyragget,* and was born in Dublin—in March, 1742—whither his parents had, a short time previously, gone on a visit. He studied in Belgium—subsequently at

* In 1778, Dr. Butler succeeded to the family estates, out of which he reserved for his own use about £1,000 a-year; he gave the remainder to his younger brother. For a more detailed account of his life, see *Collections*, &c., edited by Dr. M’Carthy. The late J. Roche, Esq., Cork, remembered having seen Dr. Butler at his father’s residence, and stated that he was a very neat, elegant little man in person and manners. No prelate was ever more revered and beloved.”—*Collections*, p. 328.

Paris and L'Isle, and was ordained in the chapel of the episcopal seminary of St. Omer, on the 25th of May, 1771. Dr. James Butler, the aged Archbishop of Cashel, petitioned the Holy See to have his youthful namesake appointed his coadjutor, and, accordingly, after due investigation, he was consecrated *Episcopus Germanicopolis* and Coadjutor of Cashel, on the 4th of July, 1773. Dr. Butler became Archbishop of Cashel on the death of his predecessor, on the 17th of May, 1774, and received from the Pope the parish of Thurles, for which he had petitioned, where he principally resided during the remainder of his life. He was, unquestionably, one of the most indefatigable prelates of his generation, and took a conspicuous part in all the leading ecclesiastical and politico-religious questions of his day. We may not subscribe to his views on many matters, but we cannot withhold admiration at his untiring energy, and the absorbing interest he took in everything that concerned the welfare of the Church and the happiness of the country. Dr. Butler is familiarly known in consequence of his numerous writings—conspicuous amongst which are his celebrated pastorals on various subjects; his Catechism, which has justly obtained a world-wide reputation; and his “Justification of the Tenets of the Roman Catholic Religion,” in which he refuted sundry charges brought against the Catholic clergy by the Protestant Bishop of Cloyne.

As we have seen, in his numerous letters, he had the most unbounded respect for Dr. Plunket; and his feelings of affection and esteem were in every way reciprocated. A few letters more, and these zealous and learned prelates part on earth, to meet, as we hope they have met, in the Kingdom of Heaven.

On the 19th of January, 1791, Dr. Butler writes from the Honourable Mr. Brown's, N. G. George's-street, Dublin:—

“MY EVER DEAR AND MOST HONOURED LORD,

“I write just a few lines, and I have not time to write more, to let your Lordship know that I am arrived in Dublin,

and waiting there for the arrival of Drs. Troy, O'Reilly, Delany, and, I may add with truth, *Dr. Plunket* too. On the receipt of this I hope you will set out to join us. Business of the greatest importance calls for all our zeal and exertions. So *adieu jusqu' a vous voir, de votre grandeur,*

Le tres humble & affectionne serviteur,

“JACQUES BUTLER.”

Dr. Butler writes again from Dublin, on the 2nd of February, 1791 :—

“MY EVER DEAR AND MOST HONOURED LORD,

“Though my answer is rather too late, considering what punctuality of acknowledgement your Lordship's obliging favour claimed from me, yet I can assure your Lordship it is as speedy a one as I could possibly send ; for I have been so hurried—what with long sittings, receiving and returning visits—that it appears to me a very happy occurrence that I can this night, before the post goes, steal a few moments to write to you. We had no metropolitan meeting, only two of us—Dr. Troy and myself—being here. Dr. Delany is the only bishop here, and he joins with Dr. Troy and myself to request that, as soon as your Lordship receives *this*, you will set out to Dublin to meet us. If you have seen yesterday's *Freeman's Journal*, you will find the extract of a letter from Paris that will please you. As I expect to see your Lordship at latest on Saturday, I will just add what your Lordship concludes your letter to me with, and with no less sincerity,

“Always the same,

“JAMES BUTLER.”

On the 18th of February, 1791, Dr. Butler writes again from Dublin :—

“MY EVER DEAR AND MOST HONOURED LORD,

“I have more than once thought of writing to your Lordship since I heard I was to be deprived of the much wished-for pleasure of seeing you in Dublin ; but your Lordship knows so well the situation of one of us, country bishops, in that great city, for it to be necessary for me to enumerate the many unexpected obstacles which arise to the fulfilling of what anyone

proposes. Let it suffice for me to tell you that I had a private audience from his Excellency and two from his secretary, in all which I spoke of the scandalous disturbance in Kells, and represented it in the light your letter to Mr. Betagh placed it. I conjured them to suspend their judgment about the barbarous transactions of F——, in the county of Armagh; that we expected shortly the most authentic account from the titular Archbishop, who left Dublin on purpose to enquire into the nature of this cruel deed, and that I would take care to convey to them the most timely intelligence. I must look on Mr. Smyth to be out of his senses to act in the manner he has done. I feel for the trouble it must give your Lordship, and for the general disedification it cannot but cause. Pretty much such another opposition was given to a parish priest I lately named; but Almighty God interposed, in the most striking manner, for three of the parishioners whom a Protestant gentleman hired to shut the chapel doors against the priest I had named. Two of them fell into a coal-pit and were so bruised as to die of the fall; the third came to a similar miserable end; and the Protestant gentleman, who was the cause of all the mischief, died so suddenly that he had no time to make his will—so that his great estate went to his brother-in-law; and this happened in about a week after the shutting the chapel. It made a sensation on the mind of the whole country, most favourable to the worthy parish priest, who is your Lordship's acquaintance, the Rev. Mr. W(*erased*). I impart this to your Lordship that you may avail yourself of it as an undoubted fact I can vouch for. We have as yet no certain prospect of anything's being done for us this session of Parliament. I purpose to leave town on Tuesday next, am sorry to leave it without seeing your Lordship, but hope to hear from you on my arrival in Thurles, that you have brought Mr. Smith to a sense of his misconduct.

“I have the honour to remain,

“With every sentiment of respect and esteem,

“My ever dear and most honoured Lord,

“Your most affectionate friend and servant,

“JAMES BUTLER.”

The Irish Church was now about to lose one of her brightest ornaments, in the person of one of her most energetic and zealous prelates; and Dr. Plunket was soon

to mourn the death of one of the most faithful and sincere friends he had on earth. Who does not feel a pang of grief when one endeared by a thousand ties passes away, leaving behind a blank which, perhaps, can never be filled up? It is really refreshing, in this heartless and selfish world, when friendships are so often hollow and short-lived, to witness how devotedly attached Dr. Plunket and Dr. Butler were to each other, and with what fervour and fidelity they preserved this mutual affection to the end. Each had the greatest veneration for the other, and each took a laudable pride in the merits of the other.

Amongst the papers of Dr. Plunket were the following letters, written by the Rev. Edmond Cormack, a secular priest of the archdiocese of Cashel, detailing the illness and death of Dr. Butler:—

“Thurles, 23rd of July, 1791.

“MY EVER DEAR LORD,

“I had some hopes of being able to tell your Lordship that his Grace of Cashel, your dear friend, was in a fair way of recovery, but I could delay no longer from imparting to your Lordship the melancholy news that in a few days he will be no more. A confirmed dropsy, accompanied by an unheard of violence of spasms in the stomach, is the harbinger of his dissolution. Fatigue, night and day, anxiety, and grief will, I fear, soon oblige me to follow him as far as the grave. Would to God I could say to the place prepared for him. May the Lord comfort me. I recommend myself to your Lordship's prayers.

“I am your Lordship's most afflicted servant,

“EDMUND CORMICK.”

“Thurles, 27th of July, 1791,

“Wednesday Night.

“MY EVER DEAR LORD,

“Your dear friend, our archbishop, is going off very fast. He is still quite in his senses, and his lungs are amazingly strong, but his appetite is totally lost. My next letter to your

Lordship will, I fear, announce his death. He now feels for my situation, but cannot, he says, at present redress me. God's holy will be done.

“ I am, my ever dear Lord,

“ Your Lordship's most afflicted servant,

“ EDMUND CORMICK.”

“ Thurles, Friday Morning, Three o'Clock,

“ 29th July, 1791.

“ MY EVER DEAR LORD,

“ Our dearest Archbishop is no more. He died about half-an-hour since, and will be buried in Thurles. May the Lord comfort us.

“ I am your Lordship's most afflicted servant,

“ EDMUND CORMICK.”

“ Thurles, 17th August, 1791.

“ MY EVER DEAR LORD,

“ I once took the liberty of requesting your Lordship would come to Thurles in order to assist in restoring our late invaluable prelate to his health, and such was your Lordship's affection for him, and kind condescension to my requisition, that you did not hesitate a moment to come. Can it be possible that I can have now such effrontery as to request your Lordship will honour your dear friend's memory by assisting at a solemn office for him in Thurles, on Thursday, the 1st of September. It seems a just tribute to the apostolical virtues he possessed, to crowd round his tomb on this solemn occasion, and to shew by these external marks the inward respect we bear to such transcendent merit.

“ I have invited all the prelates of Munster and Leinster, and I doubt not of being able to bring some of the Connaught bishops hither. The request is bold, but the occasion is also extraordinary.

“ I have been unanimously elected Vicar-Capitular, and the priests of this diocese are determined to postulate very strongly in my favour. May the Supreme Pastor, Jesus Christ, be graciously pleased to grant us a person who may succeed to the zeal and to the virtues, as well as to the dignity of so great a

man. I am resigned to my fate. Your Lordship apprehended I would be left forlorn. God be praised. My sins deserve ten thousand times a worse fate.

“ I am your Lordship’s most devoted and
ever obliged, humble servant,

“ EDMUND CORMICK.

“ P.S.—The Chapter of this diocese has unanimously elected me Vicar-Capitular, and will foolishly postulate in my favour. On reading over this letter, I find that I already mentioned the intelligence conveyed in the above phrase. Loss of rest, fatigue, and anxiety, have almost brought me to the grave. Your Lordship will excuse a poor broken-hearted man. I hope your Lordship will not forget our afflicted diocese in your prayers.”

“ Thurles, 19th September, 1791.

“ MY EVER DEAR LORD,

“ I had the honour of receiving your Lordship’s letter whilst the respectable prelates, who came to pay a just tribute of respect to the memory of the great and good man whom religion has lost, were in Thurles. They were sorry that they were deprived of the real pleasures which your company would certainly afford them. I thank your Lordship for your congratulations on the confidence placed in me by the clergy of this afflicted diocese, and beg that you will assist me by your prayers towards faithfully discharging the important duties of my station. I have sent off a very strong postulation to Rome in favour of Doctor Teahan. I have very strong hopes that he will be appointed to this See. I hope all his friends who know his merits will come forward on the occasion. Some persons thought that I was ambitious enough to aim at being nominated to this diocese ; but I told Drs. Egan and Moylan that I would not accept of it, if perchance I had been nominated. I believe they have recommended me to fill the See of the bishop to be translated.

“ I just have returned from Dublin, where Mr. Butler and I have administered to the will of our dear late archbishop, and would have written to your Lordship from that city had I thought of the lock of hair which you required. I here en-

close it, and I will at a seasonable time give your Lordship a more substantial token to remember him.

“ I am, with the greatest respect, and most sincerely affectionate and devoted attachment, my ever dear Lord,

“ Your Lordship’s ever obliged and faithful servant,

“ EDMUND CORMICK.”

“ Thurles, December 8, 1791.

“ MY EVER DEAREST AND MOST HONOURED LORD,

“ Thro’ the stupid and unpardonable neglect of one in my house, my answer to your Lordship’s most respected letter was not posted. Two of my young gentlemen got a fever. I removed the others to the late dear archbishop’s house ; and on the removal the letter was found. Judge, my dear Lord, of my uneasiness. I am happy, however, at the thought of being judged at your Lordship’s tribunal, where I expect to find tenderness and compassion for a blunderer. As I prize nothing more than the honour of your Lordship’s correspondence, so nothing would give me more uneasiness than the fear of losing it. I shall ever most gratefully remember the honourable mention your Lordship was pleased to make of me, and I most solemnly promise that I will, in whatever situation of life I may be placed, endeavour by my conduct to bear testimony to your commendation. . . .

“ Our province is hushed in silent expectation of an archbishop. It cannot be possible that Rome will refuse the postulation of the bishops of this province ; if not, Dr. Teahan will be named. I have sent in his favour a very strong postulation from this diocese.

“ No plan of domestic education has been as yet established in this province. Something must be done in order to supply the loss of foreign seminaries.

“ I have found all your Lordship’s letters, and cannot prevail on myself to burn them. I shall very carefully keep them until I have the honour of seeing your Lordship. If Dr. Teahan be appointed to the government of this province, it will seem necessary to usher him in with dignity, and I know nothing that would adorn his entry amongst us more than your Lordship’s presence. This province, my dear Lord, is devotedly attached

to your Lordship, and I venture to say that no man on earth is more so than I am.

“Last night I received a letter from Dr. Conway requesting my opinion concerning the inflammatory declaration of the R. C. in Dublin.

“Several copies of the declaration have been sent to Limerick in order to spread the contagion. He has set his face against them. He hopes the prelates of the nation—those of this province in particular—will use their most strenuous, but prudent efforts to save their respective flocks from the infection. Unanimity if ever is now wanting. If your Lordship has turned this business in your mind, I will humbly request your sentiments thereon. I fear much that Government apprehends a coalition between the R. C. and the Presbyterians, and will, in consequence, refuse to grant further favours for the present. The Whiteboys have already begun their nightly meetings near Cork. Four of them have been taken, but were immediately bailed out. Should the necessity of the times require it, I will call a meeting of the respectable Catholics of this diocese, and publish their sentiments of loyalty and attachment to his Majesty's person and Government. I will cautiously wait for the necessary moment. I have the heartiest satisfaction in telling your Lordship that this diocese and parish are in the most flourishing state of religion, and that I have extinguished a great fire kindled in Roscrea, &c., by the priest and parishioners appealing to me from a suspension and interdict. I went to Nenagh in order to meet the bishop and other parties interested, and was happy in having so much influence over them as to make peace between them. I warmly spoke to them on the agonizing state of religion in other kingdoms, &c.

“I am, with the most unlimited respect,

“Your Lordship's ever devoted and most obliged servant,

“EDMUND CORMICK.

“P.S.—The enclosed was a favourite picture of Doctor Butler's.”

In the diary of Dr. Plunket the death of Dr. Butler is entered as follows:—

“July 29th, 1791—Died this morning, at half-past two, Dr. Butler, Archbishop of Cashel.”

The great prelate was buried with due honour and celebration in the chapel of Thurles, and over his remains a monument has been erected with the following epitaph*:

I. H. S.

Hic jacent reliquiae
 Illustrissimi ac Revmi, D.D., Jacobi Butler
 De nobilissima Ormondiae stirpe oriundi,
 Qui spretis mundi illecebris
 Deo se totum dicavit,
 Archiepiscopus Casseliensis reluctans consecratus,
 Provinciam Momoniae per septem decem annos
 Pietate, scientia, et zelo apostolico
 Rexit et instruxit
 Deo, Regi, Patriæque
 Debita persolvens officia,
 Vere philanthropos, subditus et pastor
 Præsulum decus dulce, et exemplar
 Plorat heu ! mortuum tristis religio,
 Dum patrem jugiter plorant gemitibus
 Viduae, orphani, miseri omnes,
 Quorum ille sortis miserens dolendae
 Illos sibi constituit hæredes,
 Felix Momonia ! tantis virtutibus
 Ornata, Præsulis semper memento
 Cordis gratissimi studio prosequi,
 Quem morte iniqua dixisses abreptum
 Ni Deus illum remunerari properasset
 Animam Deo reddidit die 29 Julii, A.D. 1791,
 Ætatis suæ 50.
 In memoria æterna sit. Amen.

CHAPTER XVII.

1791.

LETTER OF LORD FINGAL TO DR. PLUNKET.—OF DR. TROY'S SECRETARY.—OF REV. MR. WALSH, OF PARIS.—FROM SOME MEATH STUDENTS IN PARIS.—SUPERANNUATION OF THE PARISH PRIEST OF DULEEK.—FROM REV. MR. WALSH.—FROM SAME.—FROM REV. DR. KEARNEY.—FROM SAME.—CURIOUS LETTER FROM A PARSON, WITH DR. PLUNKET'S REPLY.

LORD FINGAL writes from Killeen Castle, on the 10th of January, 1791 :—

“ MY LORD,

“ As it is uncertain, by your Lordship's obliging note to Lady Fingall, when we may have the pleasure of enjoying your Lordship's company, I am requested by Lord Dunsany to remit the enclosed note to your Lordship, since he is uncertain whether he may be at Dunsany, when your time may permit you to indulge us with your company, as he purposes shortly to go over to England or Scotland with his son. His Lordship mentioned nothing more than that he'd be obliged to me to have it delivered safe to you, which I promised him I would.

“ We were rejoiced to be assured that your Lordship was free from colds, and in perfect health. I imagine you are well informed how the Committee is going on in Dublin. I every day wish there was more unanimity, and less pamphleteering, as there is no doubt but advantage will be taken of the least dissension to prevent any further hope of relief from penal laws that are disgraceful to society ; and what I dread will be the case if they continue to go on as they have done of late, and fear it has been brought on greatly by K's overzeal and contempt for many of the members who form the Committee.

“ Lady Fingall, Lady Teresa, and Mrs. Dease request to unite with me in best respects and sincerest wishes of the enjoyment of many many happy returns of the revolving seasons. . . .

“ Believe me, with sincere regard and esteem, my Lord,

“ Your Lordship's most obedient, humble servant,
“ FINGALL.”

The following letter, dated Dublin, March 3rd, 1791, was written by Dr. Troy's secretary :—

"MY LORD,

"I have it in command from Doctor Troy to forward the enclosed letters to your Lordship, and am likewise charged to inform you that he is of opinion that an official joint letter signed by your Lordship and himself will answer the purpose specified by Dr. Flood. If this measure shall meet your Lordship's approbation, he requests you will take the trouble of writing the letter, and sending it to him, along with the enclosed papers, as soon as convenient to your Lordship.

"I sincerely lament the unhappy disturbances that have lately taken place in your diocese, and doubly so that they are caused by a person whom I have been always accustomed to hold in the highest esteem. I once thought it impossible that he could tear from his breast that profound respect which he ever professed to have for your Lordship.

"I remain, my Lord,

"Your Lordship's most obedient, humble servant,

"WILLIAM RUSSELL.

"P.S.—Dr. Troy wishes to have Dr. Kearney joined in the administration of the burses with Dr. Walsh."

Dr. John Walsh, Superior of the College of the Lombards, Paris, writes on the 18th of April, 1791 :—

"MY LORD,

"I beg leave to refer your Lordship to his Grace of Dublin for a detail of the local events which put the students of this house under the cruel necessity of finishing their education in a more Catholic country. Messrs. Killen and Ganly have happily finished their course, and will set off immediately. Messrs. O'Reilly and M'Mahon expect from your Lordship's benevolence that they'll be appointed to the Laon burses, which would enable them to continue their studies. I have earnestly solicited his Grace of Dublin to prevail on your Lordship to honour us with your presence, and hope I shall soon have the satisfaction to see you. A deputy or two from the prelatie body are much wanting here.

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

"Your Lordship's most humble and obedient servant,

"WALSH."

On the same sheet of paper as that which contained Dr. Walsh's letter, was the following appeal from some Meath students:—

“MY LORD,

“To furnish you with a more ample detail of our grievances in Lombard at present, than that given by our superior to his Grace of Dublin, would be almost impracticable, nay, dangerous, for the moment. We, therefore, hope your Lordship will be sufficiently sensible of our distressed situation when informed that the municipal officers have debarred us from celebrating in any church or private chapel without a special licence from our intruded and anticanonical prelate, whose jurisdiction we must disavow, under pain of incurring the censure of the legitimate archbishop. In this critical situation, we expect your Lordship will vouchsafe to nominate us to the Laon burses, after the departure of Messrs. Fagan and Coffy, as also to a Dublin burse, vacant these eighteen months past. We know the concurrence of the Prelate of Dublin would be necessary for the alienation of the third burse; but as his Grace is not resolved to appoint any person to it, we, at the same time, doubt not but a word from your Lordship will obtain his consent. The greater part of our subjects have disposed of their little effects, and are resolved to set off immediately. We expect your Lordship will condescend to favour us immediately with a letter of instruction. Messrs. Killen and Ganly, who flatter themselves with the hopes of your Lordship's reception in the course of a few days, join us in sentiments of affection and obedience to your Lordship.

“JOHN REILLY,

“C. REILLY,

“P. M'MAHON.

“Paris, April 18th, 1791.”

The Rev. John Purfield, the aged Pastor of Duleek, wishing to retire from the cares and responsibilities of the mission, and to prepare more securely for the long home of eternity, resigned his parish into the hands of Dr. Plunket, and signed the following attestation:—

“I, undersigned, considering my infirmities and old age, do hereby purely and simply resign into the hands of the R. R.

Doctor Plunket, R. C. Bishop of Meath, the parish of Duleek, with its appurtenances ; as witness my hand this 30th day of May, 1791.

“ JOHN PURFIELD.

“ Witness present,

“ NICHOLAS PURFIELD, V.F.

“ PETER O'REILLY, Secretary.”

Dr. Plunket ratified the above, and put on record the following arrangement :—

“ Rev. John Purfield, parish priest of Duleek, having from motives of piety and religion, suggested by the consideration of old age and increasing infirmity, resigned purely and simply into our hands said parish of Duleek, with its appurtenances, We, Patrick Joseph, Roman Catholic Bishop of Meath, desirous at once to appoint a worthy successor to the said Rev. John Purfield, and to make a reasonable provision for him during the decline of life, do hereby nominate and constitute in his room the Rev. John Kearney parish priest of Duleek aforesaid, with the obligation of paying to the said Rev. John Purfield yearly, during his natural life, the sum of twenty guineas, to be remitted to said Rev. John Purfield, in two payments of ten guineas each, at the expiration of each half year. Witness our hand at Navan, this 30th day of May, 1791.

“ ✠ PATRICK JOSEPH PLUNKET,

“ Roman Catholic Bishop of Meath.”

The Rev. John Kearney, who had been translated from the parish of Kilberry, signed the following :—

“ I, undersigned, gratefully accept the above appointment, subject to the said obligation, of paying to the Rev. John Purfield the sum of twenty guineas yearly, to be remitted to him in two payments of ten guineas each at the expiration of each half-year during his natural life : as witness my hand this thirtieth day of May, one thousand seven hundred and ninety-one.

“ JOHN KEARNEY.

“ Witness present,

“ NICHOLAS PURFIELD, V.F.

“ PETER O'REILLY, Sec.”

On the 2nd of June, 1791, Dr. Walsh, Superior of the Irish College of the Lombards, writes to Dr. Plunket:—

“MY LORD,

“I have been duly honoured with your Lordship’s favour of the 29th April, and his Grace of Dublin has since authorized me to present Rev. C. Reilly to the Chancellor, who inscribed him on his Register the 25th May, a few hours before his removal from that office. I have proposed to his Grace of Dublin the means of preventing the re-union of all exterior foundations to the Episcopal Seminary, where they would be lost to the mission, because no student of our nation could frequent that heterodox school.

“I beg leave to recommend to your paternal attention Rev. Messrs. Killen and Ganley, who share in a high degree my esteem and particular affection for the Meathians. Those gentlemen preferred close application to country excursions, and they are consequently well prepared, I hope, for the mission. They have been very exemplary and dear to their superiors and *confreres*, on account of their social and sacerdotal qualities. Mr. Killen has constantly headed our choir, and Mr. Ganley directed the ceremonies on every important occasion. My best wishes attend them, and I shall be happy to hear of their success, which I have every reason to hope for from their zeal, docility, and cheerful submission to your Lordship’s directions. I am sorry that the proposed deputation of prelates has been reprobated. No exterior solicitation was necessary; their mission would have been confined to interior regulations and discipline, which they alone could introduce and enforce.

“I have the honour to be, with respect, my Lord,

“Your Lordship’s most humble and obedient servant,

“WALSH.”

On the 14th of July, same year, Dr. Walsh wrote again:—

“MY LORD,

“I have given his Grace of Dublin occasional intelligence of the danger to which the Barnwall and Fagan burses were exposed. I have the satisfaction to announce to your Lordship that they are now happily rescued from the Episcopal

Seminary. I beg leave to refer to his Grace for the detail of proceedings on this occasion.

“We have been much surprised here at a report, which was industriously propagated in Ireland—that of my deviating from canonical authority, and swallowing the constitutional pill. Thank God, I am innocent of this foul imputation, and I trust that the prelates on whom the vile calumniator dared to impose will bring him to condign punishment. I have been personally acquainted with Rev. Mr. Coffy, during a vacation spent in this house, and have had favourable accounts of his conduct in Laon. I therefore beg leave to recommend him to your paternal attention.

“I have the honour to be, with respect, my Lord,

“Your Lordship’s devoted servant,

“WALSH.”

On the 14th of July, 1791 the Rev. Dr. Kearney* writes from Paris:—

“MY LORD AND HONOURED FRIEND,

“Nothing has remained free from the evil influence of our famous revolution. It seems to have interrupted the commerce of thought and feelings between friends. Their mutual correspondence has been intercepted, and their minds totally taken up, at least in these quarters, with the various subjects of alarm that daily disturbed their tranquillity; but it is to be supposed that their hearts have resisted this general attack. I can answer for my own, and assure you that it never ceased a moment to feel for you the same very warm regard it always glowed with, and that time or circumstance have wrought in it no other change than that of its acquiring daily a new degree of attachment for you.

“You will receive this letter thro’ the hands of Mr. Coffy. Though he did not live immediately in this house since his return from Ireland, I know how he passed his time, and I am satisfied that nothing but what is good can be said of him. He was always studious and strictly attached to his spiritual

* The Rev. Charles Kearney, D.D., was superior of a community of Irish clergy, rue du Cheval vert a Paris.

duties. His desire of answering his new obligations corresponds with his other good sentiments. I am convinced he will merit your friendship and confidence.

“He will be able to give you an account of the very dismal situation of this country—religion lost—impiety triumphing—the Sees occupied by schismatic, immoral, irregularly consecrated bishops—the true ones dispersed, persecuted, outlawed—parishes abandoned to wolves—the true pastors obliged to hide themselves—the churches deserted—everything, in a word, that hell can invent put into execution to discourage the faithful and absolutely overturn religion. I have not time to say much more. Our house is quiet. . . .

“May heaven preserve you for the good of religion and the happiness of your friends—amongst whom ranks

“C. KEARNEY.”

The following letter will be read now with interest. It appears almost incredible, only that it is so true, that the exactions of the Protestant clergy were so audacious, even at the close of the last century:—

“Kilcoursey, Clára, December 18th, 1791.

“MY LORD,

“I shall take the liberty to state to your Lordship a matter to which I am persuaded you will give the most immediate attention. You are not unacquainted with the *right* that Protestant clergymen enjoy of receiving half-a-crown from the parish priest on every marriage they celebrate. In pursuance of this *right*, I have demanded payment from Mr. Daly, who says that Mr. Travers is parish priest, and that I should make the application to him. I intend to appropriate the money which I shall receive on this account to the relief of the poor on our list, the majority of whom are Roman Catholics. I therefore request you will inform me whether Mr. Daly or Mr. Travers is to be applied to, and also that you will have the goodness to let me have a letter to one of them, as I should feel great reluctance in pursuing any measure that might prove disagreeable to them.

“I have the honour to be your most obedient servant,

“CHARLES EMILIUS BAGOT.”

To this letter, Dr. Plunket sent the following cautious and polite reply:—

“Navan, December 26, 1791.

“REVEREND SIR,

“On my return from an excursion in this neighbourhood, I found at my lodgings your letter of the 18th instant, in which you assert your *right of receiving half-a-crown from the p. priest* on every marriage he celebrates. *If the law of the land obliges the p. priest to collect this money for you, and to pay it into your hands*, you are perfectly free to enforce it. I can have no objection to the measures you may judge proper to pursue for that purpose. But if no *such law* exists, you will not, I hope, think unfavourably of Rev. Mr. Daly, who acts for Rev. Mr. Travers, should he decline a proctorship which could not but render him odious to the flock entrusted to his care. Your humane disposition towards the poor, without distinction, do honour to your feelings, and challenge on the part of Mr. Daly every assistance he can give.

“I have the honour to be, Reverend Sir,

“Your most obedient and humble servant,

“✠ P. J. PLUNKET.

“To the Rev. Charles Emilius Bagot,

“Kilcoursey, Clara.”

CHAPTER XVIII.

1792—4.

LETTER OF DR. KEARNEY, DESCRIBING THE FRENCH REVOLUTION.—RESOLUTIONS OF THE ULSTER BISHOPS.—LETTER OF MR. AWLY MAGAWLY, OF TEMORA.

ON the 2nd of September, 1792, Dr. Kearney writes from Paris to Dr. Plunket:—

“MY DEAR LORD AND FRIEND,

“From the public papers you must have heard of our second revolution, that happened here the tenth ultimo. It was by far a more bloody one than that of '89. The new constitution was that day quite overturned. Hence the kingdom

is now divided into three parties—those who call for the return of the old monarchy, all abuses corrected, those who would wish to adopt the constitution as formed by the first Assembly, and those who are determined to dethrone the king. This last is the actually reigning party; it is most despotic indeed; no man dares to say a word against them. The strictest inquisition is made use of to find out such as may be opposite to their system. Such as are suspected are cast into prison, and it is said that this day all the prisoners have been murdered. The accounts of the success of the enemy on the frontiers have exasperated the minds of the capital. It is to be feared that they will be revenged on such as they think anyways attached to former principles. In a word, the situation we are in is desperate beyond expression. Men, women, and children are, under pain of death, to march out to meet the enemy, and to act according to their respective abilities—the men of any strength to fight; the weak, and women, to dig up entrenchments. No besieged town was ever under such real apprehensions. As to religion, the Catholic especially is proscribed, and all exterior marks of it suppressed. No baptismal register to be kept—that sacrament being no longer looked on as necessary for occupying any place. A register is to be kept by a municipal officer to ascertain the child's birth such a day, and its being owned by such a father and mother. Marriage is decreed dissoluble, in what cases is not yet assigned. No more exterior ceremony for burials—the corpse to be carried in a carriage to the grave, accompanied by one clergyman only—all processions put an end to. In a short time, perhaps, Mass will be abolished. No ecclesiastical dress to be worn outside doors. All priests that have not taken the oath were taken, locked up in different monasteries, and are to be gradually transported. Their fate is truly deplorable. No better citizens can there be in any country, and yet no people so persecuted. . . .

“I think that two or three houses might be established in Ireland for such as are intended for the Church. Funds could be sent over yearly from France, whither it will be for many years improper to send persons for ecclesiastical education. A few boys of talent may be sent over for classical education, and the study of languages, then sent home to pursue the study of Theology. I recommend this to your reflection.

“C. K.”

Amongst the papers of Dr. Plunket, I found the following Memorandum, written with great care, in his own handwriting, although having no signatures underneath:—

“Drogheda, 6th August, 1794.

“The metropolitan and suffragan prelates of the province of Armagh are of opinion that, in order to accomplish the important purpose of national education for the Roman Catholic youth of Ireland, a licence should be solicited for the endowment of *diocesan schools, provincial seminaries*, and of a national establishment. Such licence, once obtained, they think, with all due deference to their M.M.R.R. and R.R.R.R. colleagues of the other provinces, that the following means may with propriety be adopted:—

“1°. Each bishop will contribute ten guineas annually.

“2°. Each prelate will appropriate a share of the dispensation money to the general fund that is to be collected.

“3°. An annual collection shall be made by each parish throughout the province by the respective pastor.

“4°. Each rev. pastor will contribute at least one guinea per annum.

“5°. The more respectable R. Catholics shall be applied to in each parish for annual subscriptions.

“6°. Each student, who shall resort to the diocesan schools, provincial seminaries, or national establishment, shall pay a moderate yearly pension.

“Resolved—That the R. C. metropolitan and suffragan prelates of the province of Armagh shall continue most earnestly to exhort the rev. pastors of our respective districts to persevere as usual in their zealous endeavours to promote peace, subordination, allegiance, and loyalty among the people committed to their spiritual care.”

On the 24th of April, 1794, Mr. Awly Magawly wrote from the family mansion of Temora, parish of Frankford, King's county:—

“MY LORD,

“Permit me to present you with Mrs. Magawly's and my sincere congratulations on the good health you have enjoyed during a long and laborious visitation, and on the tranquillity your country is restored to, notwithstanding the gloomy aspect it lately bore. With pleasure I embrace the opportunity of

writing by the Rev. Mr. O'Leary—nominated to a burse at Louvain, by Colonel Browne, who is to meet him here next Sunday night, to perfect and give him the necessary forms and information. The Colonel shewed me Abbè Tyrell's Will bequeathing him this right, and he purposes collecting the papers relative to it, leaving them with me, and assigning to me his power during his absence, that proper subjects may have the benefit of the foundation. I have every reason to hope that Mr. O'Leary will do credit to my first interference, and prove an acquisition to the Church; and, therefore, take the liberty of requesting your Lordship will have the goodness to recommend him to the President, that he may meet a kinder reception, and be treated with particular regard. Your friends in this part of the diocese are all well. It will be only doing justice to consider each of this family amongst the warmest of them.

“I have the honour to be, with profound respect and true attachment, my Lord,

“Your most obedient and most humble servant,

“AWLY MAGAWLY.”

CHAPTER XIX.

1795.

LETTER OF THE MOST REV. DR. TROY.—LETTER OF LORD FINGALL.—LETTERS FROM DR. TROY.—LETTER FROM LORD FINGALL.

ON the 7th of May, 1795, Dr. Troy, Archbishop of Dublin, writes from Dublin to Dr. Plunket:—

“MY DEAR LORD,

“From the necessity I am under of writing many letters by this post, I can only mention that our clerical bill was committed last night, and is to pass the Lords this evening. A clause has been added, requiring the confirmation of the Lord Lieutenant to ratify all acts of the trustees, not concerning religion or ecclesiastical discipline. £8,000 are granted as a beginning. Thus have our liberality petitioners been defeated. God forgive and mend them. I believe not one of them would be appointed trustee; though, for peace sake, I wished Mr.

Byrne might. They have excluded themselves from that honour by signing the petition against the bill. Sir Thomas French has been substituted for Mr. O'Brien. I did not expect this, and am concerned at it, as I am sure it will give offence, and a commercial, good Catholic would render service. Sir Thomas must be a favourite at the Castle, perhaps because he very properly withdrew from the committee. It is said his mother is to be created a peeress. The public prints will inform your Lordship of the expected fate of the general Catholic question, and of Dr. Diegnan's usual misrepresentations. I never had a conference with him on any religious subjects, and cannot conceive what he meant by the Catechism and a letter from me. His assurance in stating falsehood is astonishing. Our philosophical orators in Francis-street have injured a good cause. Friends and enemies equally condemned their violent proceedings. The former could only say, and they said truly, that the Catholic body was sound, and ought not to suffer for the intemperance of self-created leaders.

“Be assured I am,

“With respectful attachment and esteem,

“My dear Lord, most faithfully yours,

“J. TROY.”

On the 9th of May, 1795, the Right Honourable the Earl of Fingall writes from Killeen Castle:—

“MY DEAR LORD,

“The uniform good wishes you have always been kind enough to express, and the friendly interest you have taken, since our first acquaintance, in every event that regarded this family, will not permit me to forego the pleasure of communicating to your Lordship that, on Thursday last, my claim to the title of Fingall, &c., was established by an unanimous resolution of the House of Lords. This business had been put off on Monday, the day first appointed, as many of the peers, I hope from their inclination to hear liberality, though, unfortunately not to see it prevail, were that day taken up attending the Catholic question in the Commons.

“Your Lordship will readily conceive that I must find no small source for anxiety now removed; indeed the only alloy to my present satisfaction is the reflection that all those to whom this event would have been both so flattering and agreeable were not permitted to see the time of its completion. But

they, I hope, enjoy a happiness which neither the honours or advantages of this life are to be compared with. It is as fruitless to repine, as to wish to recall them. But one beneficial lesson is, I hope, strongly impressed on my mind, by the recollection of that person who so long and ardently wished to see his family restored to its native country, by being replaced in its former situation—a firm resolution never to deviate from those principles he so eminently possessed, which, in our name, have, in most instances, been so religiously adhered to, and by a continuation of which we shall, I hope, ever deserve credit in the eyes of those whose good opinion is worth looking up to. Could anything enhance the value of the boon conferred on me, the handsome manner in which the whole pursuit was attended by those who officially were concerned, must add to the value of the acquisition.

“There was a most numerous attendance of peers. The conduct of the Chancellor was, in the general opinion, more that of an advocate than of a judge, though, as your Lordship knows, this was by me both unsought and almost unexpected. There were at least sixteen of your *confreres*, with the Archbishops of Dublin and Cashel, competing who should cry *content* most forcibly on the admission of a *Papist*, at least to the right of becoming a member of their house. The time is not, I hope, remote when that restriction which impedes the full enjoyment of every privilege will, with the same unanimity, be conceded. At all events, my object is now completely attained, and I trust by no other means than such as reflect credit on the Government, and no disgrace on the individual.

“I have left Lady Fingall in town, whither I return on Monday. Our youngest child has been very ill. We shall, I hope, soon become inhabitants of this old castle, to which, I trust, it is needless for me to say, your Lordship’s visits are ever truly welcome. I left my mother very well yesterday.

“I have the honour to be, my dear Lord,

“Your very faithful and most obedient servant,

“FINGALL.”

On the 14th of May, 1795, Dr. Troy writes again :—

“MY DEAR AND MOST HONOURED LORD,

“The first general meeting of our College trustees is to take place about the middle of next month. A previous meet-

ing of all the prelates named trustees is absolutely necessary to prepare business and form opinions. It is fixed for the 9th of next month, when I expect your Lordship here. Mr. Anderson will have dinner prepared on that, and every other day the prelates shall think proper, during their stay here. The presence of all prelates named trustees is indispensable. No excuse for absence can be admitted. I wrote last night to Dr. O'Reilly to intimate this to Dr. M'Davett, and I write by this post to the other clerical trustees on the same subject. The Lords have added the declaration of '92 to the oath of allegiance, at the suggestion of the Archbishop of Cashel. Please, my dear Lord, to acknowledge this hasty letter. I had the honour of writing to your Lordship last Thursday.

"Be assured I am, with constant regard and esteem,

"My dearest Lord,

"Yours most sincerely,

"JOHN TROY."

On the 21st of July, 1759, Dr. Troy writes again to Dr. Plunket :—

"MY DEAR AND MOST HONOURED LORD,

"The Chancellor, Lord Clonmell, and Lord Yelverton, are to attend a Board of trustees next Tuesday, at Twelve o'clock, in the Chancellor's Chambers, in the House of Peers. The first will certainly be present. I hope the other two will follow his example. Mr. Strange and I thought this meeting necessary to lessen our responsibility in fixing the site of our college, amidst the variety of proposals received, and to sanction the final determination. Seven are required to make a Board, and as we cannot particularly count on the appearance of every trustee within thirty miles of Dublin, each of them must be requested in the most earnest manner to attend, as it would be extremely awkward to see the Chancellor appear without a sufficient number of other members. I must, therefore, entreat of your Lordship, if possible, to make one of the number, and to be here on Monday, as it is necessary the Catholic trustees should have a previous conference amongst themselves in order to be unanimous.

"It is said that O'Connor, a leader of defenders, now in the new prison, was a schoolmaster, and occasional parish clerk in the parish of Agher, in the diocese and county Meath.

The most seditious and inflammatory publications were found upon him, and he is, it is said, to be indicted for high treason. This connection between the parish priest and O'Connor furnishes matter of much speculation to all. It is easy to conjecture what our enemies may, and what even our friends do actually say. The latter regret the connection much, and remark that O'Connor, as a schoolmaster and clerk, was in some degree, as an official man, in the confidence of the priest, who could not be entirely ignorant of his principles. Hence they censure the priest for employing such a person in any capacity, instead of endeavouring to banish him from the parish. Thus they reason; and some of them—religious Catholics—are desirous your Lordship should be made acquainted with these remarks, that by more caution in future on the part of the priests, the like surmises may be prevented.

“Le Favre has given us some trouble since we separated. He insists that a bargain was made with him, and threatens law. This is all vapouring, and must end in mere sound. I fear Dr. Reilly is in the North; nevertheless I write to him by this post. I am anxiously expecting to see your Lordship and him here next Monday, and remain, with respectful attachment,

“My dear Lord, yours sincerely,

“JOHN TROY.”

Lord Fingall, to whom Dr. Plunket sent Dr. Troy's letter, as being one of the trustees, returned it with the following reply:—

“MY LORD,

“Allow me, at the same time that I return to your Lordship Dr. Troy's letter, with my best thanks for the communication thereof, to express my wishes that your Lordship will be kind enough to make this place your way to Dublin, not merely by a call, but that you will be kind enough to rest here on Sunday, on which day, if it suits your convenience, I shall be most happy in the honour of seeing you, and my hour of dinner shall be any you will please to appoint.

“As our assizes are on the very day fixed for a meeting of the trustees, and in the present state of this country, I think I am in some degree called upon to shew myself at least, and rather imagine that as many of our gentlemen as can will, or at least ought, to do the same, I do not know how it will be

possible for me to go to town, but I hope, since the Chancellor again honors a meeting with his presence, a sufficient number of trustees will attend, tho' *entre nous*, as far as at present occurs to me, I am not convinced of the policy of introducing the P. trustees again, after the handsome manner in which they declined ; their too frequent interference would, I fear, be very embarrassing.

“ Your Lordship's remarks as to O'Connor are most just, but there are people, and those I fear too much attended to by our present rulers, who most ingeniously wish to put down to the thread-bare tale of Popery those insurrections which they in their hearts know have their origin in French principles and irreligion ; and Government ought to be seriously called on to put a stop to the snarlings and illiberal insinuations of its own really most prejudiced servants. What can be more absurd than to give a legal establishment and encouragement to a religion, and at the same time throw out hints, and foul unfounded aspersions on its ministers and all who profess it. However, my Lord, an enquiry from Mr. Cregan into O'Connor's conduct is highly proper, and the result thereof will, I am confident, be equally satisfactory both to the parish priest and our zealous friends in town. Lady Fingall continues to get better ; she joins me most cordially in thanks and compliments to your Lordship,

“ I am, my Lord,

“ Your very faithful and most obedient servant,

“ FINGALL.

“ Killen Castle, July 25th.”

CHAPTER XX.

1796.

LETTERS TO DR. PLUNKET FROM THE VERY REV. JOHN CONNOLLY, PRIOR OF ST. CLEMENT'S, ROME.—FROM THE HONOURABLE AND REV. JENICO PRESTON.

ON the 24th of February, 1796, the Rev. John Connolly, Dr. Plunket's agent in Rome, wrote to the Bishop of Meath :

“RIGHT REV. AND DEAR SIR,

“I was honoured with your Lordship's most welcome and very obliging favour of the 30th of November last, the 9th of January. On the 17th of that month, Monseigneur Brancadori, the new Secretary of Propaganda, obtained from his Holiness the renewal of your Lordship's extraordinary faculties; but the decree of this grant was not dispatched till a few days ago, on account of the Carnival vacancy, that lasted during almost the whole fortnight immediately preceding Lent.

“Cardinal Antonelli heard with real satisfaction all that your Lordship mentioned, with so much ease and beauty, relative to himself and Rev. Mr. Smyth. He said that the decline of his health, and the new additional charge of Bishop of Palestrina, obliged him to give up the very respectable, but most fatiguing office of Propaganda, and desired me to assure your Lordship that he will always find a pleasure in rendering your Lordship any service whatsoever. His Eminence continues to be a member of Propaganda, and never fails to attend at all its Congregations. The good old and humble Cardinal Gerdil received with pleasure your Lordship's congratulations, and desired me to return your Lordship his sincere thanks for it. I am much obliged to your Lordship for your very interesting intelligence with regard to the spiritual and temporal concerns of Ireland. Till I was favoured with it, I feared that *Defenderism* would make our native country a scene of murder and desolation, and I feared bad consequences to our religion from the establishment of our new Irish College of St. Patrick, as I dreaded that our ministry might interfere and influence our Professors of Divinity in point of doctrine. Your Lordship's approbation of that establishment made all my apprehensions concerning it vanish. Monseigneur Zondadari's promotion to the dignity of Cardinal was put off on account of the Grand Duke of Tuscany having refused to name him, as a Cardinal, to the Archbishopric of Sienna, which he enjoys now, and he resides in it; but as His Royal Highness does not oppose his being made a Cardinal, after he has taken possession of that See, it is thought he will be soon promoted to that eminent dignity.

“I am truly glad it is in your Lordship's power to provide so comfortably for Rev. Mr. Hanlon. He has got a wide scope

for his zeal, as the parishes of Slane and Rathkenny are very extensive.

“While the Pope, surrounded by his guards, was praying last Sunday in St. Peter’s Church, a man, a barber by profession, cried out to him to be on his guard, as he had overheard two persons talking of shooting his Holiness. A strict search was immediately made after said persons, and as they were not found, the informer was taken into custody.

“Mons. Brancadori told me a few days ago that my old acquaintance, Count Preston, Trefoncier de Liege, is in Ireland. When at Rome, I often heard him mention your Lordship in a respectful manner. Please to assure him and the Honourable Robert Plunket of my sincere respects. . . .

“Having already tired your Lordship with so long a letter, I shall only add that

“I am, with the most sincere esteem and profound respect,

“Right Rev. and dear Sir,

“Your Lordship’s most obedient and obliged
humble servant,

“BR. JOHN CONNOLLY.”

On the 10th of November, same year, Rev. John Connolly wrote again from St. Clement’s, Rome:—

“RIGHT REV. AND DEAR SIR,

“I was honoured on the 2nd instant with your Lordship’s very kind and most welcome favour of the 12th of October, and agreeably to your Lordship’s injunction to me to be expeditious on the present occasion, I presented, the following day, the usual petition for the renewal of your Lordship’s ordinary faculties. This having been laid the next day by Monseigneur Brancadori, in his weekly audience, before his Holiness, was readily granted. I received this moment the grant. It is conceived in the usual terms. Since the receipt of your Lordship’s letter I waited twice on Cardinal Antonelli, on days that I imagined him to be least occupied, but he was either gone abroad, or busy in consultations with learned men on matters regarding the Congregations of which he is a member when I called on him. I am very sure it will give his Eminence as much satisfaction as it did to myself, to be informed by me, in your Lordship’s name, of the happy effect

that your Lordship's firmness, tempered with becoming charity, produced on the late Rev. Mr. Smyth. . . .

"I shall have the pleasure of sending your Lordship a map of Rome by the next opportunity. I consigned the Roman Almanack last April to a Rev. Mr. Molloy, then setting out for Ireland, and addressed it to the care of Dr. Troy for your Lordship. I have also sent your Lordship by him six small prints (busts) of his Holiness. To avoid their being crushed in the journey, or paying duty in Dublin, I put them in a quarto volume entitled '*Synodus Imolensis*,' addressed to Dr. Troy, for Mr. Dillon of Kilmacduagh. They bear a striking resemblance to his Holiness. Dr. Troy has received, many months ago, information of his being to receive those articles for your Lordship. I would have had the honour of giving your Lordship timely advice of them, did I not think it needless, as a report prevailed here for some months, that the vessel in which Mr. Molloy took his passage from Leghorn to Spain had foundered at sea, and that he had perished. However, Father Concanen had lately a letter from Dr. Troy that mentions Mr. Molloy's arrival in Dublin. But as his Lordship says nothing of the many articles sent by him, I suppose that his luggage had not then arrived. I am greatly obliged to your Lordship for your account of Lord Fingall's title, also in giving me an account of the Hon. Robert Plunket, Mr. Preston, Mr. Hanlon, and the total suppression of Defenderism.

"Your Lordship's account of the ceremony of laying the first stone of the College of St. Patrick, and the many circumstances attending it, is by far the most satisfactory that has been yet sent to Rome. Who could imagine, when I left Ireland nearly thirty years ago, that some of our Catholic prelates were to go, in 1796, in state through Dublin, and to dine at the Castle?

"In a letter I wrote Rev. Mr. Hanlon, the 8th instant, I desired him to inform your Lordship of Dr. Hussey's promotion to the See of Waterford. I suppose my letter will be sent to Mr. Hanlon by his friend, on the Bull-ring in Drogheda, to whose care I directed it. I did, not, however, mention to Mr. Hanlon that I was, the foregoing day, honoured with a letter from your Lordship.

"His Holiness has not yet published anything with regard to the reality of the wonderful event that happened here and at Ancona last summer. They have been productive of happy effects here, as thousands of hardened sinners in the Pope's

State were sincerely converted by them. Hundreds at Rome, of persons of known veracity, have deposed upon oath their having been witnesses to many of them. Amongst those are some Italian pious persons of both sexes, who have been known to me those many years past. As the post for Venice, which since the taking of Milan by the French is our only channel for conveying our letters from hence into Germany, goes off but once a week, and is to set out this evening, I am obliged to pen these few lines in a vast hurry.

“I am, my Lord,

“Your Lordship’s obliged, humble servant,

“JOHN CONNOLLY.

“P.S.—I am no longer superior of St. Clement’s. The renewal of your Lordship’s ordinary faculties is dated the 4th instant.”

On the 13th of September, 1796, the Honourable and Rev. Jenico Preston writes from London to Dr. Plunket:—

“I profit, my good Lord, of the departure of our worthy friend, Mr. Hussey, for Ireland, to send to your Lordship the annexed copy of a few of the numerous letters from people of undoubted veracity, good sense, and worthy of credit, relative to the miracles with which God has deigned to favour the Pope’s dominions, which the people were, as he saw, ripe to profit of, and to return to him. By those granted to Ancona, which begun the very night that a horrid massacre was to have taken place there, you will see that the town was preserved from it, and that the plot was discovered by the conspirators becoming penitents, in consequence of the miracle making known the facts themselves. By those at Rome, and in the rest of the dominions, and the conversions occasioned by them, we are well grounded to conclude that God chose this method to preserve the inhabitants of the centre of Christianity from adopting the principles which the French despoliating commissaries on their arrival would and will most certainly strive to disseminate in Rome, and in the rest of the Pope’s dominions. I am sorry that Mr. Hussey sets off so soon, or I should have sent you the English collection of letters respecting and confirming these prodigies of the goodness of God, which will be far more voluminous, having been judged best to begin with only two of the French letters, and a French translation of the one from Mr. Green to Mr. Milner, who had received him into the

church, as a preparative to the others ; and as we hope to soon receive the formal *proces verbal* of at least the miracles of Ancona to join to it. As soon as I can find an occasion, after the coming out of the English collection, I shall send it to you. The Ancona and Roman miracles are as well confirmed as any one could wish. May God make other nations profit of them as the Italians. Would to God that such facts would happen in our chapels and houses in these countries, and convert the *soi-disant* Catholics as well as the declared non-Catholics. In mean time I think 'twill be rendering a service to religion and to the country to make known the truth of these events and the effects they have produced. If I had not seen the original letter of the well-known and respectable Abbate Bononie, heretofore professor of Divinity in the College of Propaganda at Rome, to his brother here, and some others from well-known people, I should not have given so much credit to these facts ; but the authors of the letters relating them are such as to leave no room for doubt. And I should be glad to know from our pretended Christians what there is in these miracles less credible or more ridiculous than in those of Eliseus which the Scripture relates—the iron of the hatchet which fell to the bottom of the river Jordan, which he made rise of itself to the surface of the water by holding the handle over it ; the passage of that river without sinking, by the extension of Elias's cloak upon the water ; the multiplication of the oil by him for the poor widow ; his adapting his body to that of the dead child and bringing it to life, &c. All these had only an effect upon a few, whereas these present ones have on a whole nation. I quote you these of the Prophet, because I have heard of several instances here, where by first quoting them as of a good Abbot who lived on the banks of the Jordan, without naming him, nor from whence the stories were taken, till the Protestants, &c., had their laugh against them as ridiculous, and on the persons who told them insisting that they were not Protestants, &c., who did not believe such stories ; when, then, the Abbot's name was told, and where the stories were related, viz., in the Scripture, the laughs were gagged and could no longer either laugh at or criticise our miracles of saints. Things on the Continent have gone on from bad to worse almost ever since I left you ; if, therefore, they go on much longer so you need not be surprised to see me again visit poor old Ireland.

“I hope that in your present visitation of your diocese you were so good as to follow, relative to your Auberge, in our parish, the advice which I took the liberty to give you, and that you went straight to lodge at Gormanston without waiting a formal invitation on the occasion. If not, and that I return, tho’ you are a bishop and I only a priest—as I have at times done so with bishops and sovereigns before now, and found good come of it—I shall go to you and preach you a long sermon, and my text shall be of the pastor who had 100 sheep, of which one strayed in the desert, who left the 99, went to seek for it, and brought it back on his shoulders. . . .

“I am, with sincere regard, my good Lord,

“Your most obedient humble servant,

“JENICO PRESTON.”

CHAPTER XXI.

1797.

LETTER OF DR. TROY TO DR. PLUNKET.—LETTER FROM THE DOMINICAN FATHERS, DENMARK-STREET, DUBLIN.—REPLY OF DR. PLUNKET TO A PETITION FROM MULLINGAR.—LETTER FROM A MR. KENNEDY.

THE following letter, found amongst the papers and correspondence of Dr. Plunket, and published now for the first time, will be read with peculiar interest. It will amply illustrate the innumerable difficulties and dangers with which the Irish episcopacy was encompassed, and with what intrigue and cunning the astute statesmen of England, under the theories of State pensions and vetoistical intermeddling, after the first dawn of religious toleration, were paving the way, as they conjectured, for the enslavement of the Church and the gradual decline of the influence of the Catholic priesthood.

On the 23rd of May, 1797, Dr. Troy writes from Dublin to Dr. Plunket:—

“MY DEAR AND MOST HONOURED LORD,

“Agreeably to what I mentioned in my last to your Lordship, I waited on the Marquis of Waterford on Wednesday, and engaged him to speak to Mr. Pelham, in order to have the malicious calumny of the U. I. M. contradicted in Parliament. The Marquis spoke to him on the same day. On Thursday, I had a polite note from Mr. Pelham *requesting the honour* of an interview with me on Friday, when I waited on him. After the usual compliments, he said that though adverse to the agitation of Catholic Emancipation in the present circumstances, he hoped he was not considered as an enemy to Catholics, and declared he was not, nor to any denominations of Christians, except such as from system wished to overthrow every monarchy. He professed esteem for myself, and his disposition to oblige me. He then asked what I wished to have done respecting the calumny, &c., mentioned to him by the Marquis of Waterford. I told him, and explained my motives. He replied that, as the inventors and propagators of the calumny knew it to be groundless, no contradiction, however solemn, would make any desirable impression on them, and that they would ridicule it, and say what credit does a corrupt Parliament, only registering the edicts of a more corrupt Government, deserve? I acknowledged the justness of his observation, but remarked that their ignorant dupes who formed the multitude, and amongst whom there were many harmless and undesigning persons, would be undeceived. He acquiesced, and said he would avail himself of the first favourable opportunity to contradict the calumny in the House of Commons. Your Lordship may imagine that many incidental remarks were made on this subject: amongst others, I observed that it was absurd to bribe our prelates to enforce loyalty, as they had always done it from principle, and that the bribe should rather come from the U. I. M., to estrange our bishops from their uniform conduct. He asked me whether it was true that many of our clergy had associated with the U. I. M. ‘I hope not,’ said I, ‘and do not believe it.’ ‘Neither do I,’ said he, ‘to the extent that is reported, because I know that the U. I. M. exaggerate their numbers and strength, in order to gain associates by intimidation and misrepresentation; but,’ continued he, ‘we have positive information that some of your clergy, in different parts are sworn.’ Before I could say anything more on this subject, he fortunately turned the conversation to Dr. Hussey, asking me if he had not

gone to England? On my answering 'Yes,' he said that his pastoral letter was very intemperate and inflammatory, little expected from any Catholic pastor, and especially from one circumstanced as Dr. Hussey is, in these times of public agitation, when every honest man should endeavour to allay the ferment instead of opening old sores. I assured him that it was published without the approbation or knowledge of any of our prelates, and that we all considered it as unseasonable and reprehensible in its tendency. 'I thought so,' said he, 'but am glad to hear it from you, as the contrary was surmised.' He concluded on this subject by saying—'Hussey is very warm, and has acted without reflection.' This unexpected moderation encouraged me to represent the present state of our college finances, and consequent necessity of an immediate supply. He said that we would get something of the loan daily expected from England; and suddenly remarked that he always considered the question of Catholic Emancipation as a fair subject of Parliamentary discussion; for which reason, he sought for every information about it; 'but, I must observe to you,' he added, 'I now speak to Dr. Troy as Mr. Pelham, and not as the Lord Lieutenant's Secretary. Is it possible,' said he, 'that such a test may be framed for the Catholic clergy as to connect them with the the entire establishment in Church and State?' 'Absolutely impossible,' said I, 'because the Pope's spiritual and ecclesiastical supremacy is a fundamental article of Catholic faith. 'Cannot you,' asked he, 'abjure every jurisdiction of a foreign prince or state?' 'We have already,' answered I, 'abjured the civil and temporal jurisdiction and authority of every foreign prince, prelate, or potentate, and can go no further.' 'But,' replied he, 'did not the kings of France and Catholic States appoint their bishops?' 'No,' said I, 'they were only privileged by the Holy See to nominate and present, but the appointment by confirmation and institution belongs exclusively to the Pope.' To explain this, I told him, that the King of Great Britain appointed bishops as head of the Anglican Church, and that lay patrons of the same presented only to the bishop, who alone instituted the rector. I added that different Popes have sometimes refused to confirm the presentation of kings, and particularized the case of *de Marca*, and other nominations of Louis XIV. 'But could not the Pope,' said he, 'privilege his Majesty, or any State, to present the Catholic bishops.' I answered that it was absolutely in his power to do so, but he had never

yet done it, only where the bishops enjoyed estates or revenues under the patronage of the State. ‘Then, suppose,’ said he, ‘that the State granted revenues to your bishops and clergy.’ I replied it was not in the power of the State, I believed, to grant an annual revenue to every bishop and priest sufficient for their respective support. I calculated that nearly £200,000 would be annually required for that purpose; but, allowing the capacity of the State to furnish so great a sum, I deprecated the measure as impolitic and inexpedient. Because, were it adopted, our instructions and exertions to promote subordination and peace would be ascribed to self-interest, and not, as now, to a principle of religion. I forebore from mentioning the probability of the most convivial, intriguing, and forward amongst our clergy being more successful in their applications to the Government for preferment than the meritorious, the humble, and unassuming. It is my firm belief that if ever this measure should be adopted, it will be followed with the decline, and, perhaps, the final destruction of our religion in this country. God grant that it is not proposed with this very intention. *Timeo Danaos et dona ferentes.* Such is the subject of my long conversation with Mr. Pelham, which I am resolved to communicate occasionally to our bishops only. It took place at his house in Stephen’s Green. In the present circumstances I do not wish it should be known.

“I do suppose that Mr. Pelham will fulfil his promise to contradict the calumnious falsehood of the U. I. M. The time and occasion of doing it must be left to himself. Under the expectation of his compliance, we must remain silent, except in conversation, and, perhaps, after too long a delay, any declaration from us may be thought untimely. If Mr. Pelham complies with his promise, I believe *our* declaration to the same effect will be unnecessary. Defenderism has extended again to this diocese. Several houses have been plundered of arms this week about Celbridge and Lucan. I have postponed my visitation *sine die*. We are most critically circumstanced. May God direct us. I enclose Mr. M’Donnell’s letter to me, and Mr. Maguire’s answer.

“In my last letter to Dr. Moylan I urged the necessity of what your Lordship mentions concerning Dr. Hussey’s resignation of the Presidency. I have done the same in a late letter to Dr. Hussey himself, assuring him that everyone present at our late meeting here considered the Presidency as incompa-

tible with the duties of a bishop. I was silent about any desire or wish of the Castle that he should resign, because, from my opinion of his temper, I apprehend that very circumstance would determine him to retain the Presidency. *Non est sicut ceteri hominum*, although he is no Pharisee.

“I have Feller’s Dictionary in my library, and read the article referred to by your Lordship. It appears from it that Antiochus attempted nothing less than the total extinction of the Jewish religion and nation, and the erection of idolatry in the very temple of Jerusalem. The Jews were, therefore, not only justified in their unanimous resistance, but would have been culpable if they had not resisted such a tyrant. I do not know any modern sufferers who can plead the same motives of resistance to their rulers. Those we are acquainted with are permitted by law to exercise their religion. They are, it is true, deprived of many political rights, but enjoy several civil rights, and their persons and property are protected by law. How, then, can their situation be compared with that of the Jewish people under Antiochus? Besides, they have sworn unconditional allegiance when under many restraints, the principal of which were since removed. Their revolt would be, therefore, aggravated by ingratitude. The Jewish nation was justly united to a man against Antiochus.. That is not the case with the other supposed sufferers and their country; nor can it ever happen in any, except in the case of manifest tyranny. Tertullian remarks that the Christians, even in his early days, were more numerous in several provinces than the pagans, but obeyed their rulers in all temporal matters from a principle of religion.

“The Roman Catholics of Ireland have hitherto conducted themselves in like manner. The doctrine of Christ ‘*Reddite ergo quæ sunt Cæsaris Cæsari*,’ &c., explained by St. Paul, saying, ‘*Qui potestati resistit Dei ordinationi resistit, omnes anima potestatibus sublimioribus subdita sit: obedite Præpositis vestris etiam discolis, propter conscientiam*,’ &c., &c. This doctrine, I say, is immutable, whatever be the number or description of Christian subjects. Christ and St. Paul wrote for all ages and climes. Joseph II. certainly broke his compact with his Belgian subjects after swearing to observe it. This resistance was not rebellion, because ‘*Frangenti fidem, fides frangatur eidem*.’

“It is not surprising that the systematic opposers of every

monarchy and hierarchy should attempt the destruction of both; but it is wonderful that any Catholic should league with them. These traitors magnify their numbers and resources to gain over proselytes to their party, and encourage the ignorant rabble to outrage and insurrection; but while any Government actually exists in a country, it ought and will be supported by every reflecting man of every religion. Abuses are inseparable from every Government in the world, but are not to be remedied by rebellion. When tyranny is real and manifest, there is no occasion for intrigue and misrepresentation to oppose it. I am ashamed of this scrawl, and conclude it with the usual, but sincere assurances of being, my dear Lord,

“Yours most faithfully,

“JOHN TROY.”

On the 11th of July, 1797, the Dominican Fathers of Denmark-street, Dublin, wrote the following to Dr. Plunket:—

“MY LORD,

“The case of the convent of Donore, in your Lordship’s diocese, being stated to the Definitory by the Rev. Father Ex-provincial, Thomas Dalton, from which it appears that we should, and do consider your Lordship as the founder of the convent of Donore, the conservator of its privileges, and the protector of its morals, desirous to emulate your Lordship, and to serve our Order with that zeal, of which your Lordship has given to us so illustrious an example, we beg leave to inform your Lordship that the Rev. Father Shaw is now appointed the Provincial’s Vicar in that convent, to remain as such until by the due course of proceeding a prior can be named for it. The enlightened zeal of your Lordship in the administration of your diocese will be to him, we are satisfied, a bright example of what he ought to follow, what to avoid. We most earnestly recommend him, the convent of Donore, our province, and ourselves to your Lordship.

“BR. JAMES CONNOLLY, Provincial elect.

“BR. GEORGE MOHUN, Prior and Definitor.

“BR. DENIS O’FERRALL, Preacher and Definitor.

“BR. ROSS MCCABE, Prior and Definitor.

“BR. PATRICK HALLIGAN, Preacher and Definitor.”

After the death of the Very Rev. Laurence Fitzgerald, P.P. of Mullingar, the inhabitants became uneasy lest their old and faithful curates would be removed from them; and, hence, they petitioned Dr. Plunket not to sunder old ties, or deprive the parishioners of the services of men who had endeared themselves to each and all by faithful services and by many virtues. Dr. Plunket, then on visitation, returned the following reply:—

“Rosemount, 29th September, 1797.

“DEAR SIR,

“At a late hour this afternoon I had the honor of receiving a letter subscribed by you and several respectable inhabitants of Mullingar. On the eve of a long journey and heavy duty, I have not time to discuss and answer the various observations it contains. I respect the feelings of the R. Catholics who have addressed me, and to their opinion I wish to pay every attention which circumstances and duty will allow. If the rev. gentlemen you speak of, deservedly I am sure, in terms of the highest commendation and praise, consent* to act as assistants under me and the gentleman whom, in the interim, I have appointed to administer the parish in my name, I do not intend to remove them; nor did I at any time think of their removal without intending to make a provision for the remainder of their days. I feel no other motive in the disposal of parishes than that of promoting the honour and glory of God and the salvation of souls. No other, I hope, will be imputed by the R. Catholics of Mullingar to their affectionate bishop and most humble servant,

“P. J. PLUNKET.”

There is no date on the following letter, but it must have been written about this time. The writer was probably an ecclesiastic who fled to England, like many others, from the horrors of the French revolution. There is no doubt an all-merciful Providence saved Ireland from

* The rev. gentlemen alluded to were two Dominican Friars, viz., Rev. Messrs. Hope and Halligan. Dr. Plunket's letter was directed to Patrick Dowdall, Esq., the first name on the memorial.

a French invasion ; as, had they succeeded in overrunning this country, they would have poisoned the air with their crimes and corrupted the morals of the people by their impious example:—

“DEAR DOCTOR,

“Though it is an age since we saw one another, I am sure neither forgets the many happy days we spent together in times gone by. Having an opportunity of forwarding to you these few lines by the bearer, Rev. Mr. Murphy, a clergyman of the Established Church, who ambitions your acquaintance. I did not think it improper to comply with his desire of being introduced to you by a line from me.

“As far as I can judge, he seems to be very liberal, well informed, and gentlemanly. My expectations of returning to the Gallic shores vanish more and more every day. All is still confusion there, and, in appearance, will continue so for many years. The ferocious turn of mind which reigns in France has totally changed the genius of the nation. Honour, honesty, civility, and politeness, which distinguished France from its neighbours, are entirely gone away. I am informed that poor Kearney is starving there, without the least response from friend or foe. Pray how do they go on at Maynooth ? I tremble for that establishment on many accounts. If Providence save Ireland from the visit with which it is menaced, it will be a blessing indeed. Of all the Egyptian curses nothing could equal French embraces. Were these tigers permitted to land there, adieu to every happiness and comfort which you enjoy now, and hope to enjoy in future. These monsters would begin to extinguish every spark of religion of every kind at present amongst you.

“If order, peace, and tranquility be ever restored in your distracted island, I will go and finish the last few days I have to vegetate there.

“Adieu, dear Doctor.

“Yours most sincerely and with respect,

“THOMAS KENNEDY.

“Rathbone Place, Soho, No. 42.”

CHAPTER XXII.

1798.

LETTERS FROM THE ROMAN AGENT, THE VERY REV. J. CONNOLLY.—ADDRESS FROM THE CATHOLICS OF KELS TO DR. PLUNKET.—LETTER OF DR. PLUNKET TO LORD BECTIVE.—EXTRACT OF A LETTER FROM AN INHABITANT OF KELS TO A FRIEND IN DUBLIN.—LETTERS FROM THE PRESIDENT OF MAYNOOTH COLLEGE.—LETTER FROM DR. O'REILLY, ARCHBISHOP OF ARMAGH.

ON the 17th of February, 1798, Very Rev. Father Connolly wrote from Rome :—

“RIGHT REV. AND DEAR SIR,

“In the letter I had the honour to write your Lordship, the 10th instant, I sent a copy of the decree whereby his Holiness empowers your Lordship to hold in *commendam* the parish of Mullingar with that of Navan. The decree of renewal of your Lordship's extraordinary faculties would have been expedited to-day had not Monseigneur Brancadori been included in the number of 14 hostages required from the city on the 11th, and confined that day in the Pope's Palace of Monte Cavello. He sent me word two days ago, by the person next in office to him at Propaganda, that tho' the decree is not despatched, your Lordship is to consider those faculties as renewed, and can avail yourself of them accordingly. Cardinal de la Smaglia, the Pope's Vicar-General, is amongst the hostages. Cardinals Albani, Dean of the Sacred College; Busca, late Secretary of State ; and York, have fled to Naples. I suppose they will go to Malta. His Holiness is still at the Vatican Palace, and most of the other Cardinals are here. I mentioned in my last letter that the French army arrived here on the evening of the 9th. On the 14th an edict was published, ordering every body that had here in his possession any effects, merchandise, or any other property, belonging to the English, Portugee, or Russian nations, or any individual thereunto belonging, to give in, in the space of 24 hours, an exact account of them. We were informed the following day that this edict did comprehend the property of the British col-

leges and convents here. On the 15th the tree of liberty was raised at the Capitol and other parts of the city. In the evening General Berthier, the Commander-in-Chief, came in great state to the Capitol, where he declared Rome a free and independant Republic. Liberty and equality were proclaimed; titles and all distinctions were abolished, and the Pope's arms, taken down from many places, were at night burned in the Corso, our principal street, and other parts of the city. By an edict of the 16th, General Berthier declares the Pope's temporal authority abolished, and the Roman Republic to be under the protection of that of France. By edicts of this morning the French emigrants are ordered away in the space of 24 hours, and the property of the church is to be sold in the space of two months, to extinguish the debts of the State. I hope this letter will reach your Lordship, as it contains nothing that offend our new Government, which is at present composed of seven laymen, two of whom were a few days ago Roman princes. As my acquaintances about Drogheda and in the town may be uneasy about me, I request your Lordship will let Mr. Hanlon know that I am pretty well. I cannot write to any of them this post, being quite occupied in the concerns of where I live. I recommend myself to your Lordship's prayers, and with the most sincere respect and esteem, have the honour to be,

“Right Rev. and dear Sir,

“Your Lordships affectionate and humble servant,

“F. J. C.

“P.S.—The Pope's Guards and Swiss are dismissed. The *Te Deum*, &c., is to be sung to-morrow at St. Peters, at which the Sacred College are to attend.”

In the month of March, 1798, Father Connolly writes again :—

“RIGHT REV. AND DEAR SIR,

“I had the honour of writing your Lordship two letters last month. In the former of them I sent a copy of his Holiness's decree, empowering your Lordship to hold the parish of Mullingar with that of Navan in *commendam*. In the latter I mentioned a message sent me by Monseigneur

Brancadori from his place of confinement as an hostage, concerning your Lordships extraordinary faculties, which he said were to be considered as renewed, tho' he had not presented to the Pope my petition to that purpose. However, upon his being set at liberty with the other hostages, he found that that petition was really among the few papers he had time to present to his Holiness in his last—*last* audience—of the 11th of February. The decree of renewal bearing that date is in my possession. His Holiness, previous to his departure from hence, invested Cardinal Gerdil with all the jurisdiction that is necessary for the affairs that belong to Propaganda. The latter continued to despatch them with his usual zeal, caution, and piety, until a prevailing power took possession lately of the great college of Propaganda, and shut up and sealed its *archivium*. Thus, my Lord, Propaganda goes on no longer, as Cardinal Gerdil, not to offend the prevailing power, ceases to do anything belonging to that truly great congregation. His Eminence, as his last act of jurisdiction, continued, at the request of the agents of the Irish prelates, their Lordships' faculties, ordinary and extraordinary, six years more, which are to commence only at the expiration of the six years that had been already granted to each of their Lordships. Your Lordship has, therefore, ordinary faculties for ten years and almost nine months more, and extraordinary ones for twelve years less a month. The aforesaid continuation by Cardinal Gerdil is dated the 10th instant. The decree of it will be sent off this post by Father Concanen to his Grace the Primate, to be communicated to all the Irish prelates.

“The French have seized on and sold everything belonging to the English and Scotch colleges here; the former was worth three thousand pounds a-year. Commissioners were to take possession to-day of the Irish College and all its property. I suppose they will do the same at the Irish Convents of St. Mathew's, St. Isidore's, and St. Clement's, notwithstanding the efforts of the incumbents of these houses to prevent it. There is scarce a country but has a college here; they are to be all, it is said, suppressed. All church goods are to be very soon declared the property of this Republic. About four thousand ecclesiastics, secular and regular, not natives of this State, are to be ordered away; of these, a hundred receive notice each day to be out of this city in three days, and out of the Republic in ten. Cardinals Antonelli, Borgia, Doria, Roverella Carandini,

and another, continue confined in the Dominican Convent at Civita Vecchia. All the other Cardinals, excepting Gerdil, and a few others that are in a bad state of health, have left this, as also almost all the other prelates. The last accounts from Sienna say his Holiness gets better health there than he did here since many years. May the Almighty preserve him. It is prohibited under pain of death to either speak or write against this Republic, or in favour of the late government. I feel myself becoming a prey to melancholy. A change of air would be of service to me ; yet I am determined to stay here until I shall be, *perhaps*, ordered away. I am very certain that your Lordship, when informed of my motives, will commend me for them. As to private interest, it is plain I can have none, for I imagine that in a few days I must quit the house I live in those twenty-one years last past. Monseigneur de Vecchi of Sienna, a prelate as remarkable for the regularity of his conduct, as for his obstinacy in Jansenism, arrived here a few days ago.

“ Wishing your Lordship every sort of happiness,

“ I have the honour to be, with the most sincere esteem
and profound veneration, my Lord,

“ Your Lordship's most obedient and affectionate
humble servant,

“ J. C.”

On the 24th of March, 1798, the Catholics of Kells addressed Dr. Plunket through the Rev. Peter O'Reilly, their worthy pastor.

“ MY LORD,

“ The R. Catholics of Kells beg leave again to approach your Lordship with unfeigned respect and gratitude, and with that confidence which the liberality of your sentiments inspires. Having been informed that your Lordship had honoured with your approbation the *plan* of their intended chapel, as described by Mr. Johnston, the architect, without further delay they began to make immediate preparations for the building. Lime, sand, and stones, have been collected and brought to the spot. The line is traced, and the ground opened for the foundation. To commence the work, one thing only appears to be wanting. They humbly represent to your Lordship, that the foundation-stone of a public edifice is usually laid by a personage of

illustrious rank, or by a most distinguished benefactor. Beholding both characters blended in you, my Lord, it is impossible for the R. Catholics of Kells to refrain from wishing to have that ceremony performed by your Lordship. May they without presumption aspire to that honour? When they reflect in what degree that undertaking has been the offspring of their noble landlord's benevolent mind; when they consider how much it owes to his patronage and princely munificence, and how conducive it may prove to the future embellishment of Kells, they feel themselves encouraged not only to solicit, but even to hope for this additional flattering mark of his Lordship's gracious condescension in their favour.

“In the name and on the part of the R. Catholics of Kells.

“P. O'REILLY, P.P.”

Letter of Dr. Plunket to Lord Bective.

“MY LORD,

“When one of the first noblemen in the kingdom has the goodness to perform the ceremony of laying the foundation-stone of a R. Catholic chapel, it seems to be the duty of the R. Catholic superior of the diocese to attend on the occasion. Respect, decorum, and a grateful sense of the honour conferred by such condescension, appear to demand his attendance. Actuated by these motives, my Lord, I should not think myself free to be absent from Kells to-morrow, when the parish priest will have the honour of receiving your Lordship on the chapel ground, did not a certain kind of delicacy (whether well or ill founded I shall not determine) induce me to believe that my presence might not be agreeable. In the dispute to which a late vacancy of the parish gave rise, I had the misfortune to have been a party. Necessity made me so, not inclination. Never have I regretted anything with deeper concern than the consequences of that dispute. From the principles which then guided my conduct I could not depart, without abandoning the station I held. Some, it is probable, have been offended by this adhesion to principle. Fearing lest my appearance at the solemn ceremony should wound their feelings, or revive the memory of a contest long since buried, I hope, in oblivion, prudence will not allow me to do myself the honour of attending with Rev. Mr. O'Reilly, or to indulge in the satisfaction of

mingling with the joyful crowd that will surround your Lordship to-morrow. This consideration, I flatter myself, will not be deemed by your Lordship an insufficient apology for my absence from a ceremony at which otherwise I should assist with inexpressible pleasure.

“Interested as I am in the honour of religion and the decency of the divine worship, I beg leave, my Lord, to avail myself of this opportunity to offer the homage of my thanks and gratitude for your Lordship’s princely donation to the R. Catholics of Kells. By its importance, and the noble manner in which it comes from your Lordship, it is calculated to make the happiest impression in the present times ;—it wins the hearts of the people, and is diffusing a spirit of loyal union in the country. May your Lordship live long to enjoy the fruit of such beneficence and liberality.

“I have the honour to be,

“With the greatest respect, my Lord,

“Your Lordship’s most obedient and very humble servant,

“✠ P. J. PLUNKET.

“Navan, 6th April, 1798.”

Extract of a Letter from an Inhabitant of Kells to a Friend in Dublin.*

“18th April, 1798.

“On Saturday, the 7th instant, about one o’clock in the afternoon, the Right Honourable the Earl Bective, of Bective Castle, laid the foundation-stone of the new chapel of Kells, in the presence of a great concourse of the inhabitants of the town and parish, and of the neighbouring gentry. The Rev. Mr. O’Reilly, parish priest, had the honour of presenting to his Lordship, in the name of the Roman Catholic parishioners, in testimony of their grateful acknowledgment, an elegant silver trowel, ornamented with an inscription recording his Lordship’s princely donation of the chapel-ground, munificent contribution towards the construction of the sacred edifice, and the ceremony of the day. A brass plate, with an inscription of the same purport, to perpetuate the auspicious event, was fixed in the foun-

* This letter was published in the papers at the time, and reprinted in small pamphlets. I found the above copy amongst Dr. Plunket’s papers.

dation-stone. For the occasion also were prepared a hammer, and a silk apron beautifully trimmed with silver.

“ Arrived at the angle of the foundation line, which is nearest to Headfort House and magnificent demense, where the first stone was to be laid, Earl Bective put on the apron, and during a short space alternately handled the *trowel* and *hammer*. This his Lordship did in so superior a style, that on the spot he was pronounced the first mason in Ireland. The spectators admired the cheerfulness and affability of his manner, free from stiffness and constraint, and could not but see how much his heart approved what his hand was doing. His Lordship threw a handful of gold on the foundation-stone, struck it thrice with the hammer, and, good-will, kindness, and philanthropy beaming in his countenance, wished every success to the work thus happily begun.

“ Ascending from the foundation-stone, the noble mason was received with loud huzzas and acclamations: ‘Long live the Earl Bective, our illustrious benefactor and friend!’ His Lordship graciously saluted the surrounding crowd, and with infinite condescension, joined in their exultation.

“ The sensations of delight which burst forth among those who were present on this occasion are more easily conceived than described. Rapid as lightning, the magic infection of Earl Bective’s benevolence and liberality flew from breast to breast, and glowed in every face I saw. How could a scene, in every respect unusual here, be contemplated with ordinary feelings? On the more aged Roman Catholics the impression was astonishing, deep, and lively. Long as they had lived they had not seen so proud a day. They wept with joy; nor was, I must affirm it, the joy confined to any one description of people. For the honour of human nature, I will not suppose that the heart of a single individual, of whatever persuasion, present, was so bereft of every sentiment that exalts and ennobles man, as to repine or grieve, when such a multitude of neighbours and friends rejoiced and were made happy.

“ How the noble Earl was affected during the ceremony, we may infer from the satisfaction which was strongly painted in his Lordship’s countenance. Conscious that he was performing an act not more useful to his numerous Roman Catholic tenants, than grateful to the Roman Catholic body at large, his Lordship even then began to enjoy that delicious self-gratification which is the never-failing reward of public spirit and beneficence.

How charming and amiable is nobility, when ardent to avail itself of the opportunities that offer to promote the happiness of others ! Earl Bective, accustomed to think for himself, possessing a mind sagacious and discerning, enlightened by long acquaintance with the men and manners of the most polished nations in Europe, felt the importance of propagating, by example, general and liberal principles, and of diffusing among his tenants, at the present period, a spirit of harmony and concord. No sooner did a conspicuous opportunity, favourable to his views, present itself, than it was embraced by his Lordship. Earl Bective inherits the town of Kells from his noble progenitor. His claim to the love and affection of the Roman Catholic inhabitants of the town is of a superior order—it is founded in the elevation of his own mind, and in the benevolence of his own heart: by those fascinating qualities he won them on Saturday, the 7th instant; from that day may be dated an attachment on their part to his Lordship of so inviolable a kind, that it can end only with their existence. Surrounded in the moment of danger, should it ever happen, by this loyal and grateful people, his Lordship would, I am convinced, be not less secure than in the midst of his royal Meath militia, by whom he is adored—whose every sword would leap from the scabbard to defend his life or honour."

The following Lines were inscribed on a Plate fixed in the Foundation Stone of the Roman Catholic Chapel of Kells, laid by the Right Hon. Earl Bective, April, 1798:—

" Comes de Bective, de Bective Castle,
Regalis militiæ Midensis dux,
Hujus ædis Deo sacræ, cui fitum,
Et aream assignavit, quam ære proprio
Promovit munificentissime, primum
Lapidem posuit, præsentè frequentissimo
Populo, die septimo Aprilis,
Anni salutis 1798."

The following Lines were inscribed on the Silver Trowel presented to Earl Bective :—

“Comiti de Bective, de Bective Castle,
Regalis militiæ Midensis duci,

Qui

Situm et aream assignavit
Templo Kenannasensi Catholico,

Quod ære proprio ornavit

Munificentissime

Cujusque prim. lap.

Ad. Relig. et Concord. provendam,

Posuit die septim. Aprilis, 1798.

Incolæ Kenannasenses Catholici,

G. A. test.

DD. CC.”

On the 24th of June, 1798, the Very Rev. Peter Flood, the old collegiate friend of Dr. Plunket, who had been recently appointed President of the College of Maynooth, writes the following :—

“MY LORD AND MOST WORTHY FRIEND,

“We commence vacation this day. Prudence prevents me from entering into any details. Give me leave to refer your Lordship to the bearer, Mr. Keogan, or Mr. Roe, for particulars. I hope ere long to see you in person, and, *os ad os loqui*, I shall only tell you at present that I act under the instructions and advice of Lord Castlereagh, Secretary Cooke, Dr. Troy, and Lord Kenmare. I waited on Lord Castlereagh twice last week, and I am happy to inform you that he has repeatedly assured me that the College should continue to enjoy the fullest protection from Government. We received, a few days ago, from the Treasury—without solicitation—£750. We expect, *Deo juvante*, to resume studies on the 24th or 25th of August next, but I fear it will not be in our power to receive additional students; *pendent opera interrupta*: all our carpenters, slaters, joiners, &c., have been forced away by the insurgents. Some of these miscreants have repeatedly threatened to make the students march in their ranks. God convert them, and bring them to a sense of their duty.

“Rev. Messrs. Keogan, Roe, Kennedy, White, Kelly, Kearney, and Bannon, set out to-morrow. I have no reproach to make

them. They are irreproachable as to their conduct and morals. Keoghan and Kennedy will, I flatter myself, prove an acquisition to the diocese of Meath. . . . The Lord knows I have scarce enjoyed a day's peace or quiet since I came here—from one embarrassment into another. I own to you that I am heartily tired of the Presidency. But, in every state and situation,

“Believe me to be,

“With the greatest respect and unalterable friendship,
my Lord,

“Your Lordship's most devoted, humble servant,

“P. FLOOD.”

On the 21st of August, same year, Dr. Flood writes again:—

“MY LORD AND MOST WORTHY FRIEND,

“Your late kind favour reached me in Dublin on Monday last. I arrived last night here, firmly resolved to set out for Navan on to-morrow—man proposes but God disposes. On my arrival here, I found my favourite mare sprained in her back. The servant tells me she leaped over a ditch and fell. She cost me 22 guineas. I would give her now for the price of her skin; and, to add to my misfortunes, not a beast can be found here for love or money. Perhaps I may be more fortunate in the County Longford; if so, I shall wait on his Lordship of Meath at my return. At present I must travel in the day coach. I had the honour of sending you by last post, under Lord Castlereagh's frank, the programme of our studies for the ensuing academical year. I hope it may meet with your Lordship's approbation. I would willingly have written by the same opportunity, but that was judged inexpedient.

“'Tis with regret I must inform you that our works have been almost stationary here these three months past. Under the pressure of the times, little or nothing could have been done. We have about 450 of the military quartered in this little town. The houses tenanted by the college last year are full of soldiers, and hence I fear we can have few or no externs. I am preparing, with all possible expedition, rooms in the new building for the 50 students on the present establishment, and I think I shall be able to accommodate one additional subject from each diocese. We shall then be 75 on the 17th of next

month; 50 more will be received before Christmas, and I flatter myself we shall have accommodation for the stated number, 200, before the 1st of March, 1799. I need not tell your Lordship what the resolves of the Board are relative to the pre-requisites for admission. Let me request you will not forget the 6 guineas entrance, and the certificate of the oath of allegiance.

"I have waited on our trustees in office with copies of our programme presented to Lord Castlereagh; one for his Excellency—all is well. Dr. Troy, Lord Fingall, and Lord Kenmare are of opinion that none of these ordered out of college last May be re-admitted at present; and I fully concur with them, for good and cogent reasons.

"I am, and ever shall be, with the greatest respect, my Lord,

"Your Lordship's most devoted humble servant,
"PETER FLOOD."

On the 26th of September, same year, the Primate writes to Dr. Plunket from Drogheda:—

"MY DEAR AND MOST HONOURED LORD,

"I lose no time to inform your Lordship that an additional number of 25 students is to be received on the establishment in St. Patrick's College, Maynooth, about the middle of October. Seven or nine are to be received from this province. Your Lordship will send two. The remaining places shall be distributed among the other dioceses, agreeably to the regulation made by us at the opening of the college. Rev. Mr. Harford was so good as to promise to forward to your Lordship the copy of a rescript received some time ago from Rome, which I gave him for you, and also £4 9s. 5½d., your quota of the last gale of the R. remittance, which I also handed to him to be transmitted to your Lordship. I hope you enjoy good health and spirits. Mine, thanks be to God, are tolerably good. I need not remind your Lordship that each student, in being admitted into the college, is to pay six guineas entrance, and to produce a certificate of his having taken the oath of allegiance.

"I have the honour to be, with sincerest esteem and respect,

"My dear and most honoured Lord,

"Your Lordship's most affectionate and very humble servant,
"RICHARD REILLY."

CHAPTER XXIII.

ORIGIN OF THE VETO.—RESOLUTIONS OF THE TEN BISHOPS.—LETTER OF DR. FLOOD, PRESIDENT OF MAYNOOTH COLLEGE.

IN the following resolutions, found amongst the papers of Dr. Plunket, we have the origin of the celebrated question of the veto—a question which subsequently distracted and divided the country for many years. The wholesale executions of 1798, and the unlimited licence of oppression permitted to all who were anti-Catholic and anti-Irish, reduced the people to the last degree of misery and desolation. Martial law reigned supreme; wealth, promotion, and worldly honours awaited political turpitude—it was treason to love Ireland, and death to defend her; the country was overrun with military. There was no protection for life or property; all constitutional action was dispersed at the point of the bayonet; freedom, there was none. Ireland was treated as a conquered—as an enemy's country—and thus, in the hour of our prostration and helplessness, we were robbed of our national independence. It was at this sad hour, too, that the British Government sought to accomplish another conquest, and that was the subversion of the faith of the Catholic people of Ireland. Penal laws the most atrocious, massacres, confiscations, the galling, grinding, and bigotted tyranny of 200 years, all failed to uproot the faith of Catholic Ireland. She could not be killed by the sword, and the British minister now sought to poison her with a golden draught. To effect this end, she was to be clad in purple robes if she consented to be bound with chains of gold, and to have round her brow the fillets of royalty, provided she vowed fidelity to her new spouse, and allowed the serpentine embrace of British love for Catholic Ireland to convey the virus to her very heart. The bribe, for such assuredly it was, must be re-

garded as the more insidious and dangerous, inasmuch as it promised repeal of the iniquitous penal code, complete Catholic Emancipation, and a new regime of justice to the afflicted country—concessions which the Irish prelates, from long and bitter experience, had little or no hopes of ever obtaining from the Protestant Parliament of Ireland. In a word, visions of glory and happiness were held before the Irish church. Her days of slavery, her long nights of bondage, were to have passed away. She was to come forth from the catacombs, decked with all the dazzling finery of a queen, but only that she might sicken and pine under the baleful shadow of British supremacy. However, there was faith still in Israel, as my Lord Castle-reagh and his wily and astute employers found to their cost.

“At a meeting of the R. C. prelates,* held in Dublin the 17th, 18th, and 19th January, 1799, to deliberate on a proposal from Government of an independent provision for the R. C. clergy of Ireland, under certain regulations *not incompatible with their doctrines, discipline, or just influence*,

“It was admitted that a provision through Government for the R. C. clergy of this kingdom, competent and secured, ought to be thankfully accepted.

“That in the appointment of the prelates of the R. C. religion to vacant Sees within the kingdom, such interference of Government as may enable it to be satisfied of the loyalty of the person to be appointed, is just, and ought to be agreed to.

“That, to give this principle its full operation, without infringing the discipline of the R. C. Church, or diminishing the religious influence which prelates of that Church ought justly to possess over their respective flocks, the following regulations appear necessary :—

“1st. In the vacancy of a See, the clergy of the diocese recommend, as usual, a candidate to the prelates of the ecclesias-

* These old men meant well, and their mistakes arose from their great anxiety to see peace and prosperity in the country. Although they had all the simplicity of the dove, the British ministers superabounded in the cunning of the serpent.

tical province, who elect him, or any other they may think more worthy, by a majority of suffrages. In the case of equality of suffrages, the metropolitan or senior prelate to have a casting vote.

“2nd. In the election of a metropolitan, if the provincial prelates do not agree within two months from the vacancy, the senior prelate shall forthwith invite the surviving metropolitans to the election, in which each will then have a vote. In the equality of suffrages, the presiding metropolitan to have the casting vote.

“3rd. In these elections the majority of suffrages must be *ultra medietatem*, as the canons require, or must consist of [*erased*] suffrages of more than half the electors.

“4th. The candidate so elected will be presented by the president of the election to Government, which, within one month after such presentation, will transmit the name of said candidate (if no objection be against him) for appointment to the Holy See, or return said name to the president of the election for such transmission as may be agreed on.

“5th. If Government have any proper objection against such candidate, the president of the election will be informed thereof within one month after presentation, who, in that case, will convene the electors, and proceed to the election of another candidate.

“Agreeably to the discipline of the R. C. Church, these regulations can have no effect without the sanction of the Holy See, which sanction the R. C. prelates of this kingdom shall, as soon as may be, use their endeavours to procure.

“The prelates are satisfied that the nomination of parish priests, with a certificate of their having taken the oath of allegiance, be notified to Government.”

The prelates composing the Board of Maynooth College who, for a time, were cajoled by Castlereagh, were—Dr O'Reilly of Armagh; Dr. Troy of Dublin; Dr. Dillon of Tuam; Dr. Bray of Cashel; Dr. Plunket of Meath; Dr. Moylan of Cork; Dr. Delaney of Kildare; Dr. French of Elphin; Dr. Caulfield of Ferns; and Dr. Cruise of Ardagh. They agreed “that in the appointment of Roman Catholic prelates to vacant Sees within the kingdom, such interference of Government as may enable it to be satisfied of

the loyalty of the person appointed, is just, and ought to be agreed to." They wisely, however, referred all to the Pope, "that, agreeably to the discipline of the Roman Catholic Church, these regulations can have no effect without the sanction of the Holy See." This was the origin of the question of the veto, which disturbed the tranquillity of the Irish Church for many years; and it is just to the memory of the parish priests of Meath, to record that at all the conferences of the diocese they indignantly expressed their dissent, and ultimately brought Dr. Plunket round to their views.

On the 8th of March, 1799, Dr. Flood, President of the College of Maynooth, writes to Dr. Plunket:—

"MY LORD AND MOST WORTHY FRIEND,

"I am so weak, and my sight is so dim, that I can scarce hold the pen or see what I write. . . . I should be happy, indeed, in waiting on your Lordship at Navan; but my health would, I fear, suffer much from the journey, and were I even perfectly well, I could not be absent on Holy Thursday. Charity begins at home. I must attend my own flock on that day. . . .

"Though ill prepared for an augmentation or increase of our numbers, 'tis, nevertheless, thought not only expedient, but necessary, it should take place about the 20th of next month. We shall then, God willing, have about 150 students on the establishment before the end of April. Be pleased then, my Lord, to send your contingent before that time; let them be here, if possible, about the 20th of said month. We intend to complete our full number of 200 about the end of June. We are threatened, in case of non-compliance, with a subtraction of a considerable part of the grant.

"I am quite tired, but in every state of health always your Lordship's.

"P. FLOOD."

CHAPTER XXIV.

LETTERS FROM THE ROMAN AGENT.—FROM A LADY.—FROM THE ARCHBISHOP OF ARMAGH.—LORD CASTLEREAGH'S QUERIES.—REPLY OF DR. PLUNKET.

FATHER CONNOLLY writes as follows to Dr. Plunket :—

“ Rome, January 18th, 1800.

“ RIGHT REV. AND DEAR SIR,

— “ I would have had the honour of addressing a few lines to your Lordship upon the departure of the French army from this city, the 2nd of October last, were it not that, being sure your Lordship would have early information of that happy event, at least by the public prints, I thought it better to wait until I could inform your Lordship that the British colleges and convents were restored, with all their possessions, to their rightful owners. I supposed that this was to happen without delay, as the Neapolitan Commander-in-chief, soon after his arrival here, declared by an edict that the purchasers of all ecclesiastical property confiscated by the late Roman Republic, were void and null. He, however, soon after, by another edict, permitted said purchasers to continue to possess that property as tenants to Government, with orders that the rents and other profits should be paid to the Neapolitan General-Administrator of confiscated goods. In compliment to England, a Mr. Fagan, a layman, was by said commander made administrator of all the English funds and possessions here, but with directions to receive the rents and products thereof for the Neapolitans only. The few British subjects here, finding themselves thus treated, sent a proper statement of their grievances to Sir William Hamilton and Admiral Nelson,* at Palermo. The King of Naples has, in consequence of those gentlemen's remonstrance, to him in our behalf, lately sent Mr. Fagan extensive powers with regard to all English property here; and, by this means we are now in possession of our property, and manage it ourselves, after having lived here near two years at our own expense in expectation of better days. Scarce any of the goods

* How kind Providence raises up, *if not children*, at least allies, to Abraham from *the very stones*. Witness, too, how these church robbers quaked before the strong.

and possessions of the very many other suppressed colleges, convents, and confrairies, were yet recovered by the rightful owners, altho' an edict from the King of Naples, ordering a general restoration of them, was published here above a month ago. The British subjects here flatter themselves that THEY will not be forced to pay the contribution ordered by that edict to be laid on all said goods upon their being given back to the owners. The purchaser of the Irish Augustinian Convent here demolished the Church and the greatest part of the convent. The same was to happen to the Irish Franciscan Convent, had the purchaser had a little more time. Your Lordship has undoubtedly seen a plan of the Church of St. Clement, in Le Brun's "*Explication de la Messe*," in Mabilon, Montfaucon, and other celebrated writers on sacred antiquities. By having obtained leave from the Republic to open that church after its suppression, and serve the public in it, as chaplain and confessor, without any emolument, I have saved it from destruction, as also the convent and library. When the organ and the best of the furniture of the convent were to be sold by the Republic, I bought them at a very low rate. It was to render this service to my order that I determined to stay here, if permitted by the Republic. This city is in a deplorable state, owing to a great scarcity of provisions, particularly bread, and the number of robberies committed almost every night in the streets, houses, and even churches. Our affliction is increasing by not knowing when we shall have a Pope, who is to be Pope, nor where he is to reside when made. Cardinal Mattei, who had lately seventeen votes for that dignity, is a Roman Prince by birth, and eminent for his piety.

"I am sorry Mr. Ferres, the Lazarist, now I suppose at Maynooth, has left after him here a parcel I gave him, in which, with a few articles for others, I put a map of Rome, and some prints of the late Pope, for your Lordship. I shall send them, with some prints of the next Pope, and the decree for the parish of Mullingar, by the next good opportunity. . . .

"I request your Lordship will please to present my respects to Father Bernard Coffey.

"I am,

"With the most sincere respect and profound veneration,

"Your Lordship's most obedient, obliged, and
humble servant,

"FR. JOHN CONNOLLY.

"P.S. —Ecclesiastics are excluded from all civil employment here by the Neapolitans. The Germans command in all parts of this State that lie north of Rome. The populace heartily detest democracies and Jacobins, and are, with the rest of the city, sighing for the old government. Cardinal Albani, Dean of the Sacred College, was lately obliged to pay the Neapolitans, as a contribution, a fourth part of a year's income of his diocese, in order to recover its temporalities that were confiscated by the French. My kind respects to Rev. Mr. Hanlon."

The following letter will tend to illustrate the happy relationship that existed between Dr. Plunket and the respectable laity of his diocese. It is dated, "North-street, 17th December, 1800 :"—

"MY LORD,

"The unremitted attention and regard at all times evinced by you for me and my family, the kind and condescending part at present taken in favour of my son, and the consolation conveyed in your truly sympathising letter—all together call forth a degree of gratitude more easily conceived than by me expressed.

"Rev. Mr. Grace has had no opportunity of delivering your letter to the Most Rev. Dr. Troy, that gentleman being out of town.

"Surely, my Lord, you greatly overrate any trifling attention shown you by a family whose highest gratification would be to have it in their power to compliment you, and who were taught to respect and admire Dr. Plunket long before they had the pleasure of a personal acquaintance. Mary and Anne, who are highly flattered by your kind remembrance of them, request their respectful regards, and unite with me in sincerely wishing you many happy returns of the approaching season, and the enjoyment of that uninterrupted state of good health which may enable you to continue, as usual, the zealous chief pastor and ornament of the clergy.

"As my friend, Rev. Mr. Kearney, cannot, on your next visitation, accommodate you as he would wish, I shall consider it as a favour if your Lordship, at that time, will do me the pleasure to make my house your own.

"I have the honour to be,

"With great respect and esteem,

"Your Lordship's obliged and obedient humble servant,

"ANNE STONEY."

The Primate, Dr. O'Reilly, writes from Drogheda on the 31st of October, 1800:—

“MY DEAR LORD,

“The annexed queries were forwarded to me from Lord Castlereagh, by the Most Rev. Dr. Troy, to be communicated to the prelates of this province, with a request from his Lordship that they will answer them, as far as they regard their respective dioceses, without delay. It is expected that the answers will be ready by the 12th of next month, when the annual meeting of our Board is to be held, which, it is expected, will be attended not only by all the ecclesiastical trustees, but by as many of the other prelates as can possibly come. Your Lordship will perceive that the queries proposed by the minister have a reference to the provision intended by Government for our clergy, and that that important business is to be the principal subject of our deliberations at our next meeting. I have for the present only to add, that

“I am, with sincerest respect and cordial attachment,

“My dear and most honoured Lord,

“Your most affectionate and very humble servant,

“RICHARD O'REILLY.”

The Queries.

“1. What are the R. Catholic Bishopricks in each province; which of them are united; what is the income of each; whence does it arise; and what are the commendams held in each?

“2. What is the nature of the chapter in each diocese, and what stipends have the members of each chapter as such?

“3. What is the number of deaneries in each province, and is their incomes made up, and what are their values?

“4. What is the numbers of R. Catholic benefices in each province, distinguishing unions from simple benefices; and what is the value of each benefice, and whence does the value arise, and which are the precise dues which form the value, and does the value so far arise from the greatness and population of the benefice as to shew its relative importance?

“5. What are the number of curates and coadjutors in each diocese, and to what benefices do they belong, and whence do they derive their support, and are the curates or coadjutors regulars or seculars?

“ 6. What is the number of monastic institutions in Ireland, and what number does each contain, and how are they supported, and what duties do they perform ?

“ 7. What is the number of the regular priests in Ireland, distinguishing the orders, and the members of each order ?

“ 8. By whom, and by what form of appointment or election, are the R. Catholic metropolitans and bishops constituted ? By what form, &c., are the deans constituted, the prebendaries, the rectors, vicars, coadjutors, and curates in each diocese ?

“ 9. What are the canons of discipline by which the R. Catholic Church is regulated ?

“ 10. What are the regulations with respect to marriage, and who can marry ; and what qualifications are required, what consent of parents, what license, what dispensations are allowed, and how granted ?

“ 11. Has the Irish R. Catholic Church any particular liberties (as the Gallican), and what are they ; and is there any regulation as to appeals to Rome ?

“ RICHARD REILLY.”

*Reply of Dr. Plunket. **

“ The diocese of Meath is divided into eight districts. The annual income of the Roman Catholic Bishop of Meath, amounting to £362, arises from annual contributions of the clergy, called proxies, from marriage licences, and from emoluments of the parishes of Navan and Mullingar, which he holds *in commendam*.

“ The average income of the parish of Navan is £110, and goes to the support of the bishop and two curates, who assist him in the care of the parish. The average income of the parish of Mullingar is £180, of which sum two-thirds go to the support of two curates employed in the administration of the parish.

* The Memoirs and Correspondence of Viscount Castlereagh, vol. iv., p. 106.

Parishes or Unions	Income	Parish Priests	Curates— Secular	Curates— Regular	
<i>District of Kells.</i>					
Kells ...	130	Secular	1	...	Vicar or Rural Dean
Athboy ...	80	do.	1		
Killiagh ...	80	do.	1		
Killalon ...	110	do.			
Kilbeg ...	60	do.			
Oldcastle ...	100	do.	1		
Moynalty ...	90	do.	1		
C. T. Delvin ...	110	do.			
Loghan ...	75	do.	...	1 Franciscan	
Ardbraccan ...	146	do.			
Kilskeer ...	160	do.			
<i>District of Duleek.</i>					
St. Mary's, Drogheda ...	80	do.	1	...	Rural Dean
Stamullen ...	70	do.	1		
Duleek ...	100	do.	1	1 Franciscan	
Crickstown ...	56	do.			
Skreene ...	54	do.	...	1 Franciscan	
Kentstown ...	100	do.			
Donover ...	58	do.			
Ardcath ...	70	do.	1		
Kilcarne ...	54	do.			
<i>District of Dunshaughlin.</i>					
Dunshaughlin ...	80	do.	1	...	Rural Dean
Kilcloon ...	60	do.	1		
Ratoath ...	90	do.			
Dunboyne ...	85	do.			
Kilmessan ...	80	do.			
Greenoge ...	50	do.			
<i>District of Trim.</i>					
Trim ...	110	do.	1	...	Rural Dean
Clonmaduff ...	50	Franciscan	...	2 Franciscans	

Parishes or Unions	Income	Parish Priests	Curates— Secular	Curates— Regular	
Clonard ...	180	Secular	1	1 Franciscan	
Laracor ...	80	do.			
Galtrim ...	80	do.			
Kildalky ...	80	do.			
Rathmolyon ...	90	do.			
Killiconicon ...	50	Dominican			
Castle-Rickard	50	do.	...	1 Dominican	
<i>District of Navan.</i>					
Navan ...	110	Secular	2	...	Held in com- mendam by the Bishop. Archdeacon
Nobber ...	60	do.	1	...	
Slane ...	90	do.	...	1 Dominican	
Eniskeen ...	100	...	1		
Grange-Geith ...	45	do.			
Kilberry ...	100	do.			
C. T. Kilpatrick	80	do.	...	1 Dominican	
Drumcondra ...	80	do.			
Siddan ...	80	do.			
<i>District of Mullingar.</i>					
Mullingar ...	180	do.	1	1 Dominican	Held in com- mendam by the Bisho
Castlepollard ...	160	do.	1		
Rathconnell ...	100	do.			
Fore ...	120	do.			
Mayne ...	110	do.			
Kilbixy ...	100	do.			
Fartullagh ...	138	Dominican	...	1 Dominican	
Dysart ...	80	Secular			
Killucan ...	80	do.			
Multifarnam ...	60	Franciscan		2 Franciscans	
<i>District of Ballymore.</i>					
Rathcondra ...	70	Secular			
Moyvour ...	40	do.			
Castletown- Geoghegan ...	75	do.	1		

Parishes or Unions	Income	Parish Priests	Curates— Secular	Curates— Regular	
Kilbeggan ...	70	Secular			
Clara ...	80	do.	1		
Kill and Kil- monaghan ...	77	do.			
Kilkenny, West	35	do.			
Ballimore ...	95	do.	1	...	Vicar Gene- ral
Killare ...	35	do.			
<i>District of Balliboy.</i>					
Balliboy ...	150	do.	1	...	Rural Dean
Tullamore ...	150	do.	1		
Eglish ...	80	Franciscan	1		
Rathen ...	90	Secular			
Total Secular Curates		...	25		
Regular Curates		...	13		
			38	13	

“Of the 67 pastors of the diocese of Meath, 6 are Regulars; and of these 6, 3 are Dominicans and 3 Franciscans. Of the 38 curates of the diocese of Meath, 25 are Seculars and 13 are Regulars; of the Regulars, 8 are Franciscans and 5 Dominicans. In the diocese of Meath there are 4 convents, or religious houses; one of Dominicans, at Donore, in the county of Meath, consisting of 3 Regulars, who have the care of souls; 2 of Franciscans, one at Courtown, in the county of Meath, consisting of 3 Regulars, who have the care of souls, and another at Multifarnam, in Westmeath, consisting also of 3 Regulars, who have the care of souls. The fourth is a Carmelite convent at Moat, in Westmeath, in which there is but one Regular. There are, moreover, 5 other Regulars in the diocese of Meath, 3 of whom are Dominicans and 2 Franciscans, attached to no particular convent, living with their friends, serving as chaplains, or occasionally assisting the parochial clergy.

“PATRICK JOSEPH PLUNKET,
“Roman Catholic Bishop of Meath.”

CHAPTER XXV.

LETTER FROM THE ROMAN AGENT.—FROM THE ARCHBISHOP OF DUBLIN.—FROM A MEATH STUDENT AT LISBON.—LETTER TO LORD CONYNTHAM.

ON the 28th of February, 1801, the Rev. Father Connolly writes from St. Clement's, Rome :—

“ RIGHT REV. AND DEAR SIR,

“ Though ever gratefully mindful of the many instances of your Lordship's most kind and generous attention with which I have been honoured, I have hitherto deferred returning your Lordship my most sincere thanks for your never-failing kindness. . . .

“ In a consistory, held the 23rd instant, His Holiness created thirteen cardinals, and reserved twelve more *in petto*; and as Monseigneur Brancadori is among the former, he is succeeded in the office of Secretary of the Congregation of Propaganda by Monseigneur Coppola, a Neapolitan of an illustrious family, accomplished manners, exemplary life, and a good deal of learning. He has acquired much credit in the office of Secretary of the Congregation of Holy Rites, which he held many years. Cardinal Brancadori goes soon to reside in his bishopric of Orvietto. The good, learned, pious, and superannuated Cardinal Gerdil resumed his office of Prefect of Propaganda.

“ Cardinal Livizzani gave up the Protectorship of Ireland, because Cardinal York strenuously urges the propriety and necessity of our having national rectors in the Irish, English, and Scotch colleges here. C. Livizzani is quite averse to this measure, but does not choose to openly oppose Cardinal York, at whose recommendation he had been made Protector of Ireland. Cardinal Joseph Doria is now Protector of our country. He is brother to Cardinal Anthony Doria and to Prince Doria, of this city. The commander-in-chief of the French armies in many parts of this state departed from hence yesterday. Since his arrival here five days ago, he had many interviews with the Pope. As His Holiness seems to be still in good spirits, we flatter ourselves that the French will not molest us here. The

above general is brother-in-law to the First Consul. He arrived here unaccompanied even by his usual guard. I continue, T.G., to enjoy good health, and feel no more the losses and other misfortunes I underwent by remaining here during our anarchy. I request your Lordship will please to present, when occasion offers, my kind respects to the Reverend Messrs. Coffey and Hanlon; and

“Believe me to be,

“With the most profound veneration and sincere attachment,

“Right Rev. and dear Sir,

“Your Lordship's most obedient and obliged,
humble servant,

“FATHER JOHN CONNOLLY.”

On the 8th of May, 1801, the most Rev. Dr. Troy writes from Dublin:—

“MOST HONOURED AND DEAR LORD,

“In my apprehension, the principal business to be considered at the approaching meeting of our college trustees is of vital importance and general utility. It is no less than the procurement of accommodation for a greater number of Catholic youth to be educated at Maynooth, which cannot be effected without a resolution of the Board. Seven trustees are required by law to form one. Your Lordship's presence is, therefore, required, as Dr. O'Reilly, Lord Fingall, Sir Edward Bellew, Mr. Strange, and Dr. Moylan, who left London last Wednesday on his return hither, are the only members expected to attend the meeting. We cannot count upon Lord Gormanston. If we had the privilege of peers, to vote by proxy, I would, for my own part, be satisfied with that of your Lordship, without requiring your presence. However, the lay trustees might, as they have sometimes done, censure the absence of their clerical colleagues. The business I have mentioned is certainly urgent. The anxiety of our respectable laity on the subject is well known to Lord Fingall, to whom I refer your Lordship for more particular information.

“My nephew and most of this family are at their country residence since last Sunday. Mr. Troy, who has just left me, prayed me to return their united thanks for your Lordship's congratulations and kind wishes.

“I need not renew my sincere assurances of perfect regard and esteem, with which

“I have the honour to be,

“My dear and most honoured Lord,

“Your Lordship’s faithful and devoted humble servant,

“J. F. TROY.”

On the 7th of July, 1801, a Meath student writes from the Irish College of Lisbon, in Portugal:—

“Lisbon, St. Patrick’s College.

“MY LORD,

“I had not so long omitted to express my acknowledgments to you for the trouble you have taken in sending me my baptisterium, and for the friendly and invaluable letter with which you have been pleased to honour me, but that such has been the unsettled state of this country since I received it, that we were in daily expectation of some important change that should in some degree affect us, which, although not as yet arrived, is unquestionably not far off. Since Portugal began—but especially since she began to have a king—she never experienced more real troubles than at the present moment. The war which she had the presumption to wage against the united powers of France and Spain, was no sooner begun than ended, and ended, indeed, as everyone might expect. The Portuguese armies were commanded by a trifling, degenerate race of men in this country called *noblemen*, to whose treachery or cowardice is attributed the shameful beating they got in all places. Although with little opposition on the side of Portugal, the flower of her armies is cut off; all her strongest ports and castles on the frontiers are in the hands of her enemies. The King of Spain and Lucien Buonaparte are at present sporting on the plains of Montego, one of her most delightful and luxuriant provinces, seemingly despising an enemy, whom it is in their power to crush at an hour’s warning. An army of 60,000 French is on its march through Spain to garrison this and all the other sea ports and fortresses of the kingdom. It is supposed they must have some greater object in view, as one-third of the number would be more than sufficient. These, indeed, are circumstances of distress, and yet, my Lord, to see with what seeming security and joy the

most extravagant illuminations, and firing of the guns of the shipping and castles, are kept up in this city these three days past, for the acquisition of a young princess to this court, one would be at a loss whether to pity or despise them the more. It is believed that the King of Spain and Buonaparte will assist at the baptism. This is the situation to which Portugal has brought herself by her connection with Great Britain. There have been no battles fought these fourteen days past, for the Portuguese begged for mercy, and requested not so much a cessation of arms as a cessation of the enemy's march, in order to take possession of this city, at the same time promising to agree to whatever terms they should dictate. What these are to be we hourly expect; but so convinced are the British subjects that are here of what they are to expect from the French and Spaniards, that several families, with all the property they could conveniently ship off, sail from this city this evening, with a very large convoy, for different parts of England and Ireland. No doubts are but that the total exclusion of the English, and a complete blocking up of this and other ports against them must form one of the very first articles. They even fear a confiscation of property. The few Irish ecclesiastics that are here are in a precarious situation. However, they seem inclined to wait the result; and, indeed, the only claim we can have to protection is, our being too insignificant to attract the attention of an enemy.

“Such, my Lord, is the tottering state of Portugal, and, indeed, if such a comparison could be allowed, the state of this little establishment upon which I live is not a bit better, for the keystone that kept us together is removed. Our worthy President, poor Dr. Daly, is no more. He is dead, and with him died all the pretensions that this house could have to being called a college. Since I came to this country nothing afflicted me more, for he was a steadfast and warm friend. His death was as sudden as it was regretted. He was found lifeless in bed on the morning of the 3rd of May. Although near 80 years of age, he was regularly up each day at five o'clock, and could not entirely forsake the administration of his little affairs, which habit had mixed with his satisfactions. An apoplexy, a disorder most common in this country, carried him off.

“A Rev. Mr. Crotty, a gentleman of some worth, will, I believe, succeed him as rector. . . .

“This year was my first at divinity, and so apprehensive were our masters of the approaching troubles, that they taught the most essential parts of it, including the four principal sacraments, laws, and human acts.

“I would, my Lord, be ashamed to tell you the indecencies with which the invading armies on the frontiers insult religion. I could scarcely credit half, were it not that I know well from all I hear and see in Lisbon.

“I am, my Lord,

“With unalterable sentiments of profound respect and esteem,

“Your Lordship’s most humble servant,

“THOMAS KEARNEY.”

About this time, Dr. Plunket wrote a letter of thanks to Lord Conyngham, of Slane, in consequence of a grant of a site for a new chapel to the Catholics of Slane, enhanced by his Lordship offering to lay the foundation stone. The Conyngham family have been always remarkable for their kindness and liberality, and the present Marquis has many claims on the gratitude of the Catholics of Slane.

“MY LORD,

“When a nobleman of high rank condescends, in this country, to lay the foundation stone of a R. Catholic chapel, it seems to be the duty of the R. C. prelate of the district to attend on the spot. A sense of decorum, confirmed by the approbation of your noble father, tells me that it is not intrusion on my part to meet your Lordship here.

“How unusual and delightful the scene that presents itself to view ! The apparatus of the ceremony your Lordship is ready to perform, the presence of your illustrious parents with which it is to be honoured, the concourse of surrounding spectators, the visible joy of a numerous class of inhabitants made happy—every circumstance conspires to render this day memorable at Slane. In angry times, the R. Catholic worship was hence removed to another place. The town suffered by the removal. Divine service became too distant to be attended without loss of time ; inconvenience followed, public and private ; even the pious traveller who came this way lamented his disappointment. Thanks to a benign and enlightened Legislature, milder times

and a milder spirit have succeeded. In unison with this milder spirit, the congenial spirit of the noble house of Conyng-ham bid intolerance cease with the evil it caused ; and, under its auspices and munificent patronage, the ancient worship is restored at the foot of the majestic eminence on which it flourished during centuries before."

CHAPTER XXVI.

DR. PLUNKET'S CIRCULAR TO THE CLERGY OF MEATH.— FRATERNAL LETTER TO AN INTEMPERATE PASTOR.

EARLY in 1802, Dr. Plunket sent the following circular to the vicars of the diocese, to be forwarded to the pastors of their respective districts, and to be circulated amongst the laity. As it concerns our "Alma Mater," the Diocesan Seminary of Navan, this noble effort of Dr. Plunket to establish a Catholic school is worthy to be incorporated in his biography, and to be preserved in the traditions of the diocese.

"REV. DEAR SIR,

"I take this opportunity to inform you that I have lately obtained a lease for ever of a house and piece of ground contiguous to the town of Navan, which I destine for a diocesan academy and seminary. As an *academy*, it will, I flatter myself, furnish the sons of affluent individuals of our persuasion with all the necessary means of a Catholic and genteel education. As a *seminary*, it is to unite in favour of those who aspire to our holy state, such advantages of regular discipline and select classical study as are most likely to lay the foundation of the solid piety and extensive knowledge, which will hereafter, in our national college, form the virtuous and enlightened ecclesiastic.

"For some years past, *Meath, wealthy Catholic Meath*, has been strangely deficient in point of respectable domestic instruction. At no former period was this ominous deficiency so remarkable as at present. With much difficulty were *twelve* students found throughout the whole diocese *barely* qualified to

fill the last vacancies in the College of St. Patrick ; even these few were indebted to a merciful and indulgent examination for having escaped the disgrace of being rejected. Long ago I lamented—every good pastor lamented—a situation so unhappy. While the ministers of the Established Church, to their honour it may be said, in almost every part of the kingdom, were all alive to the importance and necessity of instructing youth, and taught school themselves, it grieved me to the heart that many of us seemed to view that noble and most useful function without feeling or zeal—I had almost said with careless indifference. In justification of myself I have to say, that it is now thirteen or fourteen years since I attempted to apply a remedy to so great an evil ; but I met with unexpected, insurmountable obstacles, and failed in the attempt.

“ Within these few months it has pleased Divine Providence to be more propitious to the undertaking. I have purchased the above-mentioned lease, and made considerable progress in fitting the house, which is new, for the reception of students. £500, a present made to me by a pious individual, have been already expended on the premises.

“ To complete the work, more still remains to be done. Unable to proceed alone, whose aid am I to invoke, if not that of the Catholic parents, relations, and friends of the rising generation, and that of the rev. pastors of the diocese—the natural guardians of its religion and morals ? That I shall not invoke their aid in vain, I may, without presumption, infer from the sentiments expressed by many of them relative to this important business.

“ As it is a primary object with me to connect the institution with religion and the administration of the diocese, I intend to appoint some of the principal pastors trustees to the establishment. If an expense somewhat considerable must be incurred in the beginning, I have every reason to hope that the school will, in a little time, be able not only to support itself, but also to afford a cheap, if not a gratuitous education to such candidates as may promise, by eminently virtuous dispositions and extraordinary talents, to advance the great interests of religion, and to do honour to their country.

“ My first curate under my superintendence is to be President of the Academical Seminary. He must have one or two assistants. *Nemo militat suis stipendiis unquam.* Their salaries and maintenance are to be defrayed out of the emoluments of

the house. As to myself, thanks to the generosity of the greater part of the rev. pastors of the diocese, I am rescued from the humiliation of claiming any share in these emoluments, with respect to which I shall not interfere, except to direct their destination. To accelerate the final completion of an establishment never more urgently necessary, I request you will take the earliest opportunity of conferring on the subject with the clergy and laity of your district: you will solicit their subscriptions, receive the amount of the sums subscribed, and transmit it to me, together with the names of the subscribers, with so little delay, that, by the immediate application of the money, the house may be ready early in the summer."

The following letter is dated "Navan, 6th of March, 1802." The name of the party addressed is not given in the copy of the letter, nor is it necessary to have it inserted here, even if the name were forthcoming. I insert Dr. Plunket's letter to illustrate his fraternal feeling towards his clergy, and to recal to mind the sentiments of charity with which he was animated towards a vacillating or fallen brother:—

"I cannot any longer, without manifest violation of duty, overlook the scandal you are giving, this considerable time past, in the parish committed to your care. Catholics and Protestants unite in complaining of the deplorable state of debility of mind and body to which an immoderate use of spirituous liquor, and the consequent habit of intoxication, have reduced you. The principal functions of the sacred ministry you have rendered yourself evidently incapable of performing in a priestly manner, and you stand self-convicted of this incapacity. I am, therefore, compelled, not without extreme concern and regret, to withdraw from you the *administration* of your parish, and to assign it to Rev. Mr. Lynn, whom Rev. Mr. Clark, Vicar-Foraneus of the district, and Rev. Mr. Fagan, Vic.-For. of Cultrumner, or either of them, will, for that purpose, induct in my name. These gentlemen, whom you are to obey as you would the Ordinary himself, are authorized to make provision for your subsistence, during the administration, out of the income of the parish, the total, however, of which is to be received

by the Administrator. On your own account, not less than on that of the faithful, I withdraw from you the faculty of hearing confessions, until your nerves shall have recovered their natural tone, and the state of your mind and body qualify you for that arduous part of the sacred ministry. Disengaged, as you now are, until further notice, from the care of the souls of others, I most earnestly conjure you to think most seriously of your own immortal soul; to lay the axe to the root of every prevailing passion, and commence a thorough reformation of life, by weeping bitterly for past faults, and by making your peace with your offended God. That the grace of the Redeemer of the world may support you in this great and important undertaking, is the sincere and fervent prayer of,

“Rev. dear Sir,

“Your afflicted brother in Jesus Christ,

“✠ P. J. PLUNKET.

CHAPTER XXVII.

1. VISITATION OF 1791.—2. 1792.—3. 1793.—4. 1794.

1. *Visitation of 1791.*

- May 2. At eleven o'clock at night, died, of a paralytic stroke, Rev. John Kelly,* P.P. of the union of Ardmulchan, Painstown, &c., after a few days' illness.
- „ 3. I appointed Rev. Thomas Walsh P.P., &c., in the room of Rev. John Kelly, deceased.
- June 21. I began the visitation of the diocese of Meath.
- „ „ Ardbraccan (Rev. Michael Branagan, Administrator), 45 confirmed.—Sermon: On rash judgment. In the evening I returned to Navan, where I remained until Thursday morning following.
- „ 23. Trim (Rev. Henry Dougherty, P.P.; Rev. Mr. Gorman, Deservitor), 16 confirmed.—On the duties of parents, and on the festival of the Blessed Sacrament.

* He rests in the churchyard of Monknewtown.

- June 24. Moimet (Rev. Michael Tipper, O.M., P.P.), 22 confirmed.—On Communion, with a few observations on the festival of St. John.
- „ 26. Athboy (Rev. John Martin, V.F.), 9 confirmed.—On the Blessed Eucharist, as a sacrifice and a sacrament.
- „ 27. Ballivree (Rev. Michael Fleming, O.P., Vic.-For.), 19 confirmed.—On prayer.
- „ 28. Clonard (Rev. Garrett Reilly), 111.—On the disorders of some of the flock—thieving, drunkenness, &c.
- „ 29. Killucan (Rev. Pat. Sherlock), 41.—On the festival, and on the inseparable alliance that ought to subsist between faith and good works.
- „ 30. Fertullagh (Rev. Bernard Coffey, O.P.), 83.—On repentance and conversion to God.
- July 1. Castletown-Geoghegan (Rev. James Commons), 27.—On the respect with which precepts of the Church, particularly holidays, are to be observed.
- „ 2. Dysart (Rev. John Duffy), 12.—On the abuses reigning in the parish, clandestine marriages, and quarrels.
- „ 3. Kilbeggan (Rev. Thomas Dunn), 34.—On the duties of masters and servants, with remarks on the Paschal duty, and on the riotous disposition of some of the flock.
- „ 4. Tullamore (Rev. Pat. Geoghegan), 15.—On the use of sufferings.
- „ 5. Frankford (Rev. Michael Kearney, Vic.-For.), 27.—On death.
- „ 6. Conference of the district of Frankford.—Rev. Pat. Geoghegan defended on the impediments of matrimony, and Rev. John Egan preached on the relapsing into sin.
- „ 7. Eglish (Rev. John Egan, O.M.), 26.—On relapsing sinners.
- „ 9. Rathen (Rev. James Murray), 38.—On the advantage of poverty.
- „ 10. Clara (Rev. Nicholas Travers, Rev. James Daly, curate), 32.—The advantages of an humble and obscure position, and on the vices of the poor.
- „ 11. Kill (Rev. Pat. M'Namee), 4.—On the duties of parents.

- July 12. Ballimore (Rev. Dan. Mulledy, Vicar-General), 28.—
The respect due to the house of God.
- „ 13. Kilkenny West (Rev. Michael M'Cormick, Deservitor
ad interim), 13.—On the duties of parents.
- „ 14. Conference at Ballimore, on Extreme Unction.—
Sermon : On the nature and duration of Hell—by
Rev. Mr. Callan.
- „ 15. Moyvour (Rev. Mr. Woods, Deservitor *ad interim*),
20.—On true conversion.
- „ 16. Rathconrath (Rev. Mr. Wyer), 12.—On fraternal
charity.
- „ 17. Mullingar (Rev. Laurence Fitzgerald, O.P., Vic.-For.),
36.—On the pardon of injuries.
- „ 18. Conference at Mullingar, made by Rev. Father Hal-
ligan, *de contractibus*.—Sermon by Rev. Mr. Byrne:
On the Word of God.
- „ 19. Sonna (Rev. Mr. Byrne), 7.—On fraternal charity.
- „ 20. Multifernam (Rev. Mr. Moran, O.M.), none confirmed.
—On pharisaical virtue.
- „ 21. Taghmon (Rev. Mr. Stafford), 14.—On true repent-
ance.
- „ 22. Castletown-Delvin (Rev. Mr. M'Cormick), 19.—On
cursing and swearing.
- „ 23. Fore (Rev. John Murray), 45.—On detraction.
- „ 24. Castlepollard (Rev. Thomas Connell), 8.—On an un-
worthy Communion.
- „ 25. Mayne (Rev. Pat. Fanning), 10.—On death.
- „ 27. Killiegh (Rev. Peter Brady), 39.—On fraternal
charity.
- „ 28. Oldcastle (Rev. Joseph Ferrall, Vic.-For.), 25.—On
being in earnest in the business of salvation.
- „ 29.* Killallon (Rev. John Murray), 22.—On death.
- „ 30. Kilskeer (Rev. James Ferrall), 8.—On the love of God.
- „ 31. Girley (Rev. Joseph Ferrall, Vic.-For.), none con-
firmed.—On the love of our enemies, with a de-
claration of the bishop's sentiments relative to
Rev. Mr. Smith's intrusion into the parish of
Kells, the profaneness and impiety of which were
strongly reprobated.

* Dr. Butler, Archbishop of Cashel, died this morning at half-past two.

- Aug. 1. Conference of Kells District, held at Crosakeel, on account of the above intrusion.—*Tractatus "de absolute,"* by Rev. Mr. Linnon.—Sermon: On charity—by Rev. George M'Dermott.
- " " Rev. Christopher Linnon, O.M., was this day, at the recommendation of Mrs. Everard,* of Randillstown, appointed to the parish of Kilberry.
- " " I returned this night to Navan, and went next day (the 2nd) to the meeting of the prelates of Armagh, held at Drogheda.
- " 3. Before the Primate's arrival, the bishops consulted on the means of forming schools of philosophy and divinity for the province—one of each science.
- " 4. The Primate arrived, and approved the ideas of the prelates, relative to the plan of education. The Bishop of Raphoe was absent, having mistaken the day of meeting.
- " 5. I went this day to Gormanstown.
- " 6. I went to Harbournstown.
- " 7. Drogheda (Rev. Pat. Moore), 30.—On death.
- " 8. Donover (Rev. Mr. Johnston), 11.—On the use of time.
- " 10. Monknewtown (Rev. Laurence Chevers), 10.—On the particular judgment, relative to the annual confession and communion, and on profane meetings on Sundays and holidays.
- " 11. Slane (Rev. Thomas Clarke), 11.—On mortal sin.
- " " Same day, in the evening, I returned to Navan.
- " 16. I left Navan, and was absent during ten days.
- " 26. I returned to Navan.
- Sept. 5. This day I went to Dunsany, to attend Lady Dunsany in her last illness, and, between Killeen and Dunsany, was absent from Navan eleven days.
- " 13. This day died Lady Dunsany.
- " 16. I returned to Navan.
- " 17. Spiritual retreat for orders, entered into by Henry Dowling, Laurence Dempsy, Laurence Geoghegan, James Wyer, and James Dunn.

* Of course Dr. Plunket might feel disposed to pay a mark of respect to Mrs. Everard, especially when the candidate proposed was a very worthy priest; but she had no right of presentation whatever. See, in proof of this, vol. ii., p. 189.

- Aug. 21. Tonsure, minor orders, and subdeaconship conferred on them ; on the 23rd, deaconship, and on the 24th, priesthood.
- Oct. 4. Tuesday.—This evening Mr. Richard Maran, of Drogheda, was married to Miss Susannah Lee, of Navan. The ceremony was performed by Dr. Plunket.
- „ 9. This morning I left Navan to resume the visitation.
- „ „ Nobber (Rev. William M’Kenna, Vicar-For.), 18.
- „ 10. Monday—Conference of the district, made by Rev. James Birmingham, “*de conscientia*.”—On faith, by Rev. Mr. Mulligan.
- „ 11. Syddan (Rev. John Reilly), 17.—On the Lord’s Day.
- „ 12. Drumconrah (Rev. Luke M’Glew), 14.—On swearing.
- „ 13. Enniskeen (Rev. James Birmingham), 11.—On the small number of the elect.
- „ 15. Moynalty (Rev. Pat. Carolan), 21.—On the death of the just.
- „ 16. Mullahe (Rev. John Clarke), 58 confirmed, of whom about 20 from Kells.—On perseverance, with a few reflections on Mr. Smith’s intrusion.
- „ 17. Killbeg (Rev. George McDermott), 7.—On the vices common in the parish.
- „ 18. Castletown (Rev. Pat. McDermott), 12.—On living up to the principles of the Catholic religion.
- „ 20. Kilberry (Rev. Christopher Linnon, O.M.), 15.—On habitual sin.
- „ 23. Walterstown (Rev. James Callaghan), none confirmed, because none were fit for confirmation.—On the death of the just.
- „ 24. Ardmulchan (Rev. Thomas Walsh), 15.—On death.
- „ 25. Duleek (Rev. John Kearney), 56.—On the repentance and conversion of Mary Magdalen.
- „ 27. Stamullen (Rev. Pat. Ennis)—*none registered*.
- „ 30. Ardcah (Rev. Nicholas Purfield), 30.—On the good shepherd and his duties, applicable to parents, masters, and mistresses.
- „ 31. Curraha (Rev. Pat. Keonan), 12.—On the dispositions requisite for the sacrament of penance.
- Nov. 1. Skreene (Rev. Christopher Byrne), 6.—On the example of the saints.

- Nov. 3. Dunsany. This day died Rev. Peter Derham,* and Rev. James Fleming was appointed P.P. in his room.—14 confirmed.—On the mercy and justice of God.
- „ 6. Dunshaughlin (Rev. Thomas Fagan), 19.—On the last judgment.
- „ 8. Ratoath (Rev. Pat. Langan), 18.—On the love of God.
- „ 9. Grenoge (Rev. Pat. Ferrall), 5.—On suffering.
- „ 10. Dunboyne (Rev. James Connell), 20.—On the duties of parents.
- „ 13. Kilcloon (Rev. James Ferrall), 20.—On the Third Commandment.
- „ 15. Moynalvy (Rev. Richard Meighan), 11.—On the conversion of the prodigal son.
- „ 16. Summerhill (Rev. John Cregan), 12.—On fraternal charity.
- „ 17. Conference of the district of Rathmullian.—Rev. Mr. Tipper defended the treatise of matrimony. Rev. Mr. Hitchcock preached on the advantages and use of riches.
- „ 18. Rathmullian (Rev. Pat. Harte, O.P.), 30.—On the mercy of God.
- „ 20. Kildalky (Rev. Laurence O'Reilly), 12.—On suffering with patience.
- „ 26. I returned to Navan from the visitation of the diocese.
- „ 27. Navan (P. J. Plunket, P.P. and Bishop), 66.—On drunkenness, preached by the Rev. Peter O'Reilly, and confirmed by the additional observations of the bishop on the same subject, who also touched upon the prevailing abuses of the parish.
- „ 29. Confirmation conferred this day at Navan on 66 young persons. Here ended Dr. Plunket's twelfth visitation.

2. Visitation of 1792.

June 17. This morning I began my thirteenth visitation.

* He rests in the churchyard of Dunsany.

- June 17. Trim (Rev. Henry Dougherty, P.P., Rev. John Gorman, C.C.), 25 confirmed.—Sermon : On faith.
- „ 18. Moimet (Rev. Michael Tipper, O. Min.), 29 confirmed.—Breach of the Lord's Day by drunkenness.
- „ 19. Ardbraccan (Rev. Peter O'Reilly, P.P. ; Rev. Michael Branagan, Deservitor), 40.—Drunkenness in the neighbourhood of the chapel.
- „ 20. Kildalkey (Rev. Laurence O'Reilly), 13.—On the causes of bad Communions, and on slander and calumny.
- „ 21. Girley (Rev. Joseph Ferrall), 17.—Sermon : On the mercy of God. On this day Rev. Mr. Smith, having been condemned by a decree of the Sacred Congregation, appeared publicly at the altar of Girley, and, by a solemn declaration drawn up by the bishop and signed by himself, retracted his late schismatical conduct, expressed sorrow for it, and professed dutiful obedience to Dr. Plunket.
- „ 24. Athboy (Rev. John Martin), 17.—Sermon : On the Word of God.
- „ 25. Killallon (Rev. John Murry), 33.—On rising from habitual sin.
- „ 26. Castletown-Delvin (Rev. Edward McCormick, 19.—Sermon : On the use of poverty. On this day Rev. T. Ferrall was appointed curate to Rev. Edward McCormick.
- [„ 27. Killucan (Rev. Pat. Sherlock), 28.—The death of the sinner and the death of the just.
- „ 28. Turin (Rev. Thomas Stafford), 24.—Drunkenness and neglect of the Paschal Communion.
- „ 29. Fertullagh (Rev. Bryan Coffy, O.P.), 110.—On relapsing into mortal sin.
- „ 30. I consecrated at Mullingar sixty-seven altar stones.* The ceremony lasted from half-past eight to half-past twelve o'clock.

* Dr. Nulty, our present bishop, consecrated, in the seminary of Navan, on the 12th of March, 1869, fifty-three altar stones. The writer of this said Mass on one of them at two o'clock same day. He consecrated thirty-seven on the following day, and Mass was celebrated by the Reverend and Venerable Professor McCormack.

- July 1. Mullingar (Rev. Laurence Fitzgerald, O.P., Vic.-For.), 88.—Sermon : On the observance of the laws of God.
- „ 2. Conference at Mullingar on “Matrimony.”—Rev. Henry Connell defended. Rev. John Murry, of Fore, preached on the vocation of a Christian.
- „ 3. Dysart (Rev. John Duffy), 19.—The Cross, and the duty of suffering with Christ.
- „ 4. Castletown-Geoghegan (Rev. James Commons), 19.—The nature and necessity of repentance. We must repent principally when we receive the sacrament of reconciliation, and we must repent by habitual compunction.
- „ 5. Kilbeggan and Rathugh (Rev. Thomas Dunn), 49.—Death-bed repentance.
- „ 6. Tullamore (Rev. Pat. Geoghegan), 65.—Final impenitence.
- „ 7. Conference at Frankford, made by Rev. James Murray, on the notes of the Church. He also preached on charity towards the neighbour.
- „ 8. Frankford (Rev. Michael Kearney, P.P. and Vic.-For.), 58.—The death of the just, and the obstacles that hinder us from disposing ourselves for that kind of death.
- „ 9. Eglish (Rev. John Egan, O. Min.), 47.—On corresponding with the love and mercy of the Shepherd and Bishop of our souls.
- „ 10. I spent at Thomastown.
- „ 11. Rathen (Rev. James Murray), 71.—On charity towards our neighbour.
- „ 12. Clara (Rev. Nicholas Travers, P.P. and O.P.; Rev. James Daly, Deservitor), 87.—On the death of the sinner, and the dispositions that lead to it, viz, habitual sin and an undisciplined life.
- „ 13. Kill and Kilmonaghan (Rev. Pat. McNamee), 52.—Distrust in Divine Providence.
- „ 14. Kilkenny, West (Rev. Andrew Pigeon, Deservitor); none confirmed.—On the love of our enemies.
- „ 15. Ballimore (Rev. Daniel Mulledy, Vic.-Gen. and For.), 48.—On suffering.
- „ 16. Conference at Ballimore, made by the Rev. Andrew Polin, *alias* Pigeon, “*de matrimonis*.”—Sermon

preached by the Rev. Mr. F. Fagan : On the love of enemies.

- July 16. On this day died Rev. Pat. Sherlock, P.P. of Killucan.
 „ „ This day Rev. Andrew Com was removed from Kilkenny West, and Rev. Michael M'Cormick at Moyvour sent in his room. Rev. James Woods was sent to serve at Moyvour.
 „ 17. Moyvour (Rev. James Woods, Deservitor), 39.—The mischief of bad conversion.
 „ 18. Emper (Rev. John Wyer), 20.—Repentance, and the faults of the flock.
 „ 19. Balnacarrig (Rev. John Byrne), 14.—The last judgment, and preparation for it.
 „ 20. Multifarnham (Rev. Thomas Moran, O. Min.), 17.—Confession, and the vices of the parish.
 „ 21. Mayne (Rev. Pat. Fanning).—On prayer.
 „ 22. Castlepollard (Rev. Thomas Connell), 32.—On the love of the neighbour and of enemies.
 „ 23. I spent this day at Turbetstown.
 „ 24. Fore (Rev. John Murray), 69.—The love of enemies.
 „ 25. Killiegh and Kilbride (Rev. Peter Brady), 40.—The Love of the neighbour, in opposition to the spirit of rioting and quarrelling.
 „ 26. Oldcastle (Rev. Bernard Reilly, Deservitor), 39.—On scandal and drunkenness.
 „ 27. I spent at Stonefield.
 „ 28. I spent at Ballenlough.
 „ 29. Kilskeer (Rev. James Ferrall), 39.—On the obstacles that stand in the way of a happy death.
 „ 30. Conference of Kells district at Crossakiel, made by the Rev. George M'Dermott, on the *Impedimenta Matrimonii*.—The sermon preached by the Rev. John Clarke, on pharisaical virtue.
 „ 31. Loghan (Rev. John Clarke), 32.—Sermon on the insufficiency of pharisaical or mere external virtue. This evening I returned to Navan.
 Aug. 4. This day I resumed the visitation.
 „ „ Saturday. Monknewtown (Rev. Laurence Chevers), 20.—On pharisaical virtue.
 „ 5. Drogheda (Rev. Pat. Moore), 6.—Repentance, and a more faithful observance of the Paschal duty.
 „ 7. Being the first Tuesday in August, the prelates of the

province of Armagh met as usual at Drogheda, viz. :—Most Rev. Dr. O'Reilly, Primate, Right Rev. Drs. Plunket of Meath, MacDavett of Derry, Hugh O'Reilly of Clogher, Coyle of Raphoe, MacMullen of Down and Connor, Lennan of Dromore, and Cruise of Ardagh. At this meeting the Catholic declaration was approved, and it was unanimously resolved that it should be subscribed by the Catholics of the respective dioceses of the province. Letters from the Holy See, relative to some points of discipline, were read. The meeting lasted three days.

- Aug. 9. The prelates separated in the evening.
 „ 10. I remained at Drogheda.
 „ 12. Slane (Rev. Thomas Clarke), 25.—On the practice of gratitude to God.
 „ 14. Siddan (Rev. John Reilly), 18.—On satisfaction as a part of the Sacrament.
 „ 15. Nobber (Rev. William M'Kenna, Vic.-For. and Archdeacon), 20.—On forgiveness of injuries, and the neglect of parents with regard to the instruction of children.
 „ 16. Conference of the Navan district at Nobber. The subject of discussion was the Catholic declaration. Sermon preached by the Rev. Mr. Killen, on the difference between the maxims of the world and of the Gospel.
 „ 17. Drumcondra (Rev. Luke M'Glew), 25.—On patrons and wakes.
 „ 18. Eniskeen (Rev. James Birmingham), 21.—On swearing, and on the neglect of parents towards their children, when young and when growing up.
 „ 19. Moynalty (Rev. Pat. Carolan), 32.—On prayer.
 „ 21. Kilbeg (Rev. George M'Dermott), 16.—On the importance of salvation.
 „ 22. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 21.—The love of God proved by the observance of the Commandments.
 „ 23. Kilberry (Rev. Christopher Linnon, O.M.), 30.—Death to be dreaded chiefly by the habitual sinner, and by the tepid and careless Christian.
 „ 25. Saturday. I returned to Navan.

- Sept. 16. Skreene (Rev. Christopher Byrne), 17.—Sermon : On prayer.
- „ 18. Athlumny (Rev. James Callaghan), 10.—On the end of the institution of the Ember Days.
- „ 20. Ardmulchan (Rev. Thomas Walsh), 23.—On the great interest of eternity.
- „ 21. Donore (Rev. Mr. Johnson), 13.—On the necessity of averting the anger of God by repentance, and of preserving the fruits of the earth from the dreadful inclemency of the weather, by a reformation of manners, and the extirpations of those vices which provoke the Divine vengeance.
- „ 23. Duleek (Rev. John Kearney), 45.
- „ 24. Conference of the district made by the Rev. Thomas Walsh, “*de institutione matrimonii*.”—Sermon : On almsdeeds, by the Rev. Mr. Boylan.
- „ 25. Stamullen (Rev. Pat. Ennis, 14).—On the inclemency of the weather, and prayers for the preservation of the fruits of the earth.
- „ 27. Ardcah (Rev. Nicholas Purfield, Vic.-For.), 15.—Sermon : On prayer.
- „ 28. Curraha (Rev. Pat. Keonan), 10.—On devotion to the name of Jesus Christ, founded on the glorious titles, prerogatives, and qualities conveyed by this august appellation.
- „ 30. Dunshaughlin (Rev. Thomas Fagan), 9.—On scandal, which is with regard to vice what good example is with regard to virtue.
- Oct. 2. Ratoath (Rev. Pat. Langan), none confirmed.—On the mercy of God, which those cannot seriously hope to benefit by, who remain in wilful sin, who keep not God's commandments, and live without rule or order.
- „ 3. Donnymoor and Kilbride (Rev. Pat. Ferrall), none confirmed.—On cursing and swearing.
- „ 4. Dunboyne (Rev. James Connell), 4.—On drunkenness and neglect of Paschal duty.
- „ 5. Kilcloon and Radenstown (Rev. James Ferrall), 9.—On scandal.
- „ 7. Galtrim (Rev. Richard Neighan), 17.—On the disposition with which the faithful ought to prepare for receiving the Holy Ghost, viz. :—Contrition, recollection, prayer, concord, and harmony.

- Oct. 14. Summerhill (Rev. John Cregan), 21.—On the love of the neighbour, and on the vices of the parish.
- „ 16. Rathmullian (Rev. Pat. Harte, O.P.), 42.—On the eternal punishment of the wicked.
- „ 17. Conference of the district at Rathmullian, “*de actibus humanis*,” made by Rev. F. Brenan, junior, who also preached on the employment of time.
- „ 18. Longwood (Rev. Michael Fleming, O.P. and Vic.-For.), 27.—On the disorders of the passions.
- „ 21. Clonard (Rev. Garrett Reilly), 43.—On prayer.—Remarks on clandestine marriages.
- „ 28. Dunsany (Rev. James Fleming), 14.—On drunkenness, thieving, and swearing.
- „ 31. I returned to Navan, after having visited all the other parishes of the diocese.
- Nov. 1. Navan (Patrick Joseph Plunket, Bishop of the diocese, and P.P. of Navan; Rev. Peter O'Reilly, Assistant).—Sermon: On the virtues and the happiness of the saints.
- „ 6. Navan, 62 confirmed.
- „ 17. This day, at seven o'clock in the morning, died Rev. Edward * M'Cormick, P.P. of Castletown-Delvin, and on the evening of the same day I appointed Rev. Mr. Moran P.P. in his room.

3. Visitation of 1793.

- Feb. 9. Leave granted to eat meat at the one meal in the diocese of Meath on Sundays, Mondays, Tuesdays, and Thursdays, during the ensuing Lent, from the first Sunday to Palm Sunday inclusively. Leave also given to eat eggs at the one meal every day, Fridays excepted, during the same period.
- „ 19. 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.
- „ 21. Mass celebrated at Navan for the repose of the soul of the late most Christian King Louis XVI.
- „ 28. Anniversary of my consecration on the 28th of February, 1779.

* He sleeps in the churchyard of Athlumney.

- Mar. 23. This evening the spiritual retreat began, previous to the ordination of John Fay, Eugene O'Reilly, Michael Keoghan, and Patrick O'Leary.
- „ 30. Eugene O'Reilly, Michael Keoghan, and Patrick O'Leary received the Tonsure; same day John Fay, together with the preceding candidates, received the four minor orders and subdeaconship.
- „ 31. Easter Sunday—The above four candidates received deaconship, and on the 2nd of April, being Easter Tuesday, they were ordained priests.
- „ „ Same day departed this life the Rev. Nicholas Travers,* O.P., and P.P. of Clara, *i.e.*, Kilbride and Horseleap, aged about ninety years.
- May 3. Friday—Died of a dropsy, Rev. Michael Fleming,† O.P., and P.P. of the union of Killyon, Ballivree, Castlerickard, and Longwood, a Vicarius-Foraneus of the district of Rathmullian.
- „ „ Same day I appointed to the administration of the above parishes Rev. Laurence Shaw, O.P., a native of the diocese of Meath. The Rev. Michael Tipper was appointed Vic.-For. of the district of Rathmullian, in the room of Rev. Michael Fleming.
- June 4. Divine Service was performed this day in thanksgiving to God for the signal benefits conferred on the Catholics of Ireland by the Act of Parliament passed on the 9th of last April.
- „ 17. Monday—The Rev. Patrick Moore, parish priest of St. Mary's, Drogheda, Colpe, and Kilsharvan, departed this life; and on the same day I appointed Rev. William Harford to succeed him.
- July 18. At the quarter sessions held at Navan this day, I took the declaration and new oath prescribed by the Act of Parliament passed this year in favour of the Catholics of Ireland.

On Saturday, the 3rd of August, in the morning, I left Navan to begin the visitation.

- Aug. 3. I began the visitation at Slane (Rev. Thomas Clarke, P.P.), 27 confirmed.—Sermon: On prayer.
- „ 4. Drogheda (Rev. William Harford), 19.—On the delay of repentance and amendment.

* He rests in the churchyard of Kilbride.

† He rests in the graveyard of Killyon.

- Aug. 5. Monknewtown (Rev. Laurence Chevers), 9.—Fraternal correction.
- „ 6. Tuesday—Meeting of the prelates of Armagh province at Drogheda. The claim of Mr. M'Guire, of Tempo, to the right of presentation to the parish of Inniskillen, &c., discussed and rejected by all the prelates present, except Dr. M'Guire, of Kilmore. All the bishops of the province assisted at the meeting, except Dr. Coyle, of Raphoe. Dr. Plunket proposed to the assembly a number of queries concerning the ecclesiastical government of Ireland, sent from England by some of the emigrant bishops and priests of France; and he drew up answers with the approbation of the meeting.
- „ 9. Stamullin (Rev. Patt. Ennis), 10.—On confession: its efficacy prevented by the vague resolutions of the penitent, and by the neglect of shunning the occasions of sin.
- „ 10. I spent this day at Harbournstown.
- „ 11. Ardath (Rev. Nicholas Purfield, P.P. and Vic.-For.), 17.—On death: our spiritual foe eludes the conviction of the certainty of death by suggesting to us that we are not to die this day, this week, this month, this year, &c.
- „ 12. Conference of Duleek, made by the Rev. Mr. Halligan, on the impediments of matrimony.
- „ 13. Duleek (Rev. John Kearney), 30.—On faith, with strictures on the disturbers of the peace.
- „ 14. Donore (Rev. Mr. Johnson), 31.—On the sentiments that ought to distinguish the Catholics of Ireland at this time.
- „ 15. Curraha (Rev. Pat. Keonan), 12.—The forgiveness of sins, and cautions against riotous disturbances.
- „ 16. Rathfeigh (Rev. Christopher Byrne), 10.—Cautions against disturbances of the peace, with some allusions to the wicked attack made upon the house of the parish priest by an armed banditti.
- „ 17. Walterstown (Rev. James Callaghan), 18.—On the loyalty and dutiful conduct by which Catholics ought at this period to be distinguished.
- „ 18. Dunshaughlin (Rev. Thomas Fagan), 6.—On delay of

- repentance and conversion, with caution against riot and disobedience to the laws.
- Aug. 19. Ratoath (Rev. Patt. Langan), 16.—On profane cursing and swearing, with cautions against all disturbances of the peace.
- „ 20. Donnymoor and Kilbride (Rev. Patt. Ferrall), 3 confirmed.—Catholic attachment to religious principles, and Catholic allegiance, and loyalty.
- „ 21. Dunboyne (Rev. James Connell), 7.—Attachment to religion, and allegiance, and loyalty.
- „ This day the Earl of Fingall died at Turbotstown, at five o'clock in the morning.
- „ 22. Kilcloon (Rev. James Ferrall), 15.—Attachment to religion, and obedience to the laws.
- „ „ This day I came to Dunshaughlin.
- „ 23. I said Mass at Killeen Castle for the repose of the soul of the Earl of Fingall.
- „ 24. I sang the High Mass with the same intention, and presided at the Office, at which twelve priests assisted, and was present at the interment, which took place between six and seven o'clock in the evening.
- „ 25. Trim. Rev. Henry Dougherty, P.P.; Rev. John Gorman, Curate), 15.—On the sin of relapse.
- „ 26. Conference at Trim—Subject, “*De Jure et Justitia*,” made by the Rev. Mr. Coffey.—Sermon preached by the Rev. Mr. Fleming.
- „ 27. Moimet (Rev. Michael Tipper, O.M., Vic.-For.), 17.
- „ 28. Ardbraccan (Rev. Peter O'Reilly, P.P.; Rev. Michael Branagan, Deservitor), 7.—Catholic loyalty.
- „ 29. Rev. Joseph O'Ferrall, 19.—The sacrifice of the Mass, Catholic piety, and Catholic loyalty.
- „ 30. Kilkskeer (Rev. James O'Ferrall), 35.
- „ 31. Killallon (Rev. John Murray), 17.—The mercy of God inviting us to repentance.
- Sept. 1. Athboy (Rev. John Martin, Vic.-For.), 11.—On the means of preventing relapse into sin, and strictures on the late scandalous riots of Athboy.
- „ 3. Oldcastle (Rev. Bernard Reilly), 21.—Forgiveness of injuries.
- „ 5. Killiegh and Kilbride (Rev. Peter Brady), 6.—Catholic piety.

- Sept. 6. Maine (Rev. Pat. Fanning), 6.—Catholic sentiments respecting our King and country.
- „ 7. This day I went to meet Dr. Flood at Mr. Campbell's, below Carlanstown, where I dined.
- „ 8. Castlepollard (Rev. Thomas Connell—in his absence, and that of his brother and curate, on account of bad health, I visited the parish, taken care of by Rev. Mr. Drake, second curate), 15 confirmed.—Sermon : On the profanation of Sunday, neglect of catechism, and on Catholic allegiance and loyalty.
- „ „ In the evening I returned to Turbotstown.
- „ 9. This day I remained at Turbotstown, whither I came sooner than I first intended, to pay my respects to the Countess of Fingall, after the death of the late Earl.
- „ 10. Collinstown (Rev. John Murray), 17.—Sermon : On the evil of clandestine marriages, with strictures on the late tumultuous meeting.
- „ 11. Castletown-Delvin (Rev. James Moran), 18.—Clandestine marriages, patrons, and the obligation of allegiance and loyalty.
- „ 12. Turin (Rev. Thomas Stafford), 3.—Clandestine marriages.
- „ 13. Multifarnam (Rev. Thomas Moran, O.M.), 4.
- „ 14. Sonna (Rev. John Byrne), 16.—On human respect.
- „ 15. Mullingar (Rev. Laurence Fitzgerald, O.P.), 11.
- „ 16. Conference of the district : subject, "*Impedimenta Matrimonii*," made by Rev. Bryan Coffy.—The sermon was preached by John Byrne, of Sonna, on the effects of the descent of the Holy Ghost.
- „ 17. This day I dined at Tulhan.
- „ 18. Dysart (Rev. John Duffey), 9.—On clandestine marriages.
- „ 19. Milltown (Rev. John Wyer), 17.
- „ 20. Moyvour (Rev. James Woods), 6.
- „ 21. Kilkenny West and Bunowen (Rev. Michael McCormack), 1.—Sanctification of the Lord's Day.
- „ 22. Ballimore (Rev. Daniel Mulledy, Vic.-Gen.), 82.—Remembrance of death.
- „ 23. Conference of the district, made by the Rev. Mr. Lyons, Curate of C. T. Geoghegan—"*De Legibus*."

—Sermon: On the Last Judgment, by Rev. Thomas Dunn, P.P. of Kilbeggan.

- Sept. 24. Kill and Kilmonaghan (Rev. Pat. McNamee), 35.—
On good works, especially the doing of our ordinary actions well.
- „ 25. This day I spent at Rosemount.
- „ 26. Clara (Rev. James Daly), 57.
- „ 27. Rathen (Rev. James Murray), 60.—The shortness and misery of this life.
- „ 28. Conference at Frankford: subject, "*De Baptismo*," made by Rev. Mr. Kearney.—Sermon by Rev. Mr. Egan, on prayer.
- „ 29. Frankford (Rev. Michael Kearney), 44.
- „ 30. This day I dined at Mr. Stoney's.
- Oct. 1. Eglish (Rev. John Egan, O.M.), 50.—Interior virtue.
- „ „ This evening I went to Mr. Bennett's.
- „ 4. This day I returned to Frankford.
- „ 5. This day I came to Rev. Pat. Geoghegan's, P.P. of Tullamore.
- „ 6. Tullamore (Rev. Pat. Geoghegan), 53.
- „ 7. I dined at Mr. Joseph Flanagan's, Tullamore.
- „ 8. Kilbeggan (Rev. Thomas Dunn), 32.
- „ 9. Castletown-Geoghegan (Rev. James Commons), 26.
- „ 10. Fertullagh (Rev. Bryan Coffy, O.P.), 38.
- „ „ Farbill, governed by Rev. Messieurs Grehan and Swords.
- „ 13. Kinnegad (Rev. Laurence Grehan), 55.—Paschal communion. A new chapel having been erected at Kinnegad, this was the first visitation held in that town; the concourse of people on the occasion was very great.
- „ 15. Clonard (Rev. Garrett O'Reilly), 47.—Death, clandestine marriages.
- „ 20. Balliver (Rev. Laurence Shaw, O.P., Administrator of the parishes), 19.—On profane swearing.
- „ 21. I remained at Donore.
- „ 22. Kildalkey (Rev. Laurence O'Reilly), 22.—Neglect of parents relative to the catechism and early education of their children. A Spanish gentleman assisted, and appeared edified at the ceremony.
- „ 23. This day I dined at Clown.
- „ 24. This day I dined at Mr. Brown's of Killaconikan.

- Oct. 25. I returned to Donore.
- „ 27. Rathmullian (Rev. Pat. Harte, O.P.), 19.
- „ 28. Conference at Rathmullian made by Rev. Garrett O'Reilly.—The sermon preached by the Rev. Martin Harte, on the delay of repentance.
- „ 29. Summerhill (Rev. John Cregan), 32.—Acknowledgements expressed for Mr. Rowley's contribution, and that of Lord Bective and Mr. Winter, towards the erection of the second chapel in the parish, with remarks reprobating the riotous disposition of some of the people at fairs, &c.
- Nov. 1. Moynalvey, (Rev. Richard Meighan), 13.—Clandestine marriages. This evening I came with Rev. Mr. Fagan to Dunshaughlin.
- „ 2. This afternoon I went to Sydenham.
- „ 3. Blacklyon (Rev. Thomas Walsh), 22.—I went to Navan this evening.
- „ 4. Kilberry (Rev. Christopher Linnon, O.M.), 12.
- „ 5. Mullaghe (Rev. John Clarke), 32.—This evening I went from Mountainpole to Newgrove, where I dined on the 6th.
- „ 7. Moynalty (Rev. Pat. Carolan), 25.—Reflections on the mischief brought on the parish by the Defenders.
- „ 8. Kilbeg (Rev. George M'Dermott), 12.
- „ 9. This day I went to Rahood, where I dined and slept.
- „ 10. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 11.
- „ 11. Syddan (Rev. John Reilly), 9 confirmed for this parish at Nobber and Drumcondra.—Sermon: Against the riotous and lawless disposition of some of the people.
- „ 12. Nobber (Rev. William M'Kenna, Archdeacon and Vic.-For.), 35.
- „ 13. Drumcondra (Rev. Luke Maglew), 2.—Reflections on the riotous and disorderly proceedings of the lower class of the people.
- „ 14. Muff (Rev. Pat. Bermingham), 15.—On the neglect of the Sacraments.
- „ 15. I returned to Navan, where I remained until Sunday following.
- „ 17. Dunsany (Rev. James Fleming), 12.—This day I spent at Lord Fingall's.
- „ 18. I went to Dublin to assist at the meeting of our

metropolitans—The Most Rev. Drs. O'Reilly, Troy, Bray of Cashell, and Egan of Tuam—at which assisted the Right Rev. Drs. Plunket of Meath, Moylan of Cork, Bellew of Achonry, Caufield of Ferns, and Teahan of Kerry.

Nov. 23. I returned from Dublin.

„ 24. Sunday. At Navan I finished the visitation of the diocese of Meath.—Catholic allegiance and the abuses of the parish were the subject of exhortation.

„ 29. Confirmation held at Navan, when 65 were confirmed.

4. *Visitation of 1794.*

The Record of Visitation of this year has been lost. In another paper of Dr. Plunkett's, I have found the following entries:—

Jan. 31. Lawrence O'Reilly, P.P. of Kildalkey, departed this life, after an illness of eight days.

Mar. 20. Thursday. I appointed Rev. John Rickard, P.P. of Kildalky, in the room of Rev. Lawrence O'Reilly.

CHAPTER XXVIII.

Visitation of 1795.

Apr. 22. I finished the intentions which I had to discharge for the Rev. Edward Lisward.

„ 27. This day I went to Dublin on account of the Catholic Education Bill, and, being invited to the house of Dowager Lady Fingall, remained in town until Saturday, 2nd of May.

May 17. Navan (Patrick Joseph Plunket, Bishop, P.P. of Navan), 63 confirmed.—Sermon: On preparing for the Holy Ghost, and on the neglect of the public duties of religion.

„ 19. Kilberry (Rev. Christopher Linnon, O.M.), 18.—Neglect of the Sacraments.

- May 20. This day I went to Sydenham and Killeen Castle, and returned to dine at Rathaldron.
- „ 21. Syddan (Rev. Henry Connell), 4.—Sin to be shunned and repented for; the flock invited to practise the virtues peculiar to every state. I spent the remainder of the day with Mr. and Mrs. Taaffe at Smarmor.
- „ 22. Drumcondra (Rev. Luke Maglew), 7.—Drunkenness inveighed against, and the vices that spring from it, viz. :—Acts of violence and plunder pointed at.
- „ 23. I spent this day at Rahood.
- „ 24. Nobber (Rev. William M'Kenna, Archdeacon), 41.—Reflections on the festival.
- „ 25. Inniskeen (Rev. Pat. Bermingham), 78.—Repentance and conversion the effects of the descent of the Holy Ghost.
- „ 26. Conference at Nobber, on the cases of conscience that occurred during the course of the month.
- „ 27. I spent at Rahood.
- „ 28. Moynalty (Rev. Pat. Carolan, P.P., Rev. Peter M'Mahon, curate), 23.—Repentance.
- „ 29. Killbeg (Rev. George M'Dermott), 13.—Neglect of the Sacraments caused by the spirit of disturbance which reigned in the parish.
- „ 30. Mullahe (Rev. John Clarke), 35 confirmed.—Sermon: Neglect of the Sacraments.
- „ 31. Kilskeer (Rev. James Ferrall), 30.—We owe to the Adorable Trinity the homage of the understanding and of the heart.
- June 1. Conference at Crossakeel, made by Rev. John Reilly, on the authenticity of the Pentateuch.
- „ 2. This day I spent at Hamlinstown, at Mr. Edward Kearney's.
- „ 3. Killiegh and Kilbride (Rev. Peter Brady), 33.—Drunkenness destroys the image of God, is the most shocking opposition to the designs of Divine Providence, and murders the soul. Submission to the laws an act of religion.
- „ 4. Oldcastle (Rev. Bernard Reilly), 19.—The doctrine of the Church relative to the Eucharist established, and practice conformable enforced, also obedience to the laws.

- June 5. This day I spent at Stonefield.
- „ 6. I came to Athboy.
- „ 7. Athboy (Rev. John Martin), 60.—Preparation for death; neglect of the Sacraments.
- „ 8. I returned in the morning to Navan, thence I went to dine at Killeen Castle, where Lady Fingall was dangerously ill. I went from thence and slept at Dunshaughlin.
- „ 9. I came to Dublin to meet the Catholic prelates appointed trustees for the erecting and endowing of a Roman Catholic College.
- July 10. Friday. This day, at six o'clock in the morning, died Rev. James Commons, * P.P. of Castletown-Geoghegan, and next day, 11th, I appointed Rev. John Duffy, P.P. of Dyssart, to succeed him; and at the same time I sent Rev. Owen Coffy to take care of the parish of Dyssart until the next visitation.
- „ 26. Sunday. I resumed the visitation at Ardbracon (Rev. Peter O'Reilly, P.P., Rev. Michael Branagan, Deservitor), 60.—I spoke of the love of the neighbour, and of the guilt and madness of the prevailing disturbances.
- „ 27. I came to Dublin to attend in quality of trustee, at a board of the trustees of the Roman Catholic College, held at Dr. Troy's, and, on the 28th, at the Lord Chancellor's chambers, in the House of Lords, when it was decided that Maynooth should be the place for establishing the Catholic College.
- Aug. 5. This day died Rev. Joseph O'Ferrall, P.P. of Kells.
- „ 7. Friday. This day I appointed the Rev. Peter O'Reilly successor to Rev. Joseph O'Ferrall in the parish of Kells; same day I appointed Rev. John Clarke president of the Conference of Kells.
- „ 8. This day I left Navan to resume the visitation, and dined at Mr. Taylor's, of Frain Castle.
- „ 9. Sunday. Clonmellon (Rev. John Murray), 47.—I spoke of the Catholic Seminary and of the enormity of the disturbances that prevailed.

* He rests in the graveyard of Ballybogan.

- Aug. 10. I dined at Mr. John Kearney's, of Milltown.
- „ 11. Castletown-Delvin (Rev. James Moran), 49.—The abuses of the parish, particularly the enormity of the prevailing disturbances.
- „ 12. Collinstown (Rev. John Murray), 46.—Neglect of the Sacraments ; wickedness and madness of the prevailing disturbances.
- „ 13 and 14. I dined at Mr. Aylmer's, at Gillerstown.
- „ 15. Castlepollard (Rev. Pat. Smith), 131.—I spoke of the neglect of the Sacraments, and of the wickedness and madness that marked the prevailing disturbances, after having explained Catholic devotion to the Blessed Virgin.
- „ 16. Mayne (Rev. Pat. Fanning), 39.—I spoke, as on the preceding day, and on the base custom of stealing and pilfering, so common in the parish.
- „ 17. I dined in company with the Honourable Mr. Plunkett at Mr. Campbell's, of Castletown.
- „ 18. Taghmon (Rev. Thomas Stafford), 41.—Devotion to the Blessed Virgin ; wickedness and madness of the prevailing disturbances.
- „ 19. Multifarnam (Rev. Thomas Moran), 7.
- „ 20. I dined at the Franciscan Convent.
- „ 21. Kilbixy (Rev. John Byrne), 14.—Unlawful oaths, and the prevailing disturbances.
- „ 22. I came and spent the day at Mullingar.
- „ 23. Mullingar (Rev. Laurence Fitzgerald, O.P.), 163.—I spoke of the prevailing disturbances, although they had not yet reached Mullingar, viewing them in their motives and in their consequences. I also spoke of the departure from the simplicity of the faith and ancient manners ; of the neglect of a few particularly bound to give good example, with respect to annual confession and the Paschal Communion, and of the profane custom of swearing which marked the degeneracy of the present times.
- „ 24. Conference of Mullingar on the statutes of the diocese. Sermon on repentance, by the Rev. John Ferrall, Curate at Castlepollard. The excommunication against parties who contract clandestine marriages declared to be *reserved*.
- „ 25. I dined at Fulham, and same day Mr. Reeves, of

Mullingar, came to me in the name of the Protestant inhabitants of Mullingar, to request a copy of my exhortation concerning the *Defenders*, with a view to have it printed.

- Aug. 26. Churchtown (Rev. Owen Coffy, Deservitor), 20.—
I spoke of neglect of assisting at Mass.
- „ 27. Rathconra (Rev. Mr. Wyer), 27.—Detraction, promiscuous assemblies of both sexes, the occasion of clandestine marriages, quarrelling, swearing, drinking, &c.
- „ 28. Moyvour (Rev. James Woods), 23.—Wretched state of the chapel; caution against the prevailing disturbances.
- „ 29. Kilkenny West (Rev. M. McCormack), 25.—The riot and resistance to lawful authority at the five-mile house reprobated.
- „ 30. Ballimore (Rev. Daniel Mulledy, Vic.-Gen.), 136.—Neglect of the Sacraments, and cautions against the disturbances prevailing in some parts of the country.
- „ 31. Conference on original sin, made by Rev. Mr. McDermott, Curate of C. T. Geoghegan. The sermon preached by Rev. Mr. Fagan, Curate at Drumrany, on “Fraternal Correction.” This evening I came to Count Nugent’s at Balnacor.
- Sept. 1. I spent this day at Balnacor.
- „ 2. Kill and Killmonaghan (Rev. Pat. McNamee), 73.—
Total, on the part of some, and, on the part of others, partial neglect of the Sacraments; caution against the spirit of disturbance prevailing in certain parts of the country.
- „ 3. I spent this day at Rosemount.
- „ 4. Clara (Rev. James Daly), 80.—Violation of the laws of the annual confession and Paschal Communion. Remarks on the propensity to quarrel, yet unsubdued in a perfect manner.
- „ 5. I spent this day at Mrs. Kelly’s.
- „ 6. Rathen (Rev. James Murray), 33.—Neglect of the Sacraments on the part of a few; cautions against Defenderism, tending to prevent its propagation amongst the quiet people of this parish.
- „ 8. Frankford (Rev. Michael Kearney), 51.—Motives,

nature, and abuses of devotion to the Blessed Virgin ; the guilt of quarrelling ; neglect of Sacraments.

Sept. 9. Conference made by Rev. Pat. Geoghegan. Sermon preached by Rev. John Egan.

„ 10. Eglish and Drumcullin (Rev. John Egan, O.M.), 59.—Drinking, swearing, and quarrelling diminished, but not extirpated, owing to the good example of those who wear the scapular, who were cautioned against affectation in the acts of external piety, and exhorted to do their ordinary actions well.

„ 13. Tullamore (Rev. Pat. Geoghegan), 62.—Neglect of the Sacraments ; nature of true devotion to the Blessed Virgin ; Ember Week, its object, &c.

„ 14. This day I went to see the ground destined for the new chapel at Tullamore, and spent the remainder of the day at the pastor's house.

„ 15. Kilbeggan (Rev. Thomas Dunn), 41.—Neglect of the Sacraments among those who think themselves of the better sort ; rioting and quarreling ; cautions against Defenderism.

„ 16. Jamestown (Rev. John Duffy), 30.—Rioting and quarreling ; Ember week ; the design of the Church explained.

„ 17. Fertullagh (Rev. Bryan Coffey, O.P.), 45 confirmed.—Neglect of parents relative to the Christian education of their children ; cautions against Defenderism, considered in its motives and in its consequences.

„ 18. This day I spent at Mr. Christopher Coffy's.

„ 19. I spent at Mr. Murphy's, and in the morning I appointed Rev. Owen Coffy P.P. of Dyssart.

„ 20. Kinnegad (Rev. Laurence Grehan), 66.—Neglect of the Sacraments. Cautions against Defenderism.

„ 21. Clonard (Rev. Garrett Reilly), 80.—Devout and frequent use of the Sacraments unknown ; the origin of Defenderism, its motives and consequences exposed to view, and judged by reason and religion.

„ 22. I spent this day at Park, with Rev. Mr. Reilly.

„ 23. Longwood (Rev. Laurence Shaw, O.P.), 47.—Clandestine marriages, swearing, drinking, Defenderism, reprobated.

- Sept. 24. This day I spent at Donore.
- „ 25. Kildalkey (Rev. John Rickard), 22.—The prevailing disturbances reprobated.
- „ 26. Moimet (Rev. Michael Tipper, O.M.), 17.—The prevailing disturbances reprobated.
- „ 27. Rathmullian (Rev. Pat. Harte, O.P.), 49.—Defenderism reprobated in the oath it tenders, in its motives and consequences ; strictures against drunkenness, the usual preparation for plunder and rapine.
- „ 28. I went to Trim to assist at the Conference of the district, which did not take place on account of the absence of some of the members, who had not received timely notice. Those who met on the occasion dined together, after which I went to spend the night at Donore.
- „ 29. I dined at Mr. Nangle's, of Garisker.
- „ 30. I came to Rathmullian to the Conference of the district, made by Rev. John Cregan, on the impediments of matrimony. Rev. Garrett Reilly preached on the grace of God.
- Oct. 1. Summerhill (Rev. John Cregan), 50.—Defenderism reprobated, and drunkenness, its usual companion.
- „ 2. I spent this day with Rev. Mr. Cregan.
- „ 3. Galtrim (Rev. Richard Meighan), 16.—Defenderism reprobated. I came this evening to Killeen Castle.
- „ 4. Dunsany (Rev. James Fleming) 27.—Defenderism reprobated.
- „ 5. This day I spent at Killeen Castle.
- „ 6. Skreene (Rev. Christopher Byrne), 7.—Defenderism reprobated, and drunkenness, one of its causes.
- „ „ This evening I came to Mr. Corbally's, at Sydenham.
- „ 7. This day I spent at Sydenham.
- „ 8. Walterstown (Rev. James Callaghan), 11.
- „ 9. Blacklion (Rev. Thomas Walsh), 21.
- „ 10. Curraha (Rev. Pat. Keonan), 24.—Defenderism condemned, and neglect of the Sacraments pointed at.
- „ 11. Dunshaughlin (Rev. Thomas Fagan), 11.
- „ 12. Conference of the district of Trim, at Dunshaughlin, made by the Rev. James Fleming, on the infallibility of the Church.—The sermon preached by the Rev. Pat. Ferrall, on cursing and swearing.
- „ 13. Kilcloon (Rev. James Ferrall), 6.—Neglect of the

Sacraments ; violation of Sundays and holidays ; pilfering and stealing reprobated.

- Oct. 14. I went to Dublin this morning to sign, in quality of trustee, the leases of the ground at Maynooth, on which the Catholic College is to be erected.
- „ 15. Dunboyne (Rev. James Connell), 18.—Strictures on the neglect of the Sacraments.
- „ 16. Kilbride and Donoughmore (Rev. Pat. Ferrall), 3.
- „ „ This evening died of an apoplectic stroke, Rev. Nicholas Purfield,* Parish Priest of Ardcath and Clonalvy, and Vicarius-Foraneus of the district of Duleek.
- „ 17. Ratoath (Rev. Pat. Langan), 21.
- „ 18. Duleek (Rev. John Kearney), 40.
- „ 19. Conference of the district changed into attendance at Rev. Mr. Purfield's funeral office, &c.
- „ „ This day I appointed Rev. William Harford Vicar-Foraneus of the district of Duleek.
- „ 20. Ardcath (during the vacancy), 35.—The flock cautioned against Defenderism, drunkenness, and neglect of the Sacraments. I slept this night at Harbours town.
- „ 22. Stamullen (Rev. Pat. Ennis), 21.
- „ 24. Donore (Rev. Mr. Johnson), 13.
- „ 25. Drogheda (Rev. William Harford, P.P. and Vic.-For.).—Cautions against Defenderism, cursing, and swearing ; strictures on the neglect of the devout and frequent use of the Sacraments.
- „ 27. Monknewton (Rev. Laurence Chevers), 61.
- „ 28. Slane (Rev. Thomas Clarke), 53.
- „ 29. I spent this day at Causestown, with Mr. Grainger.
- „ 30. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 9.
- Nov. 1. Kells (Rev. Peter O'Reilly), 43.
- „ „ I remained at Kells, at the house of Mrs. Cruise, until Friday in this week.
- „ 6. I returned to Navan, and commenced my residence at the chapel lodge.
- „ 8. Trim (Rev. Henry Dougherty, P.P., afflicted with the palsy, could not attend), 28 confirmed.—The

* He rests in the churchyard of Ardcath.

Bishop and clergy were invited to dine at Roristown, with Mr. and Mrs. Drake. Here ended the visitation for 1795.

Nov. 9. I set out for Dublin.

„ 10. I attended the annual meeting of the Trustees for the R. C. College. The four archbishops attended, with Drs. Plunket, of Meath; Delany, of Kildare; and Moylan, of Cork. The Board sat until the 19th. The prelates did not all separate until the 26th of November.

„ 26. I returned from Dublin to Killeen Castle.

„ 27. I came to Navan.

„ 30. Died Rev. Thomas Clarke, P.P. of Slane,* of an apoplectic stroke.

Dec. 8. This day, in consequence of the presentation of Baron Hussey,† I appointed the Rev. Michael Hanlon P.P. of Rathkenny, and, at the same time, gave him the administration of Slane, *cum annexis*.

CHAPTER XXIX.

Visitation of 1796.

Jan. 4. This day I married, at Tullaghanstown, Miss Alice Bonynge to Mr. Michael Fagan, of Ratoath.

„ 8. This morning, at one o'clock, died Rev. Patrick Smith, P.P. of Castlepollard.

„ 11. This day I went to Killeen Castle.

„ 12. I paid my rent to Lord Fingall, and went to Sydenham.

„ 14. I went to Causestown to see Mr. and Mrs. Grainger.

„ 15. I returned to Navan.

„ 29. I appointed Rev. John Murray, P.P. of Fore, successor to Rev. Pat. Smith in Castlepollard; at same time I nominated him Vicar-Foraneus for

* He rests in the churchyard of Kilberry.

† Baron Hussey had *no right whatever* to present.—See note on advowsons, vol. ii. *Diocese of Meath*.

Castlepollard, Fore, and Mayne, as a sub-division of the district of Mullingar, and, of course, with sub-ordination to the vicar for Mullingar.

Feb. 1. I appointed Rev. James Murray P.P. of Fore, in the room of Rev. John Murray, removed to Castlepollard.

April 3. Sunday. This day I began my seventeenth visitation at Navan.

„ „ Navan (Patrick Joseph Plunket, Bishop and P.P.), 68 confirmed.—The sodality of the Christian doctrine recommended as a remedy for the ignorance of the common people, and their degeneracy, causes which had contributed to the late depredations of Defenderism.

„ 4. Kilberry (Rev. Christopher Linnon, O.M.) 21.—Sodality of the Christian Doctrine recommended on the same grounds.

„ 6. Syddan (Rev. Henry Connell), 23.

„ 7. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 11.—The prevailing degeneracy of manners, and the late depredations, owing to the shameful ignorance of the lower orders, and to the decay of religion among them.

„ 8. I spent this day at Causestown.

„ 9. I spent this day at Rahood.

„ 10. Nobber (Rev. William M'Kenna, Vic.-For. and Archdeacon), 48.—The Congregation of the Christian Doctrine recommended as a remedy for the ignorance of the lower orders, and for the degeneracy of the affluent.

„ 11. Conference on the occasional difficulties that occurred, and on the institution of the Congregation of the Christian Doctrine.—Sermon: On repentance, preached by Rev. John Fay, curate of Nobber.

„ 12. Tuesday. Drumcondra (Rev. Luke M'Glew), 23.—The ignorance and drunkenness of the lower orders exposed, and a remedy recommended in the Congregation of the Christian Doctrine.

„ 13. Enniskeen (Rev. Pat. Birmingham), 55.

„ 14. I went to visit the Right Rev. Dr. Hugh Reilly, Bishop of Clogher, and returned to Mr. Birmingham's.

- April 15. Moynalty (Rev. Pat. Carolan, P.P., Rev. Peter M'Mahon, Deservitor), 29.
- „ 17. Kells (Rev. Peter O'Reilly), 67.
- „ 18. Conference at Kells, on the nature of the Congregation of the Christian Doctrine.—I went to Navan this evening.
- „ 19. I went to Dunshaughlin.
- „ 20. I went to Maynooth, where, as a trustee, I assisted, while Earl Camden, Lord Lieutenant of Ireland, laid the foundation stone of the seminary of St. Patrick, whence I had the honour, with Drs. O'Reilly of Armagh, Troy of Dublin, and Dr. Hussey, to be conducted to Dublin in his Excellency's carriage, and of dining at the Castle with the Viceroy
- „ 21. I returned to Dunshaughlin.
- „ 22. I returned to Navan.
- „ 23. I went through Kells to Stonefield and resumed my visitation.
- „ 24. Oldcastle (Rev. Bernard Reilly), 38.
- „ 25. Kilbride (Rev. Peter Brady), 15.
- „ 26. Logan, at Carnaross (Rev. John Clarke), 76.—The Christian Doctrine recommended as a remedy for the ignorance and degeneracy of the people.
- „ 27. Kilskeer (Rev. James Ferrall), 21.
- „ 28. Kilbeg (Rev. George McDermott), 47.
- „ 29. Clonmellan (Rev. John Murray), 50.
- „ 30. This day I dined at Hamlinstown.
- „ „ To-day died Rev. Henry Dougherty, P.P. of Trim.
- May 1. Athboy (Rev. John Martin), 90.
- „ 3. Moimet (Rev. Michael Tipper, O.M.), 9.
- „ 5. Ardbraccan (Rev. Michael Branagan), 50.
- „ 6. This day I appointed Rev. John Clarke P.P. of Trim, in the room of Rev. Henry Dougherty, deceased.
- „ 8. Walterstown (Rev. James Callaghan), 43.
- „ 17. Skreen (Rev. Christopher Byrne), 10.
- „ 19. Blacklyon (Rev. Thomas Walsh), none.
- „ 20. Donore (Rev. Mr. Johnson), 17.
- „ 21. Monknewtown (Rev. Laurence Chevers), 24.
- „ 22. This day I assisted with the Right Rev. Dr. Lennan at the consecration of Dr. Dillon, appointed Coadjutor-Bishop of Raphoe. The consecration

was performed by the Most Rev. Dr. Reilly, in the presence of the other bishops of the province,—viz., Drs. M'Davett of Derry; Reilly of Clogher; McGuire of Kilmore, and his coadjutor, Dr. Charles Reilly; Cruise of Ardagh; McMullen of Down and Connor, who held their provincial meeting on Tuesday, 24th of this month.

- May 26. Drogheda (Rev. William Harford, P.P. and Vic-For.), 10.—On the festival of Corpus Christi, Paschal Communion, and the Congregation of the Christian Doctrine.
- „ 27. Stamullin (Rev. Pat. Ennis), 10.
- „ 29. Duleek (Rev. John Kearney), 16.
- „ 30. Conference of Duleek.—Subject: “*De jurisdictione*,” made by Rev. Michael Callan.
- „ 31. Ardcath (Rev. John Leonard), 46.
- June 1. Curraha (Rev. Pat. Keonan), 12.
- „ 2. Ratoath (Rev. Pat. Langan), 9.
- „ 3. I spent this day with Mr. and Mrs. Fagan at Ratoath.
- „ 4. Kilbride (Rev. Pat. Ferrall), 1.—The ignorance of the lower orders, and frequency of scandal remedied by the Congregation of the Christian Doctrine.
- „ 5. Dunboyne (Rev. James Connell), 17.
- „ 7. Radenstown (Rev. James Ferrall), 13.
- „ 8. Dunshaughlin (Rev. Thomas Fagan), 12.
- „ 9. Conference of the district of Trim, held at Dunshaughlin. Rev. Michael Flood defended “*de legibus* ;” Rev. Walter Drake preached.
- „ „ This evening I returned to Navan, where I remained until Sunday following, when I went to resume my visitation at Dunsany.
- „ 12. Dunsany (Rev. James Fleming), 17.
- „ „ This evening I spent at Killeen Castle with the Earl and Countess of Fingall.
- „ 13. This day also I spent at Killeen Castle.
- „ 14. Moynalvy (Rev. Richard Meighan), 11.
- „ 15. Summerhill (Rev. John Cregan), 17.
- „ 16. Conference at Rathmullian, made by Rev. F. Hitchcock, “*de actibus humanis*.” Sermon preached by Rev. Mr. Martin, curate of Rathmullian, on the use of poverty.
18. I came to Rathmullian to Rev. Mr. Harte.

- June 19. Rathmullian (Rev. Pat. Harte, O.P.), 58.—Decency recommended in the house of God, &c.
- „ „ Killion (Rev. Laurence Shaw, O.P.), 21.—Congregation of the Christian Doctrine recommended as a remedy for the depravity of the times.
21. I paid a visit at Ballina and Garisker, and dined at Donore.
- „ 22. Clonard (Rev. Garrett O'Reilly), 75.
- „ 23. I paid a visit to Mrs. Dardis of Baltinoran, and dined with Rev. Mr. Reilly.
- „ 24. Kinnegad (Rev. Laurence Grehan), 67.—Spirit of recollection and retirement recommended from the example of St. John.
- „ 25. Milltown (Rev. Bernard Coffy, O.P.), 40.
- „ 26. Mullingar (Rev. Laurence Fitzgerald, O.P.), 99.—Decay of piety; Congregation of the Christian Doctrine.
- „ 27. Conference on “Indulgences,” made by Rev. Mr. Carey, O.P. Sermon preached by the Rev. Mr. Halligan, O.P., on the Last Judgment.
- „ 28. Churchtown (Rev. Owen Coffy), 35.—Sundays and holidays ill observed; Congregation of the Christian Doctrine established.
- „ 29. Castletown (Rev. John Duffy), 59.—Paschal Communion neglected; the festival of the day alluded to; Christian Doctrine established.
- „ 30. Kilbeggan (Rev. Thomas Dunn), 60.—Observations on the festival, Paschal Communion, clandestine marriages.
- July 1. Tullamore (Rev. Pat. Geoghegan), 54.—Quarrelling on St. Columbkille's Day reprobated, as well as delay of the Paschal duty; Congregation of the Christian Doctrine established.
- „ 2. Conference at Frankford, made on the Sacraments in general, by the Rev. Thomas Dowling, curate of Tullamore. Sermon, if time had permitted, to have been preached by Rev. Mr. O'Hara. I received hospitality at Mrs. Stoney's while in this town.
- „ 3. Frankford (Rev. Michael Kearney, Vic.-For.), 54.—Reflections on the Chair of St. Peter; pilfering and stealing condemned; Christian Doctrine established.

- July] 4. This day I spent at Castlewood with Mr. and Mrs. Fitzsimons.
- „ 5. Thomastown (Rev. John Egan), 64.—Rioting and quarrelling; Congregation of the Christian Doctrine established.
- „ I came in the evening to Thomastown, to Mr. Francis Bennett's
- „ 6. This day I spent at Mr. Bennett's of Thomastown.
- „ 7. Rathen (Rev. James Murray), 57.—Rioting and quarrelling with the people of the neighbouring parish reprobated; Congregation of Christian Doctrine established.
- „ „ This day Rev. John Hernon returned from Salamanca, and was approved by me for the sacred ministry.
- „ 8. I spent this day at Rathen.
- „ 9. I came to Clara, and dined with Mr. John Kelly.
- „ 10. Clara (Rev. James Daly), 192.—Violation of the laws of the Church reprobated; Congregation of the Christian Doctrine established.
- „ 12. I spent this day at Rosemount.
- „ 13. Ballimore (Rev. Daniel Mulledy, Vic.-Gen.), 188.—Congregation of the Christian Doctrine established. Neglect of the Paschal Communion, and ruinous state of the chapel remarked upon.
- „ „ I came this evening to Miss Dillon's, of the bridge.
- „ 14. Conference of the district on various cases that were to be decided.
- „ 15. Kilkenny, West (Rev. Michael McCormack), 21.—Neglect of the annual confession and Paschal Communion condemned.
- „ „ I came to the bridge.
- „ 16. Moyvour (Rev. James Woods), 43.
- „ „ In the evening I came to Mount Dalton.
- „ „ On the 13th of this month I ordered Rev. Mr. Geoghegan to make a regular course of study before he exercised any longer the functions of the sacred ministry.
- „ 17. Emper (Rev. John Wyer), 9.—On the late disturbances which disgraced the parish; neglect of the Paschal duty; Congregation of the Christian Doctrine established.
- „ 18. I spent this day at Mount Dalton.

- July 19. Sonna (Rev. John Byrne), 41.
 „ 20. Multifarnam (Rev. Thomas Moran, O. Min.), 82.
 „ 21. Taghman (Rev. Thomas Stafford), 75.
 „ 22. Mayne (Rev. Pat. Fanning), 46.
 „ „ I came this evening to Martinstown.
 „ 23. I dined at Mr. Joseph Taylor's.
 „ 24. Castlepollard (Rev. John Murray), 194.
 „ 25. I dined at Mr. Campbell's of Castletown.
 „ 26. Collinstown (Rev. James Flood), 91.—The first confession of young persons too long delayed; neglect of Easter duty; Society of the Christian Doctrine established.
 „ 27. Castletown-Delvin (Rev. James Moran), 80.—Ignorance of the great truths of religion; drunkenness; Society of the Christian Doctrine established.
 „ 28. Rathwire (Rev. Mr. Swords), 43.—Neglect of Sacraments, of the instruction of youth; backwardness in repairing the chapel; Society of the Christian Doctrine established.
 „ 29. Kildalkey (Rev. Mr. Rickard), 47.—Society of the Christian Doctrine established. This evening I came to Clown, where I spent the next day.
 „ 31. Trim (Rev. John Clarke), 36.—The Society of the Christian Doctrine established in opposition to the prevailing ignorance of the lower orders, and the general depravity of the times.
 „ „ This evening I came to Boyne Lodge, to Mr. Bartholomew Barnewall, where I spent the next day.
- Aug. 2. I dined at Mr. Drake's of Roristown.
 „ 3. I returned to Navan.
 „ 7. Slane (Rev. Michael Hanlon), 46.—Congratulations on the tranquillity of the parish; the Society of the Christian Doctrine established.
 „ „ Here ended my seventeenth visitation of the diocese of Meath.
 „ 8. I spent at Mr. Grainger's of Causestown.
 „ 9. I returned to Navan.
- Nov. 8. I went to Dublin to assist at the general meeting of the College Trustees, which began on the 9th, and continued successfully until the 16th.
 „ 29. This day, beginning Mass, I found my head suddenly affected with a singular kind of giddiness, which

then made me totter on my legs, and afterwards, as often as I stooped to kiss the altar, or raised my head to look upwards. Twice, a few days before, I experienced slight symptoms of this dizziness on turning my head suddenly in bed. In consequence of this complaint I did not say Mass until the second Sunday of Advent, and then only in private.

- Dec. 8. I said Mass in public this day, for the first time since my head was affected with a certain giddiness.
- „ 20. I went to Sydenham.
- „ 21. I went to Killeen Castle, and returned same day to Navan.
- „ 25. I began first Mass at half-past seven o'clock, and did not finish the third until past eleven; vespers began at four in the evening, were followed by a Benediction of the Most Blessed Sacrament, and the whole ended before five and a-half.

CHAPTER XXX.

Visitation of 1797.

- Jan. 15. Sunday—Navan, 98 confirmed.
- Feb. 8. This day I went to Dublin to assist at the Board of College Trustees, and continued there until the 17th of February. The Board was attended by the Most Rev. Drs. O'Reilly of Armagh, Troy of Dublin, and by the Right Rev. Drs. Plunket of Meath, Moylan of Cork, Delany of Kildare, Teahan of Kerry, and Hussey, elected Bishop of Waterford; and by Richard Strange, Esq., and by the Earl of Fingall in the conclusion.
- Mar. 3. This day Rev. Eugene Reilly commenced his functions at Navan in quality of second curate; and he and Rev. William Killen began to reside in the Curate's Lodge, which I got fitted up for the purpose.

- Mar. 8. This day Mass was celebrated to avert the anger of God, and for the restoration of an honourable, speedy, and lasting peace.
- April I went this day to Duleek, and from thence to Gormanstown, and from thence to Harbournstown.
- „ 9. This evening, at eight o'clock, died Rev. Christopher Linnon, O.M., and P.P. of Kilberry, of a consumption, under which he had lingered a long time.
- „ 20. This day I collated Rev. John Fay to the parish of Kilberry, in the room of Rev. Christopher Linnon, deceased.

Eighteenth Visitation began.

- May 21. I began my visitation in Navan, where I confirmed 113, and spoke of the abuses of the parish, especially of the scandal which persons in easy circumstances gave to the lower orders, parents to their children, masters and mistresses to their servants, by neglecting the Sacraments and the public worship of the Church.
- June 3. Saturday afternoon I set off from Navan, and came to Kells to continue my eighteenth visitation of the diocese of Meath, commenced at Navan on Sunday, 21st of last month.
- „ 4. Kells (Rev. Peter O'Reilly), 223 confirmed.—I spoke of the festival, and of the abuses of the parish, neglect of Sacraments, and cursing and swearing.
- „ 5. Kilskeer (Rev. James Ferrall), 115.—The festival, drunkenness, cursing and swearing, even of the women.
- „ 6. Conference of the district at Kells.—Rev. Peter McMahon preached an Irish sermon on death.
- „ 9. The festival of St. Columbkille, the patron of Kells. I was requested to say Mass, and I took occasion to address an exhortation to the flock.
- „ 10. I remained at Kells until the afternoon, when I went to Stonefield.
- „ 11. Oldcastle (Rev. Bryan Reilly), 89.—I spoke on the festival, and alluded to the prevailing evil habits of the flock, drunkenness, and profane cursing and

swearing, and particularly by a wanton disposition to take book-oaths.

- June 11. I returned this evening to Stonefield.
- „ 12. I spent this day at Ballinlogh, with Mr. Murphy.
- „ 13. I spent this day at Little Ballinlogh, with Mr. Garrett Reilly.
- „ 14. I spent this day at Hamlinstown, with Mr. Edward Kearney.
- „ 15. Killiagh (Rev. Peter Brady), 105.—I spoke on the festival of “Corpus Christi,” proving the doctrine of the Church, and recommending a conformable practice, and condemning some of the prevailing abuses, bad confessions, and profane swearing.
- „ „ I returned to Stonefield in the evening.
- „ 16. I came to Milltown to spend the day with Mr. John Kearney.
- „ 17. This day I passed at Newgrove.
- „ 18. Doulane and Loghan (Rev. John Gorman), 101.—I spoke of the Gospel of the day and the prevailing abuses, viz., neglect of the Sacraments, and drunkenness.
- „ 19. Kilbeg (Rev. George McDermott), 30.—I spoke of the neglect of the Blessed Eucharist.
- „ 20. Moynalty (Rev. Pat. Carolan, P.P., Rev. Peter McMahon, Deservitor), 113.—Neglect of the Eucharist injurious to Jesus Christ, and detrimental to the sinner.
- „ 22. Enniskeen (Rev. James Birmingham), 56.—Neglect of the Sacraments. Dr. Reilly, Bishop of Clogher, met me at the chapel, and spent this day and the next with me at Rev. Mr. Birmingham’s.
- „ 24. Ardagh and Drumcondra, at Ballinavoran (Rev. Luke McGlew), 36.—I spoke on the festival of St. John Baptist, and explained how the saints were to be honoured, glancing at the abuses that prevailed in the parish, drunkenness, swearing profanely, and the immorality of wakes.
- „ 25. Nobber (Rev. William McKenna, Archdeacon since the schism at Kells), 73.—I spoke of the festival of St. John, the patron day of the parish, enforcing the imitation of the saint as a necessary part of the honour due to the day.

- June 26. Conference of the district of Navan at Nobber, on the sacrament of penance, made by Rev. Laurence Chevers. The sermon, on hell, by Rev. Mr. Kavanagh.
- „ 27. Syddan at Lobinstown (Rev. Henry Connell), 44.—Neglect of the Sacraments on the part of a certain number; an improvement in the morals of the people in general noticed.
- „ „ I went this evening to Smarmor, where I remained the following day at Mr. Taaffe's.
- „ 29. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 53.—The supremacy of the Pope established; the faith of Catholics to be evinced more in their lives and conduct than in their professions.
- „ „ This evening I came to Rahood, where I spent the following, at Mr. Cruise's.
- July 1. I came to Rathkenny to spend the day with the Baron of Galtrim.
- „ 2. Rathkenny (Rev. Michael Hanlon), 54.—The Primacy of St. Peter and his successors, the Bishops of Rome; the faith of Catholics to be illustrated by their exemplary lives.
- „ „ I returned to Baron Hussey's.
- „ 3. I came to Causestown and dined at Mr. Grainger's, and in the evening I returned home, after an absence of one month.
- „ 8. This morning, after a few days' illness, died Rev. James Ferrall, P.P. of Kilskeer, of a fever.
- „ 9. This day I resumed my visitation.
- „ „ Kilberry (Rev. John Fay), 61.—The virtue of the followers of Christ must exceed that of the scribes and pharisees.
- „ „ This evening the Right Hon. the Earl of Fingall presented* to the vacant parish of Kilskyre the Rev. M. Flood, and I collated him to it.
- „ 11. Walterstown (Rev. James Callaghan), 20.—The abuses prevailing in the parish; neglect of Sacraments; profane swearing, &c.; and a thieving, filching disposition.

* See vol. ii., p. 189.

- July 12. Blacklion (Rev. Thomas Walsh), 46.—Profane cursing and swearing condemned.
- „ 13. This day I spent at Balrath, with Mr. Richard Walsh, brother to the parish priest.
- „ 14. Cruisrath (Rev. Walter Johnson), 11.—Neglect of Sacraments, and of the repairs of the chapel.
- „ „ This evening I came to Drogheda, to Rev. Mr. Harford.
- „ 16. Drogheda (Rev. William Harford, Vic.-For.), 39.—The dangerous times foretold by St. Paul appear in the symptoms which indicate their approach, viz, neglect of Sacraments, daring publicity of vice, ignorance of the tenets and morality of religion, a worldly disposition drowning the attention due to the concerns of eternity.
- „ 18. Monknewtown (Rev. Laurence Chevers), 61.—Neglect of the Sacraments, and of the instruction of youth in the principles of religion.
- „ 19. Stamullen (Rev. Pat. Ennis), 23.—Neglect of the Sacraments, and of the Christian education of religion; profane cursing and swearing.
- „ „ In the evening I came to Harbournstown, where I spent the next day.
- „ 21. Clonalvy (Rev. Mr. Leonard), 88.—Compliments paid on the subject of the new chapel; neglect of the Sacraments, and drunkenness reprobated.
- „ „ I returned to Harbournstown, where I spent the next day.
- „ 23. Duleek (Rev. John Kearney), 76.—The flock complimented on their zeal for the Divine worship, proved by their attention to vespers, sung in their chapel for some time past, and by a most frequent use of the Sacraments; true virtue consists in doing the will of God.
- „ 24. Conference of the district.
- „ 26. Curraha (Rev. Pat. Keonan), 32.—Neglect of Paschal duty; swearing; and drinking to excess.
- „ 27. Ratoath (Rev. Pat. Langan), 24.—Paschal duty omitted by some; congratulations on the amendment of many, and on the improved state of the house of God.
- „ 28. Donnymore (Rev. Pat. Ferrall), 13.—Profane swearing condemned, and drunkenness.

- July 30. Dunboyne (Rev. James Connell), 23.—Neglect of Sacraments—of Paschal Communion.
- „ 31. Kilcloon (Rev. James Ferrall), 26.—Neglect of Sacraments; pilfering.
- Aug. 1. Summerhill (Rev. John Cregan), 57.—Profane swearing reprobated; sin the general cause of calamity.
- „ 2. Rathmullen (Rev. Pat. Harte, O.P.), 72.—Neglect of the Sacraments; drunkenness; profane swearing, and other disorders assigned as general causes of the temporal evils which fell upon the parish.
- „ 3. Conference of the district made by Rev. Martin Harte, on contrition and confession. The sermon preached by Rev. Mr. Meighan on the text “*mittite eum in tenebras exteriores.*”
- „ 5. Moynalty (Rev. Richd. Meighan), 30.—Clandestine marriages reprobated as well as the neglect of the Paschal duty; frequenting of the Sacraments recommended.
- „ „ In the evening I came to Killeen Castle.
- „ 6. Dunsany (Rev. James Fleming), 54.—Thieving and stealing reprobated; neglect of the Sacraments inveighed against; the frequent use of them recommended.
- „ „ I dined at Lord Fingall's.
- „ 8. Dunshaughlin (Rev. Thomas Fagan), 33.—Clandestine marriages condemned, and neglect of Paschal Communion.
- „ 9. Conference at Dunshaughlin, on the Divine institution of confession—made by the Rev. Pat. Ferrall.—Sermon on the mercy of God, preached by Rev. James Fleming.
- „ 10. I went to visit Kilcarty, spent the day with Mr. Taylor, and returned in the evening to Rev. Mr. Fagan's, at Dunshaughlin.
- „ 11. I dined at Mr. Fagan's of Ratoath.
- „ 12. I came to Sydenham, to be near duty the next day, and dined at Mrs. Corbally's.
- „ 13. Skreene (Rev. Christopher Byrne). 64.—Cursing and swearing condemned—drunkenness and neglect of Paschal duty. In the evening I returned to Navan to officiate at the festival of the parish, the Assumption, and to rest, after having finished the visitation of 33 parishes, half the diocese.

- Aug. 26. Mass for Dr. M'Mullen.
- „ 31. Clonmaduff (Rev. Michael Tipper, O.M.), 34.—Neglect of the Christian education of children.
- Sept. 3. Trim (Rev. John Clarke), 56.—The Gospel of the lepers, cured by Jesus Christ, applied to the swearers and drunkards of the parish, and to those who neglect the Sacraments.
- „ 4. This day I spent at Boyne Lodge, with Mr. Bartholomew Barnewall.
- „ 5. Ballivre (Rev. Laurence Shaw, O.P.), 57.—Neglect of the education of youth.
- „ 6. This day I spent at Donore.
- „ 7. Clonard (Rev. Garret Reilly), 116.—Neglect of Paschal duty ; profane swearing reprobated.
- „ 8. Kinnegad (Rev. Laurence Graham), 47.—Neglect of Sacraments, particularly Paschal communion ; profane cursing and swearing condemned.
- „ 9. Rathwire (Rev. John Swords), 48.—Detraction inveighed against.
- „ 10. Fertullagh (Rev. Bryan Coffy), 60.—Profane cursing and swearing, and breach of the Sunday condemned.
- „ 11. This day I spent at Carrick, at Mr. Edward Murphy's.
- „ 12. Dyssart (Rev. Owen Coffy), 27.—Observance of holidays, and the Christian education of children enforced.
- „ 13. Castletown-Geoghegan (Rev. John Duffy), 73.—Observance of holidays, and the early confession of young persons recommended.
- „ 14. Kilbeggan (Rev. Thomas Dunn), 54.—Neglect of Sacraments, profane cursing and swearing inveighed against, compliments on the peace and subordination of the town, and on the zeal displayed in forwarding the erection of a new chapel.
- „ 16. This day I came to Rev. Mr. Geoghegan's at Arden, near Tullamore.
- „ 17. Tullamore (Rev. Pat. Geoghegan), 81.—Neglect of the Sacraments complained of ; the nature and design of the institution of the Ember Days explained.
- „ 18. I came to Frankford to the Conference of the district, which did not take place on account of the

death of the father of Rev. Mr. Hernon, who was to preach and make conference.

- Sept. 19. Frankford (Rev. Michael Kearney, Vic.-For.), 94.—Omission of the Paschal Communion condemned; Ember Days explained; the teachers of the Catechism complimented; congratulations on the peace and tranquillity of the country.
- „ 20. This day I dined at Castlewood, after having examined young Feighry, a young candidate for the ecclesiastical state.
- „ 21. Eglish (Rev. John Egan, O.M.), 50.—The violation of Sundays and holidays reprobated.
- „ 22. I dined at Castlewood, and returned to Rev. Mr. Kearney's at Annville.
- „ 23. I departed from Frankford, and came to dine at Rathen with Rev. Mr. Murray.
- „ 24. Rathen (Rev. James Murray), 69.—The sinful profanation of Sundays and holidays by tippling and drinking reprobated; compliments in other respects to the flock for their love of order and peace. This day died Rev. Lawrence Fitzgerald, O.P., and P.P. of Mullingar, of a tedious illness, at the age of 73. I appointed Rev. Garrett O'Reilly to administer the parish of Mullingar in my name until further notice.
- „ 26. Clara (Rev. James Daly), 103.—Profane cursing and swearing condemned, with neglect of the Sacraments; compliments on the peaceable state of the country.
- „ 27. Kill and Killmonaghan (Rev. Pat. M'Namee), 75.—Neglect of the Sacraments pointed at; humility enforced from the Gospel of the preceding Sunday; compliments on the quiet state of the country.
- „ 28 and 29. I spent these two days at Rosemount, where I received a present of a rochet, sent me by Mrs. Magawly, with an elegant lace border given me by Miss Bridget Geoghegan of Rosemount.
- „ 30. Kilkenny, West (Rev. Michael M'Cormack), 45.—Compliments on the tranquillity of the district and the numerous appearance of the flock at the chapel; neglect of the Sacraments and of the

Christian education of children pointed at, and condemned. I came to Miss Dillon's of the bridge in the evening.

- Oct. 1. Ballimore (Rev. Daniel Mulledy, P.P. and Vic.-Gen.), 78.—The lawless nocturnal depredations of the infatuated individuals that occasioned the burning of houses, and the shooting of some persons to death by martial law, lamented; the people warned against such mad proceedings, and exhorted to be resigned under the calamities they had provoked; parents condemned for not sending their children to confession before 15 or 16 years of age; the unfinished state of the chapel noticed.
- „ 2. Conference at Ballimore.
- „ „ I came to Ballinacor, where, on the 3rd, I dined with Mr. Nugent.
- „ 4. Moyvour (Rev. James Woods), 73.—The causes of the late nightly depredations, which occasioned the burning of a number of houses, pointed out and reprobated; the people exhorted to finish the chapel.
- „ „ I came in the evening to Mount Dalton.
- „ 5. Milltown (Rev. J. Wyer), 45.—The pilfering habits of some of the people inveighed against, as also the neglect of some parents who did not send their children to Mass or confession.
- „ „ I returned to Mount Dalton, where, on the 6th, I dined.
- „ 7. Sonna and Kilbixy (Rev. John Byrne), 73.—Neglect of parents who do not send their children early to confession, nor see that they learn their Catechism.
- „ „ I came to Mullingar in the evening.
- „ 8. Mullingar (Rev. Garrett O'Reilly, Administrator *ad interim*), 151.—The calamities provoked by nocturnal plunder held up to view, and the causes which led to them deplored; with warnings to the people against similar excesses; cursing and profane swearing reprobated.
- „ 9. Conference—I appointed Rev. Richard Lyons and Hope to administer the parish of Mullingar *ad*

- interim*; and I nominated Rev. Mr. Halligan, O.P., curate at Clara, in the room of Rev. Richard Lyons.
- Oct. 10. I dined at Mahonstown with Mr. Shiel.
- „ 11. Turin (Rev. Mr. Stafford), 104.—The people warned against the nocturnal excesses which had disgraced the country, and against profane swearing and neglect of the Sacraments.
- „ 12. Multifarnam (Rev. James Moran), 34.—The calamities provoked by Defenderism, and their causes deplored; bad company and drunkenness particularized.
- „ 13. I dined at Mr. Delamer's, of Lackin.
- „ 14. I came to Castlepollard.
- „ 15. Castlepollard (Rev. John Murray), 174.—The people complimented on their escape from the calamities provoked by the frenzy of other districts. Neglect of early confession at the age of discretion, and of the Christian education of children, imputed to parents; drunkenness and swearing reprobated.
- „ 16. This day I went to Turbotstown.
- „ 17. Mayne (Rev. Pat. Fanning), 50.—The taking away of arms and the killing of sheep in two particular instances reprobated; the spirit of thieving and stealing condemned. I announced to the flock Rev. Mr. Fanning's resignation of the parish, on account of his disabled and infirm state of body.
- „ 18. I dined at Mr. Campbell's, of Castletown.
- „ 19. Foure (Rev. James Flood), 42.—The people complimented on the tranquillity of the country, but reproached for neglect of Paschal Communion and the Christian education of their children.
- „ 20. Castletown-Delvin (Rev. James Moran), 89.—Compliments on the tranquillity of the country; invectives against profane cursing, swearing, and drunkenness.
- „ „ To-day died Rev. Patrick Harte, O.P., and P.P. of Rathmullen—
- „ 21. I appointed Rev. Laurence Grehan P.P. in his room.
- „ „ I added Kinnegad, with the corresponding district, to the parish of Clonard, with an obligation imposed on Rev. Garrett O'Reilly to attend the two chapels of Kinnegad and Corrystown.

- Oct. 21. Clonmallon (Rev. John Murray), 71.—Compliments on the peace of the country ; neglect of some parents with regard to the pious education of their children reprobated.
- „ 22. Athboy (Rev. John Martin), 78.—The barbarous custom of boxing reprobated, on account of a young man who perished on the preceding Monday, immediately after having boxed ; tradesmen condemned for spending Mondays in idleness, &c. ; the Society of the Christian Doctrine recommended anew ; the inhabitants of the country parts of the parish reproached for violating the Sundays and holidays by drinking to excess.
- „ 23. I dined with Mr. George Dowdall at Cawsistown.
- „ 24. Kildalky (Rev. James Rickard), 32.—The taking of arms by night, last summer, from the respectable inhabitants of the parish, reprobated ; as also drunkenness and profane cursing and swearing ; invectives against some wicked parents who are negligent in sending their children on Sundays and holidays to learn the saving truths of religion.
- „ 25. I dined at Mr. Gaughran's.
- „ 26. Ardbraccan (Rev. Michael Branagan), 70.—Sundays and holidays violated by drunkenness and intoxication of many of the flock ; invectives against this vice, and against a few who kept off from confession for a considerable time past.
- „ „ In the evening I returned to Navan, after having finished my eighteenth visitation of the diocese of Meath.
- Nov. 7. This day I went to Sydenham, and thence—
- „ 8. I went to Dublin to assist at a quarterly meeting of the Trustees of the College of St. Patrick.
- „ 10. I left Dublin, came to Dunshaughlin, to Rev. Mr. Fagan's, and returned next day to Navan.
- „ 29. This day I experienced the same symptoms of dizziness and swimming in my head which I experienced the last day of November last year.
- Dec. 1. This morning these symptoms increased, and prevented me from going to Dublin to attend the Board of College Trustees.
- „ 9. Celebrated Mass to-day for the Right Rev. Dr. M'Davett, Bishop of Derry.

Dec. 10. This day I became in a great degree free from the symptoms of dizziness which I experienced on the 29th ult.

„ 12. Celebrated Mass for the Right Rev. Dr. Teahan, Bishop of Kerry.

„ 18. This day Rev. James Dunn, a native of the parish of Rathmullian, being returned from Spain, where he finished his studies, presented himself to me.

„ This day I accepted the resignation of the parish of Mayne, made by Rev. Pat. Fanning, to whom a provision of £16 sterling per annum was allotted, with an interest in the pastoral house and land, given by the family of Turbotstown—the £16 to be raised partly by subscription, and partly to be paid by his successor.

CHAPTER XXXI.

Visitation of 1798.

Jan. This day I appointed Rev. J. Murray P.P. of Mayne, in the room of Rev. Pat. Fanning, who resigned, and is to be supported by an allowance of £16 sterling annually. Same day I sent Rev. James Carey, O.P., to serve as curate at Stamullin, in the room of Rev. J. Murray.

„ 17. I went to Dublin, and attended the Board of College Trustees, at which assisted the Most Rev. Drs. O'Reilly, of Armagh; Troy, of Dublin; Bray, of Cashell; and the Right Rev. Drs. Plunket, of Meath; Moylan, of Cork; Delany, of Kildare; French, of Elphin; Cruise, of Ardagh (on this occasion chosen Trustee), and, towards the conclusion, the Most Rev. Dr. Egan. The Right Hon. the Earl of Fingall was the only lay trustee who attended, and he attended regularly. The principal business done by the Board was the raising of the salary of the professors and of some of the officers of the college, and the appointing of some new officers, after having prepared a

- petition to Parliament, stating the wants of the establishment. This petition was well received by the Right Hon. Tho. Pelham, Secretary to his Excellency, Earl Camden, Lord Lieutenant of Ireland.
- Jan. 29.** This day the Board of College Trustees elected the Rev. Dr. Peter Flood,* formerly Professor of Divinity in the Royal College of Navarre, Paris, President of the College of St. Patrick, Maynooth, in the room of the Rev. Dr. Hussey, promoted to the See of Waterford.
- Feb. 3.** This day died Rev. Richard Lyons, curate of Mullingar, during the vacancy of the parish.
- Mar. 14.** This day I accompanied the Most Rev. Dr. Troy at Maynooth, when Dr. Flood, President of the College of St. Patrick, was introduced to the students.
- „ 27. This day I sent Rev. Mr. O'Leary to serve as curate under Rev. Mr. Birmingham, at Inniskeen.
- „ 28. Rev. John Reilly began his services with me this evening.
- „ 29. Lord Killeen's birth-day; he was seven years of age this day.
- April 6.** This night I wrote to Lord Bective to make his Lordship acquainted with the motives of delicacy which deterred me from assisting next day at the ceremony of the laying of the foundation stone of the new chapel of Kells, which his Lordship graciously condescended to perform. His Lordship returned a most polite answer, and approved these motives.
- „ 7. Saturday—Earl Bective laid the foundation stone of the new chapel of Kells, in the presence of a great concourse of the inhabitants and neighbouring gentry. A silver trowel, on which his Lordship's donation was inscribed, was presented to his Lordship; and a brass plate recording the donation and the ceremony of the day was affixed to the foundation stone.
- „ 14. This afternoon I left Navan to begin my nineteenth visitation on next day at Kells.

* He was an old collegiate friend, and, subsequently, a frequent correspondent of Dr. Plunket's.

- April 15. Sunday. Kells (Rev. Peter O'Reilly, P.P.), 153 confirmed. I spoke of the Paschal time and duty, calling upon the faithful to avail themselves of this season of mercy, reproaching those who had not yet thought of preparing themselves for a participation of the fruits of the victory of Jesus Christ over sin, death, and hell. I mentioned the change in the situation of the Pope, whose spiritual power is independent of his temporal dominion. I congratulated the flock on Earl Bective's donation of chapel ground, and noble contribution towards the building.
- „ 18. Kilskyre (Rev. Michael Flood, P.P.), 80.—Clandestine marriages reprobated; backwardness in complying with the Easter duty noticed and blamed; the revolution at Rome mentioned, and the faithful guarded against unfavourable impressions.
- „ 19. Kilbride (Rev. Peter Brady, P.P.), 71.—Compliments paid on the improved state of the chapel; drunkenness, cursing and swearing inveighed against.
- „ 20. I dined at Mr. Murphy's, Ballinlogh.
- „ 21. I dined at Mr. Brady's, Stonefield, but returned each of these nights to the house of the P.P. of Oldcastle, Rev. Bernard Reilly.
- „ 22. Oldcastle (Rev. Bernard Reilly, P.P.), 68.—The disturbers of the peace of a remote part of the parish inveighed against; drunkenness and profane swearing reprobated; remarks on the Pope's removal from Rome.
- „ 23. I dined at Rev. Bernard Reilly's.
- „ 24. Loghan and Doulane (Rev. John Gorman, P.P.), 41.—Drunkenness, profane swearing, and stealing reprobated.
- „ 25. Kilbeg (Rev. George M'Dermott, P.P.), 42.—Invectives against drunkenness, especially against the effects of drinking among young persons of the sex, loss of modesty, of reputation, and innocence.
- „ 26. Moynalty (Rev. Pat. Carolan, P.P., Rev. Mr. M'Mahon, Deservitor), 142.—The effects of drinking to excess, especially amongst young persons of the sex, reprobated; profane swearing condemned; observations on the Pope's removal from Rome.

- April 27. Inniskeen, at Muff (Rev. James Birmingham, P.P.), 35.—Drunkenness and its effects; swearing and lewdness condemned; compliments paid on the repairs of the chapel of Muff, in which a new altar was erected.
- „ 28. Drumcondra, at Ballinavoran (Rev. Luke M'Glew, P.P.), 16.—Patrons and wakes, ending in rioting and quarrelling, in lewdness, and the corruption of youth, reprobated. I announced to the pastor that I must send him an assistant, whom his infirmities rendered absolutely necessary.
- „ 29. Nobber (Rev. William M'Kenna, P.P. and Vic.-For.), 62.—Sundays and holidays profaned by drunkenness, fighting, and quarrelling; practical inferences drawn from the complexion of the times; observations on the Pope's removal from Rome.
- „ 30. Conference at Nobber, on the necessity of revelation, made by the Rev. Mr. Mulligan.—The sermon, on the presence of God, preached by the Rev. Mr. Kavenagh.
- May 1. Syddan (Rev. Henry Connell, P.P.), 17.—The flock complimented on a change for the better; drunkenness of some reprobated, and thieving and stealing condemned.
- „ 2. Monknewtown (Rev. Lawrence Chevers, P.P.), 20.—Compliments on the general good dispositions of the flock; drunkenness in some of both sexes, and petty larceny noticed and condemned; some repairs of the chapel remarked and commended.
- „ 3. Slane, at Rushwee (Rev. Michael Hanlon, P.P.), 40.—Drunkenness and its effects aggravated by happening on the Lord's Day; compliments to the flock in general upon their amendment, and on an increase of piety among them; remarks on the removal of the Pope from Rome.
- „ 4. Castletown-Kilpatrick (Rev. Pat. M'Dermott, P.P.), 35.—Compliments on the rising spirit of piety in the flock; clandestine marriages condemned.
- „ 5. Kilberry (Rev. John Fay, P.P.), 57.—The flock complimented on a rising spirit of piety among many individuals; habits of thieving and stealing among a few condemned.

- May 9. I went to Dublin to attend the quarterly meeting of the Board of Trustees, at which assisted the most Rev. Drs. O'Reilly of Armagh, Troy of Dublin, the Right Rev. Drs. Plunket of Meath, Moylan of Cork, Caufield of Wexford, Cruise of Armagh, and French of Elphin; also the Right Hon. the Earl of Fingall, Lords Viscounts Gormanstown and Kenmare. On this occasion two professors of divinity were elected, M. de la Hogue for sacred Scriptures, and Mr. Kelly for moral theology. The accounts were audited, and measures adopted to prevent the infection of the college by the bad principles of the times.
- „ 12. I returned from the Board of Trustees.
- „ 20. Walterstown (Rev. James Callaghan), 13.—Delay in complying with the Paschal duty; dispositions necessary to prepare for the approaching festival (Pentecost); precautions with respect to the present dangerous times, when some neighbouring counties are proclaimed.
- „ 21. Skreene (Rev. Christopher Byrne), 16.—Drunkenness; preparations necessary for Whitsuntide; danger of the present times to be guarded against.
- „ 22. I spent this day at Sydenham.
- „ 23. Blacklion (Rev. Thomas Walsh, P.P.), 32.—Delay in complying with the Paschal duty reprobated; the approaching festival to be prepared for; the danger of the present times to be guarded against.
- „ 24. Donore, at Rusnaree (Rev. Walter Johnson, P.P.), 22.—Preparation necessary for the festival of Pentecost; neglect of the Paschal duty condemned; danger of the present turbulent times to be guarded against by peaceable behaviour.
- „ 26. This day a battle was fought at Tara Hill between the insurgents and the King's forces and yeomanry.
- „ 27. Drogheda (Rev. William Harford, P.P. and Vic.-For.), 56.—Reflections on the festival; on the criminal insurrections which had broken out in different parts of the country on the preceding days, connected with principles hostile to religion and to our reputation for loyalty, in the cause of which Irish Catholics had often suffered before; re-

proaches to those who delayed the performance of the Easter duty.

May 28. Duleek (Rev. John Kearney, P.P.), 33.—The spirit of insurrection and rebellion which prevailed in some parts of the country reprobated, and some of the causes assigned, viz.:—The credulity of the lower classes, the decay of Christian piety, and the prevalence of the impious principles that are disturbing a great part of the Continent.

„ 29. Conference, which broke up immediately on account of the times, after an exhortation to the pastors of the district to promote respect for the laws, and peace, by every exertion in their power.

„ 30. Stamullin (Rev. Pat. Ennis, P.P.), 48.—Reflections on the festival of Pentecost, and on the spirit of insurrection that disgraced some parts of the kingdom.

„ 31. Ardath (Rev. John Leonard, P.P.), 77.—Dispositions requisite for receiving the Holy Ghost; the folly and guilt of the present insurrections; the wickedness of clandestine marriages.

June 2. Curraha (Rev. Pat. Keonan). It was the advice of a magistrate that the visitation should not be held this day, on account of the rebellion which broke out on the 24th ult. in the neighbourhood. I appeared at the altar of Curraha and announced this advice, and withdrew, not without deep concern.

„ 3. Ratoath (Rev. Pat. Langan).—No children were prepared for confirmation on account of the confusion produced by the insurrection. I spoke to the flock of the homage of the understanding and of the heart with which the most Blessed Trinity was to be honoured. I reprobated in the most pointed terms the rebellion as contrary to the doctrine and practice of Jesus Christ, of St. Paul, of the primitive Christians, to the admired conduct of the Irish Catholics of the last century, as supported on French principles, hostile to the Catholic religion.

„ 5. Donnymore and Kilbride (Rev. Pat. Ferrall, P.P.), who did not appear, nor give notice to the flock

of the visitation. Seeing the flock deserted by the pastor, I appointed Rev. Mr. Halligan administrator in the *interim*.

- June 6. Dunboyne (Rev. James Connell, P.P.).—Here I found the chapel, the house of the P.P., and almost all the houses in the town (four or five excepted) burnt, in punishment, it is supposed, of the treasonable practices of the people. Mr. Connell did not appear to me, and I withdrew with grief.
- „ 7. Kilcloon (Rev. James Ferrall, P.P.), 38.—I spoke of the festival and of the insurrection as I spoke at Ratoath.
- „ 8. Summerhill (Rev. John Cregan, P.P.), 35.
- „ 9. Moynalvy (Rev. Richard Meighan, P.P.), 10.
- „ 10. Dunsany (Rev. James Fleming, P.P.), 7.
- „ 11. I spent this day with Mr. Johnson of Warrenstown.
- „ 18. This day I returned to Navan, after having finished the first division of the visitation.
- Aug. 12. Navan (Patrick Joseph Plunkett, Bishop and P.P.), 190.
- Oct. 13. This afternoon I left Navan, to resume my long interrupted visitation, and came to Trim.
- „ 14. Sunday—Trim (Rev. John Clarke, P.P.), 43.—The Dedication of the Churches of Ireland—the folly and guilt of the late rebellion—a violation of Catholic principles, a departure from the ancient and modern practice of real Christians.
- „ 15. Kildalky (Rev. John Rickard), 10.
- „ 16. Rathmullian (Rev. Laurence Grehan), 43.
- „ „ On the 14th instant I wrote to Rev. Pat. Ferrall, P.P. of Donnymore and Kilbride, who had withdrawn from the parish during the disturbances, to return to his post if unconscious of being concerned in the late political commotion.
- „ 17. Castle-Rickard (Rev. Laurence Shaw, O.P.), 18.
- „ 18. Kinnegad (Rev. Garrett O'Reilly), 239.
- „ 19. Rathwire (Rev. John Swords), 41.—Neglect of the Christian education of children.
- „ 20. Turin (Rev. Thomas Stafford), 41.—Same.
- „ 21. Mullingar—Amensal parish of the Bishop (Rev. Messrs. Hope, O.P., and Ganly, Deservitors), 124 confirmed.

- Oct. 22. Dyssart (Rev. Owen Coffy), 47.—Neglect of Mass on Sundays and holidays.
- „ 23. Castletown-Geoghegan (Rev. John Duffy), 34.
- „ 24. Fertullagh (Rev. Bryan Coffy), 82.
- „ 25. Kilbeggan (Rev. Thomas Dunn), 56.
- „ 26. Killamore (Rev. Pat. Geoghegan), 25.
- „ 27. Eglish at Thomastown (Rev. John Egan, O.M.), 10.
- „ 28. Frankford (Rev. Michael Kearney, Vic.-For.), 35.
- „ 29. Rathen (Rev. James Murray), 64.
- „ 30. Clara (Rev. James Daly), 33.
- „ 31. Kill and Kilmonaghan (Rev. Pat. McNamee), 24.
- Nov. 1. Ballimore, at Drumrany chapel (Rev. Daniel Mulledy, Vic.-Gen.), 63.—The flock complimented on their peaceful conduct, and on the erection of their new chapel.
- „ 2. Kilkenny West (Rev. Michael McCormack), 60.
- „ 3. Moyvour (Rev. James Woods), 39.
- „ 4. Emper at Milltown (Rev. John Wyer), 53.
- „ 5. Sonna (Rev. John Byrne), 79.
- „ 6. Multifarnam (Rev. Thomas Moran), 54.
- „ 7. Mayne (Rev. James Murray), 33.
- „ 8. Castlepollard (Rev. John Murray), 44.
- „ 9. Fore, at Collinstown (Rev. James Flood), 45.
- „ 10. Castletown-Delvin (Rev. James Moran), 137.
- „ 11. Athboy (Rev. John Martin), 20.
- „ 12. Clonmallon (Rev. John Murray), 46.
- „ 13. Moimet, at Dunderrybridge (Rev. Michael Tipper), 22.
- „ 14. Ardbraccan (Rev. Michael Branagan), 64.
- „ „ I returned home this evening, after having finished the most laborious visitation I made since the commencement of my administration. I was more or less exposed during my excursion through the diocese. The rebellion broke out last summer in different parts of the kingdom. In four different parts of the diocese of Meath, the King's forces engaged and defeated them at Tara Hill, at Wilkinstown, at Kilbeggan, at Bunbrosna, and Wilson's Hospital.

CHAPTER XXXII.

Visitation of 1799.

- Jan. 3. Mass for Doctor Maguire.
- „ 16. I assisted at the Board of Trustees for the College of St. Patrick. The meetings were generally at the house of Lord Kenmare.
- Feb. 9. I granted leave for flesh meat on four days of the week this Lent, and gave leave of the same kind four or five times before, during the course of my administration.
- Mar. 15. To-day died the Rev. Pat. Geoghegan, P.P. of Tullamore.
- „ 20. This day I nominated Rev. James Murray P.P. of Tullamore in the room of Rev. Pat. Geoghegan, and the same day I appointed Rev. John O'Hara P.P. of Rathen, in the room of Rev. J. Murray, translated to Tullamore.
- „ 31. I began my twentieth visitation at Navan.
- „ „ Navan (P. J. Plunket, *Episcopus et Parochus*), 201.—Neglect of the Sacraments, and of certain parts of Divine worship, complained of as a prevailing fault among those to whom Providence is most liberal.
- April 27. I assisted in Dublin at an extraordinary meeting of the Board of College Trustees.
- May 8. I assisted in Dublin at the quarterly meeting of the Board of College Trustees.
- „ 15. This day Messrs. Richard Gosson, of the parish of Kells; Patrick Carey, of Kilbeggan; Simon White, of Clara; and Francis Kelly, of Killaghy, received the tonsure, the Four Minor Orders, and Sub-deaconship, in the chapel of Navan.
- „ 25. Saturday—This day I left Navan to resume my visitation, and came to Trim.
- „ 26. Trim (Rev. John Clarke, P.P.), 29.—The violation of Paschal duty a great crime, involving disobedience to the authority of the Church, contempt of the mercy of God, abuse to his grace, privation of the most indispensable means of preserving the spiritual life of the soul.

- May 28. Rathmullian (Rev. Laurence Grehan), 30.—The spirit of rapine and stealing condemned, and the neglect of parents with regard to the education of their children.
- „ 29. Killyon (Rev. L. Shaw, O.P., Administrator), 40.—The prevailing spirit of robbing and stealing reprobated. The flock exhorted to frequent worthy Communion.
- „ 30. Clonard (Rev. Garrett O'Reilly), 141.—The flock complimented on their opposition to the spirit of robbing and stealing which prevailed in the vicinity, and exhorted to fresh ardour with respect to the Sacraments.
- „ 31. Killucan (Rev. John Swords), 52.—Neglect of the Sacraments; thieving, stealing, and drunkenness inveighed against.
- June 1. Turin (Rev. Thomas Stafford), 11.
- „ 2. Mullingar (P. J. Plunket, Bishop and P.P.; Rev. Messrs. Hope and Ganly, curates), 94 confirmed.
- „ 3. Conference of the district.
- „ 4. Dysart (Rev. Owen Coffy, P.P.), 28.
- „ 5. Fertullagh (Rev. Bernard Coffy, O.P., P.P.), 49.—Patience recommended and resignation to the will of God. Some blamed for not profiting by the Sacraments.
- „ 7. Castletown-Geoghegan (Rev. John Duffy).
- „ 8. Kilbeggan (Rev. Thomas Dunn), 32.
- „ 9. Tullamore (Rev. James Murray), 68.
- „ 10. Frankford (Rev. Michael Kearney), 40.
- „ 11. Conference on “The Eucharist,” made by Rev. Mr. O'Hara; the sermon by Rev. Mr. Murray.
- „ 12. Eglish (Rev. John Egan, O.M.), 36.—A propensity to fighting and quarrelling reprobated.
- „ 13. This day I spent at Thomastown.
- „ 14. This day I spent at Themora.
- „ 15. Rathen (Rev. John O'Hara, P.P.), 66.—Compliments to the Society of the Christian Doctrine; quarrelling, pilfering, and stealing reprobated.
- „ 16. Clara (Rev. James Daly, P.P.), 156.—Compliments to the young persons of both sexes who sing during Divine Service and teach the Christian Doctrine.
- „ 18. Killmonaghan (Rev. Pat. McNamee), 58.

- June 19. I spent this day at Rosemount.
- „ 20. Conference at Ballimore.
- „ 21. Kilkenny, West (Rev. Michael M'Cormack, P.P.), 32.
—Reproaches to those who neglected the Paschal Communion, and to the parents who neglect the Christian education of their children.
- „ 23. Drumrany (Rev. Daniel Mulledy, V.G. and P.P.), 218.—Reproaches to those who come late to Mass, and to the parents whose children do not go to confession at the proper time.
- „ 24. Moyvour (Rev. James Woods), 68.—St. John, a pattern of virtue by his flight from the world, and constancy in adhering to the Divine law; thieving and pilfering reprobated.
- „ 25. Emper (Rev. John Wyer), 57.
- „ 26. Sonna (Rev. John Byrne), 55.
- „ 27. I spent this day at Mullingar, where General Barnett and aide-de-camp dined at the chapel lodge.
- „ 28. Multifarnam (Rev. Thomas Moran, O.M. and P.P.), 55.—Neglect of the Paschal Communion reprobated. Here Lord Granard and son, and General Barnett dined with the clergy.
- „ 29. Mayne (Rev. James Murray, P.P.).—Thoughts on the festival of SS. Peter and Paul; neglect of Paschal Communion; lewdness reprobated.
- „ 30. Castlepollard (Rev. John Murray) 140.—The festival of St. Peter considered.
- July 1. This day I dined with Mr. Taylor at Carlanstown.
- „ 2. Fore (Rev. James Flood), 62.
- „ 3. Castletown-Delvin (Rev. James Moran), 71.
- „ 4. Clonmallon (Rev. John Murray), 103.
- „ 5. Kilskeer (Rev. Michael Flood), 72.—Neglect of Paschal duty; clandestine marriages and drunkenness reprobated.
- „ „ This day died Rev. Pat. Fanning, *Ex-parochus* of Mayne.
- „ 6. I spent this day at Milltown.
- „ 7. Oldcastle (Rev. Bernard Reilly), 99.
- „ 8. This day I spent at Stonefield.
- „ 9. Killeigh (Rev. Peter Brady), 139.
- „ „ I returned this night to Stonefield.
- „ 10. Loghan (Rev. John Gorman), 49.—Reflections on the helpless state of the pastor, whom infirmity did

not permit to assist ; on the robbery of the mail, and on thieving and stealing ; on the tottering condition of the chapel. I appointed Rev. F. Grehan, O.M., Deservitor *ad interim*.

- July 11. Moynalty (Rev. Pat. Carolan, P.P. ; Rev. Mr. M'Mahon, Deservitor), 156.—Drunkenness, cursing, and swearing condemned.
- „ 12. Killbeg (Rev. George M'Dermott), 42.
- „ 14. Kells (Rev. Peter O'Reilly), 138.—Neglect of the Sacraments and of the Christian education of children exposed ; the enormity of the habit of thieving and injustice ; compliments to the flock on the peace and tranquillity of the country, and on the beautiful Catholic church they are raising to the honour and glory of Almighty God.
- „ 15. Conference on the difficult cases that occurred. The sermon, on “unworthy Communion,” preached by Rev. Mr. Drake.
- „ 16. Oristown (Rev. John Fay), 101.—Compliments on the new chapel and on the tranquillity of the country ; neglect of the Sacraments ; pilfering and thieving ; neglect of the Christian education of children animadverted on.
- „ 18. Ardbraccan (Rev. Michael Branagan), 124.—Clandestine marriages, &c., reprobated.
- „ 19. I spent this day at Courtown.
- „ 20. I came this day to Athboy.
- „ 21. Athboy (Rev. John Martin), 36.—Sacraments not frequented ; drunkenness, thieving, and stealing reprobated.
- „ 22. Kildalkey (Rev. Mr. Rickard), 41.—Neglect of Sacraments ; cursing and swearing ; thieving and stealing condemned.
- „ 23. I spent this day at Clown.
- „ 24. Moimet and Clonmaduff (Rev. Michael Tipper, O.M., P.P.), 44.—The custom of standing outside the chapel until the moment Mass begins, without any thought of preparing to assist at the adorable Sacrifice of the Altar, reprobated.
- „ 25. This day, at the request of the pastor, I went to Athboy, to assist at the celebration of the patron day (St. James's). I said Mass in the parochial chapel

and exhorted the flock. In the evening I returned to Navan, having been absent two months, and visited forty parishes.

- Aug. 11. This day a second confirmation took place, and 38 were confirmed at Navan.
 „ 24. This day died Rev. Luke M'Glew, P.P. of Drumcondra.

Visitation resumed—

- „ 25. Nobber (Rev. William M'Kenna, Archdeacon and Vic.-For.), 102.—Some drunkards and rioters animadverted upon; compliments on the general peace of the parish, and on the zeal with which the Catechism is taught, and the exterior worship improved by the singing of the children.
 „ „ Rev. Philip Mulligan appointed P.P. of Drumcondra, in the room of the Rev. Luke M'Glew, deceased. On the 26th I appointed Rev. Mr. Halligan, O.P., curate to the Rev. Michael Hanlon, P.P. of Slane.
 „ 26. Conference of the district yielded to the funeral office and interment of Rev. Mr. M'Glew.
 „ 27. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 90.—The drunkards and swearers of the parish called upon, by a sincere conversion, to appease the anger of heaven—manifested by an uncommon continuation of bad weather.
 „ 28. This day and preceding nights I spent at Rahood.
 „ 29. Inniskeen (Rev. James Birmingham), 84.—Compliments on the peaceful state of the parish; the drunkards and pilferers of the parish inveighed against.
 „ „ On the 27th and 29th, during public duty, and the greater part of each day, I felt myself greatly affected by a dizziness in my head, and was frequently, while I spoke, afraid of falling down.
 „ 29. I was favoured with a visit from the Right Rev. Dr. Hugh O'Reilly, Bishop of Clogher, at Mr. Birmingham's, where I remained until Saturday, 1st of September.
 Sept. 1. Drumcondra (Rev. Philip Mulligan, P.P.), 55.—Drunkenness, pilfering, cursing, and swearing reprobated.

- Sept. 2. Syddan (Rev. Henry Connell), 70.—Paschal duty neglected.
- „ 3. Grangegeeth (Rev. Laurence Chevers), 44.—Drunkenness reproached to the tradesmen who go to the market of Drogheda.
- „ 4. Rathkenny (Rev. Michael Hanlon), 75.—Compliments on the general state of the parish; reproaches to the drunkards; congratulations on the male and female schools, established and supported by Baron Hussey and his lady.
- „ 6. This day I returned to Navan after having visited seven parishes.
- „ 17. This day Miss Helen Aylmer was confirmed at Navan.
- „ 21. This day I left Navan to resume my visitation.
- „ 22. Skreene (Rev. Christopher Byrne, P.P.), 17.—The pilferers, drunkards, and swearers admonished of their iniquity.
- „ 23. I spent this day at Sydenham.
- „ 24. Dunsany (Rev. James Fleming), 42.
- „ 25. Dunshaughlin (Rev. Thomas Fagan), 29.—The pilfering and robberies which had disgraced the neighbourhood some time before reprobated.
- „ 26. Conference on “Laws,” by the Rev. John Hernon, curate of Kilcloon.—The sermon preached by the Rev. James Ferrall, P.P. of Kilcloon.
- „ 27. Galtrim (Rev. Richard Meighan, P.P.), 22.—The enormity of the habit of pilfering and robbing represented, with cautions to parents to prevent the wicked custom of lying and falsehood in their children.
- „ 29. Summerhill (Rev. John Cregan), 27.—On St. Michael and the angels; the drunkards of the parish excited to have mercy on their souls.
- „ 30. Anniversary of my first Mass, in 1764.
- „ „ Conference at Kill, the residence of Rev. Laurence Grehan, P.P. of Rathmullian.—The subject, “*De Matrimonio*,” discussed by the Rev. F. Hitchcock, O.P.; Rev. John Clarke, P.P. of Trim, appointed Vic.-Foraneus of the district of Rathmullian.
- Oct. 1. Kilcloon (Rev. James Ferrall), 31.
- „ 2. Dunboyne (Rev. James Connell), 18.—The visitation was held in a barn belonging to the pastor, the chapel having been burned by the military during

the rebellion last year—as also a great part of the town. This calamity, and the festival of the guardian angels, furnished the subjects of instruction.

- Oct. 3. Donnymore (Rev. Pat. Ferrall), 7.
 „ 4. Ratoath (Rev. Pat. Langan), 53.
 „ 5. I spent this day at Mr. Fagan's, of Ratoath.
 „ 6. Curraha (Rev. Pat. Keonan), 34.
 „ 7. Ardcah, at Clonaboy (Rev. John Leonard), 59—Neglect of the Paschal duty and quarrelling condemned.
 „ 9. Stamullen (Rev. Pat. Ennis), 28.
 „ „ I slept these nights at Harbournstown.
 „ 10. This day I dined at Sarsfieldstown, and baptized the daughter of Mrs. Markey. I returned to Harbournstown.
 „ 11. I came to Drogheda, to the lodgings of Rev. Mr. Harford, with whom I dined, in company with the Most Rev. Dr. O'Reilly.
 „ 12. This day I dined with the Primate.
 „ 13. Drogheda (Rev. William Harford, Vic.-For.), 108.—The flock exhorted to imitate the piety of the ancient Catholics of Ireland, of whom the festival of the day (Dedication of the Churches of Ireland) puts them in mind.
 „ 15. Donore (Rev. Walter Johnston), 31.—The drunkards and swearers of the parish condemned; compliments on the improvement of the altar.
 „ 16. Duleek (Rev. John Kearny), 61.—The flock complimented on the general spirit of piety which prevailed, and manifested in the decency of external worship, in the singing of the divine praises, in the surplices worn by the children, &c.; the drunkards and swearers exposed, and those who neglected the Paschal duty.
 „ 20. Blacklion (Rev. Thomas Walsh), 41.
 „ 21. Walterstown (Rev. James Callaghan), 10.—Temporal calamities sometimes the punishment of sin, and to be averted by humiliation under the powerful hand of God, by penance and fervent recourse to the mercy of the Most High. This evening I returned to Navan, after having finished my twentieth visitation of the diocese of Meath.
 „ 26th, 29th, 30th, 31st. I celebrated Mass for Pope Pius VI.

CHAPTER XXXIII.

Visitation of 1800.

- Jan. 5. This day I spoke in favour of the poor of the parish at first and last Mass, and upwards of £30 sterling were collected on the occasion. Mrs. Hussey and Mrs. Grainger, accompanied by Baron Hussey and Mr. Grainger, assisted in making the collection.
- „ 15. This day I attended at the Board of College Trustees, at which assisted the four Archbishops, the Most Rev. Drs. O'Reilly, Troy, Bray, and Dillon, also the Right Rev. Drs. Plunket, Moylan, Caulfield, and Cruise, with Lords Fingall, Gormanstown, and Mr. Strange. The accounts were examined. The Lord Chancellor was waited upon, who expressed friendly dispositions towards the College of St. Patrick. Drs. Bray of Cashell, Dillon of Tuam, Plunket of Meath, and the Earl of Fingall, went as a deputation from the board to visit the College of Maynooth, and returned the same day.
- „ 23. This day I returned from attendance on the Board of College Trustees.
- Feb. 17. Mass for Rev. Pat. Shortall.
- May 14. This day I accompanied Lord Fingall to the quarterly meeting of the Board of College Trustees. This meeting was attended by the Archbishops of Armagh and Dublin, Dr. Plunket of Meath, Lords Fingall and Gormanstown, Sir Edward Bellew, and Mr. Strange.
- „ 17. This day I returned to Navan.
- June 1. I began my twenty-first visitation at Navan.
- „ „ Navan, 173 confirmed.—The exhortation was principally directed to that class of the flock who, being most favoured by Divine Providence, were most ungrateful, and most backward and deficient in all the great duties of religion. The scarcity of provisions alluded to as an instance of the anger of heaven.

- June 7. *Hodie obitt* Rev. Thomas Ganly, *Vicarius de Molingare*.
This week an ordination was held in the College of Maynooth.
- „ 8. Kells (Rev. Peter O'Reilly, P.P.), 37.—On the mystery of the Trinity; the Three Adorable Persons to be honoured by the homage of the understanding and of the heart; a homage not paid by the nominal Catholics, who dishonour our holy religion by their neglect of the great duties of religion. Compliments on the second subscription in favour of the new chapel.
- „ 9. I officiated on St. Columbkille's day, the feast of the parish, and held up the example of the saint to the imitation of the flock.
- „ 10. Conference of Kells, on the cases that occurred during the Lent and Easter time. Rev. Mr. Drake preached “on the advantage of suffering.”
- „ 11. Ardbraccan, at Cortown (Rev. Michael Branagan), 44.—Neglect of the annual confession and Paschal Communion on the part of a few; the flock complimented on their handsome new chapel; gratitude expressed to the Protestant gentlemen who subscribed to the work, and particularly to Mr. Halpin, a Catholic, who gave an acre of ground rent free, and £10.
- „ 12. Trim (Rev. John Clarke, P.P. and Vic.-For.), 27.—On the mystery of the day (Corpus Christi), the doctrine and practice; the gracious design and purpose of Jesus Christ, in the institution of the Sacrament, frustrated by the degenerate and undutiful Catholics who do not comply with the Paschal Communion. I sent Rev. John Ferrall to Mullingar.
- „ 14. I spent this day at Boyne Lodge with Mr. Barth. Barnwall.
- „ 15. Kildalkey (Rev. John Rickard), 46.—Swearing and stealing reprobated; the Gospel of the day; compliments on the establishment of the Society of the Christian Doctrine. I sent Rev. Mr. Dunne to Castlepollard.
- „ 16. I spent this day at Clown.
- „ 17. Rathmullian (Rev. Laurence Grehan, P.P.), 57.—

Thieving and stealing condemned, as also the neglect of the Easter duty; compliments on the improvements in the chapel. On this day died Rev. Mr. Fleming, O.P.

June 18. Conference held at Donore (Rev. Mr. Dempsy defended).—The sermon preached by Rev. Mr. Ryan, O.M.

„ **19.** Balliver (Rev. Laurence Shaw, O.P., Administrator), 47.—Swearing and stealing reprobated; the infinite charity of our Lord Jesus Christ displayed in the Eucharist, and contrasted with the ingratitude of those who do not comply with the Paschal duty.

„ **22.** Clonard, at Kinnegad (Rev. Garrett O'Reilly, P.P.), 120.—The neglect of the Paschal duty represented as a criminal opposition to the gracious purposes for which Jesus Christ instituted the adorable Sacrament of the Eucharist, as a practical apostacy from the Catholic faith, and as a kind of conspiracy suggested by the devil against the salvation of souls; the Society of the Christian Doctrine complimented, and all those ignorant persons reproached who do not profit by the charity with which the members of the Society teach the Christian Doctrine.

„ **24.** Killucan (Rev. Mr. Swords, P.P.), 34.—Neglect of the Paschal duty particularly criminal on the part of heads of families, and of those whom God has blessed with affluence; the prevailing spirit of robbing and stealing inveighed against.

„ **25.** Fertullagh, at Milltown (Rev. Bryan Coffy, O.P. and P.P.), 39.—Neglect of the Paschal duty the cause of the repeated acts of robbery and thieving which had disgraced some parts of the parish.

„ „ I celebrated Mass this day for the Right Rev. Dr. Reilly, Bishop of Kilmore.

„ **26.** I spent this day at Mr. Sheil's cottage.

„ **27.** Castletown-Geoghegan, at Rahinmore (Rev. John Duffy, P.P.), 53.—Neglect of the Paschal duty; Sundays and holidays ill observed.

„ **28.** Dyssart (Rev. Owen Coffy, P.P.), 26.—Neglect of the Paschal duty represented as a grievous sin, in

general inexcusable, and supposing great degeneracy and corruption of hearts. I slept at Redmondstown.

June 29. Kilbeggan (Rev. Thomas Dunn), 54.—The guilt of the neglect of the Paschal duty described—aggravated by the circumstances of the times; festival of the day.

„ 30. Tullamore (Rev. James Murray, P.P.) 98.—The guilt of neglecting the Paschal duty; charity to the poor.

July 1. Conference at Frankford, by Rev. James Murray; the sermon by Rev. Henry Dowling.

„ 2. Frankford (Rev. Michael Kearney, Vic.-For.), 102.—The guilt of neglecting the Paschal Communion; charity to the poor in these times of general scarcity recommended as a powerful means of averting the anger of God.

„ 3. Eglish (Rev. John Egan, O.M.), 29.—The guilt and consequences of thieving and stealing; the anger of heaven manifested in the scarcity of the necessaries of life.

„ 4. I dined this day at Mr. Francis Bennett's, Thomastown, and came in the evening to Frankford.

„ 5. Rathen (Rev. John O'Hara), 40.

„ 6. Clara (Rev. James Daly), 204.—The festival of St. Peter; the primacy of the Pope; the guilt of thieving and stealing.

„ 7. Kill and Kilmonaghan, at Tubber (Rev. Pat. M'Namee), 41.

„ 8. Ballimore, at Drumrany (Rev. Daniel Mulledy, Vic.-Gen.), 73.

„ 9. Kilkenny, West (Rev. Michael M'Cormack).

„ 10. Conference at Ballimore, made by Rev. Mr. Wyer, Junior, *de penitentia*.—The sermon on alms-deeds, preached by Rev. Mr. M'Dermott, curate at Castletown-Geoghegan.

„ 11. Moyvour (Rev. James Woods), 73.—The guilt of thieving and stealing, and of neglecting the Paschal Communion, aggravated by the circumstances of the times. This evening I came to Mount Dalton.

„ 12. Emper, at Milltown (Rev. John Wyer), 43.

- July 13. Mullingar, a mensal parish of the bishop (Revs. James Hope, O.P., and John Ferrall, curates), 76. The enormity of habitual pilfering and stealing, and of neglecting the Paschal duty ; the general distress an instance of the anger of heaven.
- „ 14. Office and High Mass at Mullingar for the repose of the soul of Rev. Thomas Ganley, late C.C.
- „ 15. This day I dined with Brigadier-General Barnett.
- „ 16. Sonna (Rev. John Byrne), 68.—The duties of religion neglected by some through indolence ; the flock complimented on their charity to the poor, and exhorted to avert the anger of God by that charity and a sincere conversion.
- „ 17. Multifarnam (Rev. Thomas Moran, O.M.), 45.
- „ 18. This day I spent at Multifarnam.
- „ 19. Taghmon (Rev. Thomas Stafford), 77.—Neglect of the Christian education of children, and of the exercise of charity, on the part of some, in these times of distress.
- „ 20. Castlepollard (Rev. John Murray), 117.
- „ 21. Mayne (Rev. James Murray), 30.—Indignation expressed against three attempts to rob the Parish Priest in his own house ; the guilt of those who countenance scandal and encourage vice.
- „ 22. This day I went to dine at Mr. Campbell's, Newcastle.
- „ 23. Killeigh and Kilbride, at Balnacree (Rev. Peter Brady), 109.—Pilfering and thieving an unprofitable habit, ruinous to soul and body. The prevailing spirit of charity recommended ; the unfeeling disposition of some farmers in this time of distress reprobated.
- „ 24. Oldcastle (Rev. Bernard Reilly), 82.—Cautions to the Catholics of the town against the external and internal enemies of the faith, occasioned by the hostility of certain Methodist preachers, and by nominal Catholics. Allusions to this time of general scarcity and distress.
- „ 25. This day I dined at Stonefield.
- „ 26. This day I dined at Stonefield, and in the evening went to Rev. Mr. Flood's, Collinstown.
- „ 27. Fore, at Collinstown (Rev. James Flood), 59.—The

guilt of neglecting the Christian education of children ; of thieving and stealing, aggravated by the circumstances of the times ; compliments on the prevailing spirit of charity and benevolence.

- July 28. I dined at Mr. Scully's, of Gillerstown.
- „ 29. Castletown-Delvin (Rev. James Moran), 86.
- „ 30. Killallon, at Clonmallon (Rev. John Murray), 76.
- „ 31. Kilskeer (Rev. Michael Flood), 51.
- Aug. 1. This day I spent at Milltown, at Mr. John Kearney's.
- „ 3. Athboy (Rev. John Martin), 49.—The various descriptions of scandalous sinners in the parish arraigned and condemned ; the thieves and pilferers ; the profane swearers ; the unchristian fathers and mothers, who neglect the education of their children ; the degenerate nominal Catholics who neither confess nor receive once in the year.
- „ 4. This day I dined at Mr. George Dowdall's, Causestown.
- „ 5. Moimet, at Dunderrybridge (Rev. Michael Tipper, O.M.), 27.—Habit of pilfering and stealing unprofitable, dangerous to body and soul, inexcusable ; mercy to the poor most commendable in these calamitous times will not do, unless accompanied with the observance of God's Commandments.
- „ 6. I spent this day at Mr. Christopher Barnwell's, Meadstown.
- „ 7. I returned to Navan, having been absent two months.
- Sept. 1. I spent this day at Mr. John Johnston's, Warrenstown.
- „ 2. Conference at Dunshaughlin, made by Rev. James Connell, on the infallibility of the Church. No sermon, on account of the sickness of Rev. James Ferrall.
- „ 3. Dunsany (Rev. James Fleming), 31.
- „ 4. Moynalvy (Rev. Richard Meighan), 27.
- „ 7. Summerhill (Rev. John Cregan), 35.—Thieving and stealing and neglect of the Paschal Communion reprobated ; compliments on the charitable disposition of the flock during the late distress.
- „ 8. Conference at Rathmullian, made by Rev. Mr. Hart. The sermon preached by Rev. Mr. Shaw, O.P., on concealing sins in confession.
- „ „ This day I withdrew the administration of the union

of Balliver, Killion, Castlerickard, &c., from Rev. Laurence Shaw, O.P., and conferred for a limited time on Rev. Fr. Hitchcock.

Sept. 9. Kilcloon (Rev. James Ferrall), 38.—Reproaches to the parents who neglected the Christian education of their children; compliments on the charitable disposition of the flock.

„ 10. Dunboyne (Rev. James Connell), 18.

„ 11. I went to pay a visit to the College of St. Patrick, and returned to Dunboyne.

„ 12. Donnymoor (Rev. Pat. Ferrall), 4.

„ 13. Curragha (Rev. Pat. Keonan), 32.

„ „ This night I came to Mr. Thunder's, of Lagore.

„ 14. Ratoath (Rev. Pat. Langan), 54.—Severe strictures on the neglect of annual confession and Communion; of the Christian education of children; and on the spirit of thieving and robbing prevalent at different times in the parish.

„ 15. I spent this day at Lagore.

„ 16. Ardcath (Rev. John Leonard), 55.—The guilt of neglecting the Paschal Communion; of robbery and theft; of cursing and swearing; the wretched state of the chapel noticed; compliments on the charitable disposition of the flock.

„ 18. Duleek (Rev. John Kearney), 40.—The neglect of parents with respect to the early education of their children condemned; compliments on the charitable disposition of the flock in the late hard times.

„ 20. Stamullen (Rev. Pat. Ennis), 43.—The enormity of the sin of profane swearing described, and the pretexts used to defend it refuted.

„ 21. Drogheda (Rev. William Harford, Vic.-For. and P.P., absent for a month in England with leave.—Rev. Michael Calan, curate, acted in his room), 79 confirmed.—Invectives against the neglect of the Paschal duty, and against thieving and stealing.

„ 23. Conference of Duleek, made by Rev. Mr. Calan, "*de casibus reservatis*." This day I gave an *exeat* to Rev. N. Boylan, at his own request.

„ 24. Donore (Rev. Walter Johnson), 23.—The Easter duty neglected; the guilt of drunkenness.

- Sept. 25. Monknewtown (Rev. Laurence Chevers), 19.—Different descriptions of the flock accused of robbery, attempts at assassination, profaneness and immorality, perjury, pilfering and stealing, and of the neglect of the Christian education of the children.
- " " I returned this evening to Navan.
- Oct. 6. I resumed the visitation.
- " " Dulane and Loghan, at Mullaghe (Rev. John Gorman, P.P., Rev. Thad. Grehan, O.M., Deservitor), 36.
- " 7. Conference at Kells.—The sermon on delay of repentance, made by Rev. Mr. O'Leary.
- " 8. Moynalty (Rev. Pat. Carolan, P.P., Rev. Peter M'Mahon, Deservitor), 69.
- " 9. Kilbeg (Rev. George M'Dermott), 49.
- " 10. Castletown-Kilpatrick (Rev. Pat. M'Dermott), 18.—I returned to Navan in the afternoon.
- " 12. Nobber (Rev. William M'Kenna, Vic.-For.), 137.—Profane cursing and swearing and drunkenness reprobated; the shattered state of the roof of the chapel complained of; the late rebellion and scarcity of this season considered as scourges of the Divine anger. This evening I went to Rahood.
- " 13. Conference of Nobber, made by Rev. Mr. Mulligan—The sermon on rash judgments by Rev. Mr. Keogan.
- " 14. Enniskeen, at Muff (Rev. James Birmingham), 100.
- " 15. Drumcondra, at Ballinavoran (Rev. Philip Mulligan, P.P.), 99.—Scandalous neglect of a great many with respect to confession and Communion.
- " 16. Sidden (Rev. Henry Connell), 26.—The guilt of neglecting the Paschal duty particularly heinous on the part of those whom God has blessed with opulence.
- " " This evening I returned to Navan.
- " 19. Slane, at Rushwee (Rev. Michael Hanlon), 39.
- " 20. I spent this day at Rathkenny.
- " 21. I went to Hamlinstown, and returned on the 22nd to Navan.
- " 26. Oristown (Rev. John Fay), 75.—Enormity of profane swearing; compliments on the decent condition of the chapel. I returned to Navan, after having finished the twenty-first general visitation of the diocese of Meath.

- Nov. 12. I came to Dublin to assist at the Board of College Trustees, and at a numerous meeting of the Catholic Prelates.

CHAPTER XXXIV.

Visitation of 1801.

- Feb. 13. Celebrated Mass to-day for the return of peace and plenty.
- „ 27. Died to-day Rev. Pat. Carolan, P.P. of Moynalty.
- Mar. 21. I appointed Rev. Peter M'Mahon P.P. of Moynalty, in the room of the late Rev. Pat. Carolan.
- April 12. This day died of a putrid fever Rev. Pat. Ferrall, P.P. of Greenoge and Kilbride.
- „ 13. I appointed in the room of Rev. Mr. Ferrall the Rev. Pat. Lynn, P.P. of Greenoge, &c.
- „ 15. On the resignation of Rev. Mr. Lynn, I appointed Rev. Christopher Halligan P.P. of Greenoge and Kilbride.
- May 3. My twenty-second visitation commenced on the 3rd of May, 1801.
- „ „ Navan (Patrick Joseph Plunket, Bishop and P.P.), 154.—The instruction turned upon the abuse of the means of salvation peculiar to Navan; on the scandal of wakes and nocturnal dances.
- „ 24. Trim (Rev. John Clarke, P.P. and Vic.-For.), 42.—Subject of instruction taken from the festival (Pentecost) of the day; thieving and stealing reprobated.
- „ 25. Kildalkey (Rev. John Rickard, P.P.), 27.
- „ 26. Rathmullian (Rev. Laurence Grehan, P.P.), 87.—The flock complimented on a change for the better; on the decent condition of the chapel; and on the singing introduced since last visitation.
- „ 27. Balliver (Rev. Laurence Shaw, O.P., Administrator), 103.—Thieving and stealing reprobated; neglect of the Paschal duty; the pretext of distress and poverty condemned.

- May 28. Clonard (Rev. Garrett O'Reilly, P.P.), 168.—Compliments to a considerable portion of the flock on the flourishing state of religion; the frequenting of the Sacraments; the teaching of Catechism, singing, &c.
- „ 30. Killucan (Rev. John Swords), 58.—The spirit of thieving, and neglect of the Paschal duty inveighed against.
- „ 31. Fertullagh (Rev. Bryan Coffy, O.P. and P.P.), 60.—The festival of the day (the Trinity); neglect of the Paschal duty.
- June 2. Castletown-Geoghegan (Rev. John Duffy, P.P.), 100.
- „ 3. Dyssart (Rev. Owen Coffy, P.P.), 18.
- „ 4. Kilbeggan (Rev. Thomas Dunn, P.P.), 82.—On the festival of the day (Corpus Christi); neglect of Paschal Communion; thieving and stealing.
- „ 5. Tullamore (Rev. James Murray, P.P.), 80.
- „ 6. Thomastown (Rev. John Egan, O.M. and P.P., Rev. Andrew Pigeon, curate), 54.
- „ 7. Frankford (Rev. Michael Kearney, Vic.-For.), 128.—On the festival of Corpus Christi; the Real Presence established; the infinite charity and mercy of Jesus Christ abused by those who neglect the Paschal duty.
- „ 8. Conference on Penance, made by Rev. Mr. Kelly, curate at Frankford; the sermon “on fraternal charity,” preached by Rev. Mr. Pigeon.
- „ 9. This day I dined at Castlewood.
- „ 10. Rathen (Rev. John O'Hara), 54.
- „ 11. Clara (Rev. James Daly), 165.—The festival of Corpus Christi; the Real Presence considered; a deep sense of the infinite mercy and of the unbounded charity of Jesus Christ, the obvious consequence of the Catholic doctrine, and to be evinced by frequent confession and Communion.
- „ 12. Kill (Rev. Pat. M'Namee), 59.
- „ 13. Kilkenny, West (Rev. Michael M'Cormack), 37.
- „ 14. Ballimore (Rev. Daniel Mulledy, Vic.-Gen.), 131.
- „ 15. Conference.—The sermon on the Eucharist, preached by Rev. Mr. Wyer, Junior.
- „ 16. Moyvour (Rev. James Woods), 76.
- „ 17. Milltown (Rev. John Wyer), 54.

June 18. I spent this day at Mearescourt.

„ 19. Balnacarrig (Rev. John Byrne), 72.—Breach of the Sunday by unnecessary servile work, and by dancing at improper hours ; curiosity of listening to itinerant preachers.

„ 20. I dined at Mr. Brown's.

„ 21. Mullingar (P. J. Plunket, Bishop and P.P., Rev. Messrs. James Hope and John Ferrall, curates), 89.—Neglect of the Sacraments ; profane cursing, swearing, and detraction condemned.

„ 32. Conference on the cases that occurred.

„ 23. I dined at Mr. Askeon's.

„ 24. Multifarnam (Rev. Thomas Moran, O. Min.), 92.—The instruction turned on the festival of St. John, and on the neglect of the Sacraments.

„ 25. I dined with General Payne, of Portlemon. On my return late to Mullingar I escaped, through Divine Providence, from an accident by which I might have perished, having been thrown from the carriage which conveyed me, and lain under it for some time in the ditch where it overset. I suffered only a few bruises, and was next day able to say Mass of thanksgiving for the protection of heaven.

„ 26. Taghmon (Rev. Thomas Stafford), 111.—Neglect of the Sacraments ; delay of repentance.

„ 27. Mayne (Rev. James Murray), 17.

„ 28. Castlepollard (Rev. John Murray), 132.

„ 29. Fore, at Collinstown (Rev. James Flood), 45.—Christian education of children neglected ; chapel of Fore in a ruinous condition—disgraceful to the flock ; Sacraments neglected ; the festival (SS. Peter and Paul) considered. The bruises occasioned by my fall last Thursday continue painful.

„ 30. Castletown-Delvin (Rev. James Moran), 65.—On the observance of Sundays and holidays.

July 1. I dined at Mr. Dardis's, Jigginstown.

„ 2. Clonmallon (Rev. John Murray), 63.

„ 3. Kilskeer (Rev. Michael Flood), 56.

„ 4. Killeigh and Kilbride (Rev. Peter Brady), 157.

„ 5. Oldcastle (Rev. Bryan Reilly), 53.—Sloth and tepidity with respect to the Sacraments ; the rashness and

wickedness of persons who form matrimonial connections without the consent of their parents ; profane cursing and swearing ; thieving and stealing condemned and reprobated.

- July 6. I spent at Stonefield.
- „ 7. Loghan, at Carnaross (Rev. John Gorman), 52.—Thieving and stealing condemned ; the flock complimented on the improved state of the chapel. Same day Conference at Kells, made by Rev. Mr. Gosson, curate to Rev. Peter Brady, on restitution ; sermon preached by Rev. John Reilly.
- „ 8. Moynalty (Rev. Peter M'Mahon, P.P.), 60.—The abuse of the Scapular ; exhortation to frequent confession and Communion.
- „ 9. I dined at Rev. Mr. M'Mahon's with the Right Rev. Dr. Dillon, Bishop of Kilmore.
- „ 10. This day I interrupted the visitation, and returned to Navan, after an absence of one month and sixteen days.
- „ 12. Kilberry (Rev. John Fay), 57.—Gospel of the day—“Give an account of thy stewardship.”
- „ 21. Castletown-Kilpatrick (Rev. Pat. M'Dermott ; Rev. Pat. Halligan, O.P., Deservitor), 68.—Holidays violated.
- „ 22. Nobber (Rev. William M'Kenna, Archdeacon, and Vic.-For.), 37.—Neglect of the Christian education of children.
- „ 23. Eniskeen, at Muff (Rev. James Birmingham), 79.—Mass not attended by a certain description of the poor—the guilt and unreasonableness of such conduct.
- „ 24. Drumcondra (Rev. Philip Mulligan, P.P.), 126.—Enormous neglect of the Paschal duty in the lower part of the parish ; accused also of other unchristian dispositions.
- „ 25. Syddan (Rev. Henry Connell), 33.—Interior piety necessary to make exterior piety acceptable.
- „ 26. Slane (Rev. Michael Hanlon), 82.—Exterior piety insufficient.
- „ 27. I spent this day at Causestown, with Mr. and Mrs. Grainger. In the evening I returned to Navan, and found the plan for enlarging my lodge at the

chapel entered upon, partly by demolition, partly by reconstruction, on a larger scale.

- July 28. Walterstown (Rev. James Callaghan), 23.—The heinousness of neglecting the Paschal duty.
- „ 29. Skreene (Rev. Christopher Byrne), 33.
- „ 30. Dunsany (Rev. James Fleming), 33.
- Aug. 1. Moynalvy (Rev. Richard Meighan), 24.—Prevailing habits of robbing and stealing reprobated; compliments on the improvement of the chapel.
- „ 2. Summerhill (Rev. John Cregan), 26.
- „ 3. Conference at Summerhill, "*De Justitia*," made by Rev. Mr. Cregan.—The sermon preached by Rev. Mr. Meighan.
- „ „ Kilcloon and Radenstown (Rev. James Ferrall), 44.—Neglect of Paschal Communion; clandestine marriages and petty thieving condemned.
- „ 4. Dunboyne (Rev. James Connell), 23.—Paschal duty neglected; thieving reprobated; compliments on the new chapel.
- „ 6. Greenoge, at Donnymore (Rev. Christopher Halligan, P.P.), 39.
- „ 7. Ratoath (Rev. Pat. Langan), 24.—After dinner this day I returned to Navan, to be at home for the festival of the Assumption of the Blessed Virgin, the feast day of the parish.
- „ 16. Dunshaughlin (Rev. Thomas Fagan, P.P. and Vic. For.), 60.—Thieving and stealing; clandestine marriages; profane cursing and swearing; neglect of the Christian education of children and of the Paschal duty; scandalous incontinence inveighed against, and threatened with the Divine vengeance.
- „ 17. Conference made by the Rev. Mr. Hernon, on the Real Presence.—The sermon on the delay of repentance, preached by Rev. Mr. Halligan.
- „ 18. I dined this day at Warrenstown.
- „ 19. Curraha (Rev. Pat. Keonan), 28.—A few did not comply with the Paschal duty; some parents' neglect to put their children in mind of going to confession when arrived at the age of discretion; power given to the pastor to excommunicate a man who lived in adultery, if he did not reform his life.

- Aug. 20. Clonalvy (Rev. John Leonard), 50.
 „ 21. Stamullen (Rev. Pat. Ennis), 37.
 „ 23. Drogheda (Rev. William Harford, Vic.-For.), 54.
 „ 24. I dined with Mr. Hamill.
 „ 25. Monknewtown (Rev. Laurence Chevers), 52.
 „ 26. Donore (Rev. Walter Johnson), 17.
 „ 27. Duleek (Rev. John Kearney), 41.—Compliments to the flock on their charity to the poor; on the decency of the Divine worship, increased by the singing of the children; reproaches to the parents who neglect to send their children to catechism.
 „ 28. Blacklion (Rev. Thomas Walsh), 34.—Compliments to the flock on the diminution of scandal; Paschal Communion. This evening I returned to Navan.
- Sept. 10. I attended the Conference at Nobber, made by Rev. Henry Connell, on satisfaction.—The sermon, on “fraternal charity,” preached by Rev. Eugene O'Reilly.
 „ 11. I appointed Rev. Pat. Carey curate to Rev. Mr. Birmingham, P.P. of Eniskeen.
 „ 29. Ardraccan (Rev. Michael Branagan, P.P.), 57.—Respect inculcated for the laws that protect property, and indignation manifested against some individual who had violated them by setting fire to a house.
- Oct. 1. Dunderry Bridge (Rev. Michael Tipper, O.M.), 60.—The Christian education of children neglected; the morals of young persons endangered by dances and irregular meetings on Sundays and holidays.
 „ 8. To-day died the Rev. Michael Tipper, O.M., Pastor of Moimet and Clonmaduff.
 „ 11. Kells—in the new chapel—(Rev. Peter O'Reilly, P.P.), 40.—Grateful sentiments expressed to the Most Noble the Marquis of Headfort for giving the ground plot and £100; towards the Protestant gentlemen of the neighbourhood for their contributions; compliments paid to all the Catholics who subscribed, especially to the parishioners, who were reminded of the faith received by their ancestors, and exhorted to prove and honour it by living according to its maxims, and not imitating

the degenerate nominal Catholics, by whom our holy religion is more wounded than it has been by the penal code, or the prejudice of its bitterest enemies.

- Oct. 13. Conference of the district made by Rev. Mr. O'Leary, "*de contractibus*."—The sermon on fraternal charity, preached by Rev. Mr. M'Mahon, of Moy-nalty.
- „ 15. Kilbeg (Rev. George M'Dermott, P.P.), 35.—Parents reproached for neglecting the Christian education of their children, and for suffering them to expose themselves to bad company at public diversions on the Lord's Day.
- „ 18. Athboy (Rev. John Martin), 89.—Education of children; animosity between families; pilfering and stealing; lewdness held up to the detestation of the flock.
- „ 19. This day Pat. Sheridan, of the parish of Kilbride, in the County Cavan, diocese of Meath, aged 16, presented himself to me.
- „ „ This day also Rev. James Egan called to me for letters of recommendation to go abroad, which I gave him.
- „ 20. This night I returned from Athboy, after having, with the Divine assistance, finished my twenty-second general visitation of the diocese of Meath.
- „ 29. This night, about ten o'clock, Rev. William Fitzsimons, of Sydenham, departed this life.
- Nov. 6. This evening I gave the administration of the Union of Moimet and Clonmaduff, &c., to Rev. Father John Mulloy, O.M., of the house of Courtown, until further notice.
- „ 10. Celebrated Mass to-day for the Right Rev. Dr. Reilly, Bishop of Clogher.
- „ 11. This day I went to Dublin, to assist at the annual meeting of the Board of College Trustees, which was attended by the Most Rev. Drs. O'Reilly of Armagh, Troy of Dublin, Bray of Cashell, and Dillon of Tuam; and by the Right Rev. Drs. Caulfield of Wexford, Cruise of Ardagh, and Plunket of Meath. The Earl of Fingall, Sir Edward Bellew, and Mr. Strange assisted.

Nov. 14. This day I returned to Navan, from the Board of College Trustees, held from Wednesday last, in Dublin.

„ 29. This day I performed visitation duty in the parish of Bective.—I confirmed 29, and spoke, from the Epistle, of the dispositions with which it was necessary to begin the holy time of Advent. I mentioned, with grateful acknowledgment, Mr. Bolton's donation of an acre of ground for the building of a chapel and school-house.

Dec. 1. This day I confirmed a servant who was to set off shortly for England.

Total number examined and confirmed this year—4,236.

CHAPTER XXXV.

Visitation of 1802.

April 13. Rev. Thomas Kennedy appointed to the care of the Union of Donnymore and Kilbride, in the room of Rev. Mr. Halligan, who resigned that living, and returned to serve as curate at Ardcath.

„ „ Rev. Mr. Roe appointed curate at Stamullin, in the room of Rev. Thomas Kennedy. Rev. Mr. Kavanagh permitted to serve as curate at Skreene, under Rev. Mr. Byrne.

Twenty-third General Visitation of the diocese of Meath.

May 9. Navan (Patrick Joseph Plunket, P.P. of Navan, and Bishop of the diocese), 221 confirmed.—Neglect of the Paschal duty, of the Catholic education of children, and of the spiritual welfare of servants; prevailing abuses during the course of the year animadverted upon, as the most common faults of parents and masters and mistresses.

June 6. Kells (Rev. Peter O'Reilly, P.P. and Vic.-For.), 113.—The attention of the flock called to the festival (Pentecost); Paschal duty enforced; backwardness

on the part of some in paying their first subscription condemned; due observance of the Sunday urged; observations on the disproportion there is between the present parochial income and the exigencies of the pastor.

- June 7. Athboy (Rev. John Martin, P.P.), 95.—The festival; Paschal duty; drunkenness; observance of the Sunday.
- „ 8. Tuesday—Oristown (Rev. John Fay, P.P.), 123.—Profane cursing and swearing; Paschal duty neglected by a few; observance of Sunday.
- „ 9. I officiated at Kells, and spoke of St. Columbkille, patron of the parish.
- „ 10. Clonmaduff, at Dunderry Bridge (Rev. John Molloy, O.M., Administrator), 56.
- „ 13. Trim (Rev. John Clarke, Vic.-For.), 118.
- „ 14. Kildalkey (Rev. Mr. Rickard), 90.
- „ 15. Rathmullian (Rev. Laurence Grehan), 171.—Sundays and holidays profaned by unnecessary servile labour; by dangerous amusements, intoxication, &c.
- „ 16. Balliver (Rev. Laurence Shaw, O.P.), 20.
- „ 17. Clonard, at Kinnegad (Rev. Garrett Reilly), 189.—The festival (Corpus Christi); Paschal duty; Sundays and holidays.
- „ 20. Killucan (Rev. Mr. Swords), 70.
- „ 21. I went to Clown to assist at the month's mind of Mrs. Elizabeth Dowdall, where I celebrated High Mass, and next day went to Milltown.
- „ 22. Milltown (Rev. Bryan Coffy, O.P.), 75.
- „ 23. Castletown-Geoghegan (Rev. John Duffy), 45.—Catechism on Sundays; Paschal duty.
- „ 24. Kilbeggan (Rev. Thomas Dunn), 121.—St. John proposed as a pattern of virtue; Paschal duty; catechism.
- „ „ On this day died Rev. Christopher Byrne, Parish Priest of Skreene.
- „ „ On this evening I appointed the Rev. William Killin, P.P. of Skreene.
- „ 25 and 26. I spent these two days at Mrs. Fitzgerald's, of Newtown.
- „ 27. Tullamore (Rev. James Murray), 193.—Compliments

on the new chapel paid to Lord Charleville, who gave the ground plot, and handsomely contributed; to the Protestants who subscribed on the occasion; to the Catholics whose liberality raised so good a house of worship; Paschal duty; observance of the Lord's Day; compliments to some of the most respectable Catholic young ladies on their zeal in teaching the catechism, and to the choir.

June 29. Frankford (Rev. Michael Kearney, V.F.), 120.—Paschal duty; Christian education of children; compliments on the parochial house being erected by subscription.

„ 30. Conference at Frankford, on the “Real Presence,” made by Rev. Mr. Pidgeon. The sermon on detraction preached by Rev. Francis Kelly.

July 1. Thomastown (Rev. John Egan, O.M., absent on account of an operation to prevent a cancer in his lip; Rev. Mr. Pidgeon, his curate, did duty), 55.—Compliments on a change for the better among the flock; reproaches to some who were more or less concerned in a quarrel at a neighbouring fair; Christian education of children neglected by some bad parents; due observance of the Lord's Day enforced.

„ 5. Rathen (Rev. John O'Hara), 97.—The enormity of drunkenness which began to prevail, and of fighting and quarrelling, which had taken place three or four times of late; due observance of the Sunday.

„ 6. Clara (Rev. James Daly), 216.—Sundays profaned by promiscuous meetings of young persons, for the purpose of dancing, by drunkenness, and, on the part of some, by unnecessary servile work; a word or two on the festival of SS. Peter and Paul.

„ 7. This day I dined at Mr. Esmond's.

„ 8. Kilmonaghan (Rev. Pat. M'Namee), 68.—Observance of Sundays; the sacrament of penance neglected by some of the young and old.

„ 9. This day I dined at Rosemount.

„ 10. Kilkenny, West (Rev. Michael M'Cormack), 28.—I dined at Bunown, at Mr. Matthew Higgins's,

where also the Parish Priest and two of the clergy who assisted at the visitation dined.

July 11. Ballimore (Rev. Daniel Mulledy, V.G.), 131.

12. Conference of the district ; a lease for ever of an acre of ground given by Lord Viscount Netterville to the parish of Ballimore for the erection of a chapel, signed by Dr. Plunket, Bishop ; by Rev. Daniel Mulledy, P.P. ; by James Nugent, of Balnacor, &c. ; by Thomas Magan, Esqrs., in quality of Trustees.

„ 13. Moyvour (Rev. James Wood), 61.

„ 14. Milltown (Rev. John Wyer), 53.—Bad confessions the source of the scandals complained of, viz., breach of the Sabbath ; pilfering and stealing ; private resentments ; public quarrels ; connivance at the conduct of young disorderly persons of both sexes.

„ 15. This day and night, as also the two preceding nights, I spent at Mearescourt, at Mr. Banon's.

„ 16. Sonna (Rev. John Byrne), 75.—Forgiveness of injuries ; observance of Sundays ; compliments to Sir Henry Tuite for having principally contributed to the repairs of the chapel.

„ 18. Mullingar, one of the Bishop's mensal parishes, of which he retains one-third (Patrick Joseph Plunket, Bishop and P.P., Revs. John Ferrall and James Hope, assistants), 295 confirmed.—Observance of Sundays ; cursing and swearing reprobated ; compliments on the uncommon fidelity with which the Paschal duty was discharged.

„ 19. Conference, made by Rev. John Ferrall, "*De Jure et Justitia*."—Sermon on death by Rev. Mr. Flood.

„ 20. Churchtown (Rev. Owen Coffy), 74.—Mass ill attended to ; children not sent to learn the catechism ; Paschal duty neglected by some.

„ 26. Multifarnam, at Lany (Rev. Thomas Moran, O.M.), 145.—Due observance of the Sunday enforced ; dances on Sundays reprobated.

„ 27. Taghmon (Rev. Thomas Stafford), 155.—The burning of houses through malice and revenge reprobated ; observance of Sundays.

- July 28. Mayne (Rev. James Murray), 58.—Early education of children important and necessary; Paschal duty to be performed in the proper time.
- „ 29. Castlepollard (Rev. John Murray), 133.—The due observance of the Sabbath enforced; this day violated by unnecessary servile work, by amusements inconsistent with the sanctity of the day, and more especially by sin of every kind; the Sunday sanctified by those who assist devoutly at Mass, who frequent the Sacraments, who attend at the instructions of the church, who, by meditation, examination of conscience, and prayer, prepare for the last summons which must come some one week.
- Aug. 1. Collinstown (Rev. James Flood), 110.
- „ 2. Castletown-Delvin (Rev. James Moran), 97.
- „ 3. Clonmallon (Rev. John Murray), 103.
- „ 4. Kilskeer, at Ballinlogh (Rev. Michael Flood), 101.
- „ 5. I dined this day with Mr. and Mrs. John Kearney, of Milltown.
- „ 6. I dined this day with Mr. and Mrs. Edward Kearney, of Hamlinstown.
- „ 7. Kilbride (Rev. Peter Brady), 211.—Profane swearing; eloping of young persons of both sexes; neglect of Paschal duty; drunkenness of some individuals of the flock condemned.
- „ 8. Oldcastle (Rev. Bryan Reilly), 170.
- „ 10. Loghan and Dulane, at Carnaross (Rev. John Gorman, P.P., Rev. Thad. Grehan, O.M., Deservitor), 104.—Same day Conference at Kells, on the sacrament of penance. The sermon on purity, preached by Rev. John Reilly, curate of Kells.
- „ 11. Moynalty (Rev. Peter M'Mahon), 130.—The guilt of quarrelling and fighting; of drunkenness and of violating the Lord's Day.
- „ 12. Kilbeg (Rev. George M'Dermott), 66.—The guilt of putting off the Paschal duty to this late period; how to observe the Sundays.
- „ 21. Monknewtown (Rev. Laurence Chevers), 49.—Drunkenness and its effects; quarrelling and swearing reprobated.
- „ 22. Drogheda (Rev. William Harford, Vic.-For.), 58.

- Aug. 23. Donore (Rev. Walter Johnson), 27.—Reproaches to the parish for not attending the visitation.
- „ 24. This day Dr. M'Laughlin was consecrated Bishop of Raphoe by Dr. O'Reilly, the Primate; Drs. Plunket of Meath, and Dillon of Kilmore, assisting consecrators. The other bishops of the province, Dr. Cruise excepted, were present on the occasion. All dined with our Primate after the ceremony.
- „ 25 and 26. On these two days the provincial meeting of the bishops of the Province of Armagh, interrupted since the year 1797, the year before the rebellion, was held at Drogheda. It was composed of Drs. O'Reilly, Archbishop of Armagh and Primate of all Ireland, Plunket of Meath, Dillon of Kilmore, Murphy of Clogher, M'Mullen of Down and Connor, O'Donnell of Derry, O'Dwyer of Dromore, and M'Laughlin of Raphoe. Uniformity in the observance of Lent was agreed upon; various cases of conscience discussed; letters answered.
- „ 29. Duleek (Rev. John Kearney), 58.
- „ 31. Stamullin (Rev. Pat. Ennis), 23.
- Sept. 1 and 2. These two days I spent at Harbournstown with Mr. Caddell.
- „ 3. This day I dined at Gormanstown.
- „ 4. This day I celebrated Mass at Mr. Cahill's new house, at Johnstown; blessed it and his new vestments.
- „ 5. Ardcath (Rev. John Leonard), 60.
- „ 6. This day Rev. Thomas Kavenagh called for an *exeat* to leave the diocese and go to New York, which I gave him.
- „ 7. Curraha (Rev. Pat. Keonan), 34.
- „ 8. Ratoath (Rev. Pat. Langan), 39.
- „ 9. Donnymore (Rev. Thomas Kennedy), 10.
- „ 12. Dunboyne (Rev. James Connell), 67.—Paschal duty; clandestine marriages; observance of Sundays.
- „ 14. Kilcloon (Rev. James Ferrall), 55.—Thieving and stealing; drinking to excess on Sundays and holidays.
- „ 15. Moynalvy (Rev. Richard Meighan), 44.
- „ 16. Conference at Rathmullian, on restitution, made by Rev. Mr. Hitchcock. The sermon, "on the loss of time," preached by Rev. Mr. Molloy.

- Sept. 17. Summerhill (Rev. John Cregan, P.P., superseded, Rev. Pat. Lynn, Deservitor), 95.
- „ 19. Dunshaughlin (Rev. Thomas Fagan, Vic.-For.), 69.
- „ 20. Conference at Dunshaughlin, made by Rev. Mr. Fleming, of Dunsany, on the annulling impediments of matrimony. The sermon on the B. V. Mary, by Rev. James Ferrall, P.P. of Kilcloon.
- „ 21. Dunsany (Rev. James Fleming), 85.
- „ 22. I dined at Warrenstown.
- „ 23. Skreene (Rev. William Killen), 86.—Gratitude to Divine Providence excited by allusion to the finest weather remembered at this season; how to sanctify the Lord's Day. The Bishop, Parish Priest, and attending clergy were invited by Elias Corbally, Esq., to dine at Sydenham. Next day I came to Navan.
- „ 26. Blacklion (Rev. Thomas Walsh), 98.—This day, after duty, I returned a visit paid me by Sir Marcus Somerville.
- „ 27. Walterstown (Rev. James Callaghan), 42.
- Oct. 3. Slane, at Rushwee (Rev. Michael Hanlon), 139.—The due observance of the Sunday enforced; drinking and dancing to a late hour on that day condemned.
- „ „ In the evening I came to Causestown, where I spent the next day, and on Tuesday morning I went to do visitation duty at Syddan, but could do nothing, as the circular letter giving notice of the visitation day there and in five other parishes, viz., Drumcondra, Enniskeen, Nobber, Castletown-Kilpatrick, and Ardbracon, through the neglect of an improper messenger, imprudently employed in the parish of Slane, miscarried. Having dined at Rev. Mr. Connell's, at Syddan, I went by invitation to Mr. Taaffe's, at Smarmor Castle, in the county of Louth, where I remained on the 6th and 7th, and on Friday morning early, the 8th, I returned to Navan to assist in hearing confessions as a preparation for the second Sunday of the month.
- „ 10. I said first Mass in Navan, and on the same day I set out at ten o'clock.
- „ „ Nobber (Rev. William M'Kenna, Archdeacon and V.F.), 84.—The flock blamed for having the

chapel in so shattered a condition; invectives against revenge, quarrelling, and drinking; the peculiar enormity of these crimes on the Lord's Day; how to observe the Sunday.

- Oct. 11. Conference made by Rev. Mr. Bermingham, "on the seal of confession;" the sermon, "on the due observance of the sabbath," by Rev. Mr. White, curate at Nobber.
- „ 12. Enniskeen, at Muff (Rev. James Birmingham), 140.—The scandalous custom of distributing whiskey at funerals reprobated, as also drunkenness and its effects—fighting and quarrelling, revenge and litigation.
- „ 13. Drumcondra, at Ballinavoran (Rev. Philip Mulligan), 109.—Some few animadverted upon for neglecting the Paschal duty; the flock of Ardagh reproached for their propensity to deceive each other by little tricks and cunning, and for their fondness of litigation.
- „ 14. Syddan, at Newtown (Rev. Henry Connell), 29.—Compliments paid to those who contributed to the improvement of the chapel, especially to the Protestant gentlemen; invectives against a few who had not complied with the Easter duty, and against many who drank to excess, and were in the habit of returning from market in a state of intoxication, and against a prevalent spirit of litigation and dissension among the flock.
- „ 15. Castletown-Kilpatrick (Rev. Pat. M'Dermott, P.P.; Rev. Mr. Halligan, Administrator), 136 confirmed.—Cursing and swearing; drunkenness and its barbarous consequences—fighting and quarrelling, reprobated.
- „ 17. Ardbraccan, at Bohermeen (Rev. Michael Branagan), 118.—This evening ended my twenty-third visitation of the diocese of Meath. I went to spend the night at Kells, with Rev. Peter O'Reilly.
- „ 18. I spent this day at Kells with the pastor.
- „ 19. This evening I returned to Navan, after having finished the twenty-third general visitation of the diocese of Meath, *Laus Deo*.
- Nov. 6. Celebrated Mass for the Abbé Fitzsimons.

CHAPTER XXXVI

Visitation of 1803.

Jan. 26. This day, at ten o'clock at night, Rev. Dr. Flood,* President of the College of St. Patrick, Maynooth, departed this life, after a lingering illness of some months.

Feb. 24. This day I attended a Board of the College Trustees, composed of the Most Rev. Drs. O'Reilly, Troy, Bray, Dillon; the Right Rev. Drs. Plunket, Moylan, Delany, Cruise, and French; Earls of Fingall and Kenmare; Viscount Gormanstown and Sir Thomas French. The Rev. Dr. Dunn, late secretary to the Board, was elected, by a great majority, President, in the room of the late Dr. Flood.

„ 26. Rev. Mr. Ryan, P.P. of Clontarf, was elected secretary to the Board, in the room of Dr. Dunn, promoted to the place of President of the College of St. Patrick. The Board adjourned to Monday, at Maynooth, where, after having impartially and minutely investigated the general resistance to the legitimate authority of the immediate superiors, which broke out on the 3rd of last month, under pretence of grievances, after having devoted three days and a half to the inquiry, pronounced sentence of expulsion from the College against the five ringleaders, who were convicted of formal disobedience. This sentence the Board had executed in their own presence, and in the presence of all the professors and students, assembled for the purpose, in the College chapel, on Thursday, the 3rd of March, 1803. Of these ringleaders, two were from the diocese of Cloyne, two from Limerick, and one from Down and Connor.

Mar. 4. I returned to Navan.

A few leaves here have been lost.

* He was Dr. Plunket's old collegiate friend; he was buried near the "Virgin's Altar, in the College chapel."

Visitation.

- June 26. Kells (Rev. Peter O'Reilly, V.F.), 124.—An unusual failure as to the Paschal duty animadverted upon.
- „ 27. Conference, “on confession,” made by Rev. Peter M'Mahon.—The sermon preached by Rev. Mr. Drake.
- „ 28. Loghan (Rev. John Gorman, P.P.; Rev. Thad. Grehan, Deservitor), 66.—Holydays violated by dangerous and criminal diversions.
- „ 29. Kilbeg (Rev. George M'Dermott), 38.
- „ 30. Moynalty (Rev. Peter M'Mahon), 84.
- July Kingscourt (Rev. Pat. Birmingham), 89.—Congratulations on the erection of the new chapel, and thanks to the Protestant gentlemen who contributed to it; invectives against drunkenness, impurity, and the neglect of the Paschal duty.
- „ 2. Drumcondra (Rev. Philip Mulligan), 61.—Some of the lower part of the parish reproached for the neglect of the Paschal duty; some of the upper part blamed for detraction.
- „ 3. Nobber (Rev. William M'Kenna, Archdeacon and V.F.), 71.—Fighting and quarrelling reprobated; amusement and dancing on Sundays and holydays usually dangerous and criminal.
- „ 4. Conference made on the “sacraments in general,” by Rev. Mr. White.—Rev. Mr. Carey preached “on death.”
- „ 5. Syddan (Rev. Henry Connell), 34.—The flock called upon to finish their chapel.
- „ 6. Castletown-Kilpatrick (Rev. Pat. M'Dermott, P.P.; Rev. Mr. Halligan, O.P., Administrator), 69.
- „ 7. Slane (Rev. Michael Hanlon), 68.—Notice taken of the small attendance at the chapel; neglect of the Paschal duty often punished by death without Sacraments.
- „ 8. Monknewtown (Rev. Laurence Chevers), 43.—Pilfering and thieving; neglect of Paschal duty reprobated.
10. Drogheda (Rev. William Harford, V.F. and P.P.), 53.—Profane swearing; Paschal duty.

- July 11. Duleek (Rev. John Kearney), 54.
- „ 12. Stamullin (Rev. Pat. Ennis), 26.—The law of the Church commanding the Paschal Communion violated by those who do not comply until after Ascension Thursday.
- „ 13. Clonalvy (Rev. John Leonard), 43.
- „ 14. Conference of the district, “on penance,” made by Rev. Christopher Halligan. The sermon on Christian justice by Rev. Mr. Callaghan.
- „ 15. Curraha (Rev. Pat. Keonan), 38.
- „ 16. Donnymore (Rev. Thomas Kennedy), 23.
- „ 17. Dunboyne (Rev. James Connell), 34.
- „ 18. Kilcloon (Rev. James Ferrall), 43.
- „ 19. Agher (Rev. John Cregan, P.P.; Rev. Pat. Lynn, Administrator), 74.—Profane swearing of parents and children; Paschal duty; compliments on the erection of the new chapel.
- „ 20. Moynalty (Rev. Richard Meighan), 45.
- „ 21. Conference at Dunshaughlin. Sermon on Christian justice, in contradistinction to that of the Scribes and Pharisees, made by Rev. Pat. O’Leary.
- „ 22. Ratoath (Rev. Pat. Langan), 56.
- „ 24. Dunshaughlin (Rev. Thomas Fagan, V.F.), 47.
- „ 25. I dined at Mr. Johnson’s, Warrenstown.
- „ 27. I went to Maynooth, to assist at a meeting of the trustees of the College, which was attended by only four of the body, viz.—Drs. O’Reilly of Armagh, Troy of Dublin, Plunket of Meath, Caufield of Ferns. The others were prevented, probably by the insurrection at Dublin on the preceding Saturday night. The prelates assisted at the distribution of the prizes of the Lay College, and heard the report read of the respective performances of the students of the seminary during the late examinations. The trustees made a few provisional regulations. The Duke of Leinster dined at the college with the trustees on the 28th instant, and invited them to dinner at Carton, for the following Sunday. I could not wait.
- „ 30. This day I returned from Maynooth, and came to Killeen Castle.

- July 31. Sunday. Dunsany (Rev. James Fleming), 41.—
Paschal duty neglected by some heads of families.
Lord Killeen and Lady Harriet Plunket were
among the confirmed.
- Aug. 1. Rafeigh (Rev. William Killin), 178.—The perfection
of our ordinary actions recommended.
- „ 2. Walterstown (Rev. James Callaghan), 52.
- „ 3. Ardmulchan (Rev. Thomas Walsh), 72.
- „ 4. Donore (Rev. Mr. Johnson), 30.
- „ 14. Trim (Rev. John Clark, Vic.-For.), 108.—I returned
in the evening to Navan to assist in hearing con-
fessions, and preparing for the celebration of the
festival of the Assumption.
- „ 16. I went to Rathmullian to the Conference of the dis-
trict of Trim.—Subject: “Matrimony as a sacra-
ment,” made by Rev. Mr. Lynn; the sermon on
the “mercy of God inviting us to repentance,”
preached by Rev. Mr. Hart.
- „ 17. Rathmullian (Rev. Laurence Grehan), 94.
- „ 18. Longwood (Rev. Messrs. Shaw and Hitchcock, O.P.), 114.
- „ 21. This day I assisted at a meeting, called by the Earl
Ludlow and Sir James Foulis, for the purpose of
considering an address of loyalty to His Excel-
lency the Lord Lieutenant. It was held at Navan,
numerously attended by the parishioners, Catholic
and Protestant, and the address, which was
penned by Sir James, was unanimously adopted,
altho’ *I did not approve* the reproachful expressions
it contained, thinking such language *undignified*,
to say no more of it, and not such as His Ma-
jesty’s Government was accustomed to use in
speaking of *the First Consul of France*.
- „ 28. Dunderry Bridge Chapel (Rev. John Molloy, O.M.),
46.—Tippling near the chapel, accompanied with
profane cursing and swearing.
- „ 30. Kildalkey (Rev. John Rickard), 40.—Dancing on
Sundays and holidays too often dangerous and
criminal, on account of the circumstances that
accompany it.
- „ 31. Killucan (Rev. John Swords), 90.
- Sept. 1. Clonard, at Kinnegad (Rev. Garrett O’Reilly), 161.
- „ 2. Fertullagh, at Milltown (Rev. Bryan Coffy, O.P.), 85.

- Sept. 4. Mullingar (P. J. Plunket, Bishop and P.P., Rev. Messrs. Hope and Ferrall, curates), 192.—The guilt of violating the laws of the Church.
- „ 6. I dined at Boardstown with Mr. James Fleming.
- „ 7. Churchtown (Rev. Owen Coffy), 32.
- „ 8. Castletown-Geoghegan (Rev. John Duffy), 85.
- „ 9. Kilbeggan (Rev. Thomas Dunn), 109.
- „ 10. I dined at Newtown, at Mrs. Fitzgerald's, and in the evening I went to Tullamore.
- „ 11. Tullamore (Rev. James Murray), 263.
- „ 12. I dined at Mrs. Smith's.
- „ 13. I came to Frankford, and dined at Mrs. Stoney's, with Mr. George and Miss Stoney, where I was most hospitably received and entertained during my stay at Frankford.
- „ 14. Conference of the district taken up by the discussion of examinations lodged against Rev. Francis Kelly, before a magistrate of the King's County.
- „ 15. Eglish, at Thomastown (Rev. John Egan, O. Min.), 65.
- „ 16 and 17. I dined at Themora.
- „ 18. Frankford (Rev. Michael Kearney), 106.—In the forenoon I said Mass in the new parochial house, built by Rev. Mr. Kearney. I blessed it, and the clergy and company dined in it.
- „ 19. I dined at Castlewood.
- „ 20. Rathen (Rev. John O'Hara), 72.
- „ 21. Clara (Rev. James Daly), 120.
- „ 22. I dined at Mr. Esmond's.
- „ 23. Kill and Kilmonaghan (Rev. Pat. M'Namee), 71.
- „ 24. I dined at Rockfield with Mr. Harry Higgins, and came in the evening to Ballimore, where I took a bed at Mr. Walshe's.
- „ 25. Ballimore (Rev. Daniel Mulledy, V.G.), 126.
- „ 26. Conference taken up in settling different disputes and cases.
- „ 27. Kilkenny, West (Rev. Michael M'Cormack), 48.
- „ 28. I spent this day at Benown with Mr. and Mrs. Higgins.
- „ 29. I passed this day at Balnacor.
- „ 30. Moyvour (Rev. James Woods), 62.—In the evening I came to Mr. Banan's, Mearescourt.
- Oct. 2. Milltown (Rev. John Wyer), 23.

- Oct. 4. I passed this day at Redmondstown.
- „ 6. Sonna (Rev. John Byrne), 41.
- „ 7. Lany (Rev. Thomas Moran, O. Min.), 86.
- „ 8. Taghmon (Rev. Thomas Stafford), 85.
- „ 9. Castlepollard (Rev. John Murray), 51.—The murder of Anthony O'Reilly, Esq., mentioned with abhorrence.
- „ 10. I passed this day with Mr. Joseph Taylor, at Nonsuch.
- „ 11. Turbetstown (Rev. James Murray), 55.—Compliments on the generous contribution of the parish to the School of St. Finian, at Navan.
- „ 12. I passed this day at Mr. James Campbell's, Castletown.
- „ 13. Fore (Rev. James Flood), 64.
- „ 14. Castletown-Delvin (Rev. James Moran), 106.
- „ 15. Clonmallon (Rev. John Murray), 82.
- „ 16. Kilskeer (Rev. Michael Flood), 56.
- „ 18. Killiegh (Rev. Peter Brady), 76.—The crime of young persons of both sexes who run away with each other before marriage; the guilt of profane swearing.
- „ 19. Oldcastle (Rev. Bryan Reilly), 73.
- „ 20. Month's mind of Mrs. Brady.
- „ 21. I passed this day Hamlinstown.
- „ 22. I dined at Mr. Gaughran's, Athboy.
- „ 23. Athboy (Rev. John Martin), 57.
- „ 25. Ardbraccan (Rev. Michael Branagan), 87.—Compliments to the flock on their amenable and peaceable conduct; a few severely animadverted upon for neglect of the Paschal duty.
- „ „ In the evening I returned to Navan, after having finished my *twenty-fourth* general visitation of the diocese of Meath, and having employed, in the performance of that duty, three months and seventeen days.

CHAPTER XXXVII.

Visitation of 1805.

Mar. About the beginning of this month I sent Hugh Carthy, of the Union of Ardbraccan, to fill the

* The record of Visitation for 1804 has been lost.

place vacant at Maynooth by the departure of James M'Cormack.

Mar. 29. This day died Rev. James Daly, P.P. of Horseleap and Kilbride.

„ 30. This day I appointed Rev. Thomas Walsh P.P. of Horseleap and Kilbride, in the room of Rev. James Daly, deceased.

April 4. I wrote to Rev. James Conolly, of St. Clement's, Rome.

My Twenty-sixth Visitation.

May 26. Navan (P. J. Plunket, Bishop and P.P.), 165 confirmed.—The flock invited to prepare for the festival of Pentecost; the young warned against the danger of bad company; the middle-aged cautioned against that forgetfulness of God and eternity which is the effect of eager, worldly pursuits; the old roused to vigilance and piety, by the consideration of their approaching dissolution.

June Messieurs Reilly, of Kingscourt, and Kelsh, of the parish of Slane, presented for deaconship and priesthood at Maynooth.

„ 2. Kells (Rev. Peter O'Reilly, P.P. and V.G.), 77.

„ 3. Kilbeg (Rev. George M'Dermott), 57.—Paschal duty; one of the chapels unfinished; dancing to a late hour on Sundays.

„ 4. I dined with Mr. Val. Cruise.

„ 5. Dulane (Rev. John Gorman, P.P., Rev. Thad. Grehan, Deservitor), 95.—Ember days explained.

„ 12. Nobber (Rev. William M'Kenna), 93.

„ 13. Kingscourt (Rev. James Birmingham), 105.—The festival of Corpus Christi; parents neglecting to instruct their children by example; Paschal duty not complied with by a great number.

„ 14. Drumcondra (Rev. Philip Mulligan), 62.—Detraction, cursing, and swearing reprobated.

„ 15. Siddan (Rev. Henry Connell), 35.

„ 16. Castletown-Kilpatrick (Rev. Pat. M'Dermott, P.P., Rev. Pat. Halligan, O.P., Administrator), 27 confirmed.

„ 17. Kilberry (Rev. John Fay), 66.—Drunkenness; thieving

and neglect of Paschal duty on the part of a few condemned.

- June 18. Walterstown (Rev. James Callaghan), 37.—Neglect of Sacraments inveighed against from the Gospel of preceding Sunday.
- „ 19. Ardmulchan (Rev. Thomas Walsh), 46.
- „ 20. Duleek (Rev. John Kearney), 39.
- „ 21. Rosnaree (Rev. Walter Johnson), 25.
- „ 22. Monknewtown (Rev. Laurence Chevers), 46.—Clandestine marriages reprobated ; guilt of neglecting the Paschal duty.
- „ 23. Drogheda (Rev. William Harford, P.P. and V.F.), 77 —The false pretexts alleged by worldly and by profligate Christians to excuse their neglect of the Paschal duty.
- „ 24. Stamullin (Rev. Pat. Ennis, at the new chapel of Kinogue), 48.—Compliments on the erection of the new chapel ; St. John a pattern of self-denial, humility, and fortitude.
- „ „ This day, the anniversary of my first visitation, in 1780, I experienced a violent attack of illness, which determined me to relax from my usual exertions.
- „ 25. Donymore (Rev. Thomas Kennedy), 22.—The guilt of not hearing Mass on Sundays and holidays.
- „ 26. This day I went to Maynooth, to assist at a general meeting of the College Trustees, composed of the Most Rev. Drs. O'Reilly, Troy, Bray, and Dillon ; of the Right Rev. Drs. Plunket, Moylan, Cruise, Delany, French, Coppinger, and Ryan ; and of Sir Edward Bellew and Mr. Strange. We signed the memorial for the parliamentary grant ; were present at the distribution of premiums in the Ecclesiastical Seminary, and in the Lay College ; and we wrote a letter of thanks to Lord Grenville, for his generous defence of the R. C. petition, in which letter we disclaimed the doctrines unjustly imputed to us.
- „ 29. Dunboyne (Rev. James Connell), 13.—Paschal duty ; drunkenness ; festival of SS. Peter and Paul considered.
- „ „ I slept at Mr. Eeffe's, the Grove.

- June 30. Ratoath (Rev. Pat. Langan), 43.—Character of St. Paul considered; practical inference drawn from the Gospel of the Sunday.
- „ „ This evening I came to Lagore, where I passed the next day.
- July 2. Curraha (Rev. Pat. Keonan), 27.
- „ 3. Clonalvy (Rev. John Leonard), 88.—Guilt of profane swearing; acts of injustice against the neighbour shameful and detestable; some grown-up girls unaccountably ignorant of the chief mysteries of religion.
- „ 4. Conference of Ardcath, at the house of Rev. Mr. Leonard, P.P.—Subject: *Sacramentum Penitentiae*, made by Rev. Mr. Callaghan.
- „ 5. Rathfeigh (Rev. Christopher Halligan), 43.
- „ 7. Dunshaughlin (Rev. Thomas Fagan), 77.
- „ 9. Dunsany (Rev. James Fleming), 33.
- „ 11. Kilcloon (Rev. James Ferrall), 110.—The neglect of the Paschal duty inexcusable, inconsistent with every idea of Divine mercy and charity, of the dearest interest of the Christian, and contrary to primitive practice, and to the piety of modern times.
- „ 12. Minalvy (Rev. Richard Meighan), 49.
- „ 13. Summerhill (Rev. John Cregan, P.P., Rev. Pat. Lynn, Administrator), 40.—Drinking on Sundays, in the afternoon, destructive of families. I went in the evening to Breemount.
- „ 14. Trim (Rev. John Clarke), 76.
- „ 15. Conference at Rathmolian, made by Rev. Mr. Molloy, on “human law.”—The sermon preached by Rev. Mr. Rickard, on the “last judgment.”
- „ 16. Rathmullian (Rev. Laurence Grehan), 72.—Paschal duty; dangerous amusements on Sundays and holidays to be avoided by the youth of both sexes. This evening I came to Breemount, and passed the next day therewith my relations, Mr. James Murphy.
- „ 18. Ballivree (Rev. Laurence Shaw, O.P.), 71.
- „ 19. Kildalkey (Rev. John Rickard), 40.—The repairing of the chapel a sacred duty; stealing; profane swearing; rioting at fairs; neglect of Easter Communion inexcusable.
- „ 20. Moimet (Rev. Mr. Molloy, O.M.), 69.

- July 22. Moynalty (Rev. Peter M'Mahon), 79.—Paschal duty ; rioting at patrons, followed by murder ; rioting at funerals, followed by acts of violence.
- „ 23. I dined at Mullagh, in the County Cavan, at the house of Rev. Felix M'Cabe, with the Right Rev. Dr. Dillon, of Kilmore.
- „ 24. I passed this day at Stonefield, with my relation Bryan Brady.
- „ 25. Oldcastle (Rev. Bryan Reilly, P.P.), 108 confirmed.
- „ 26. Killiegh (Rev. Peter Brady), 72 confirmed.
- „ 27. I passed this day at Stonefield with Mr. and Mrs. Brady.
- „ 28. Kilskeer, at Ballinlough (Rev. Michael Flood), 103 confirmed.
- „ 29. I dined at Milltown, with Mr. and Mrs. Kearney, and came to Kells in the evening.
- „ 30. Conference at Kells, made by Rev. Mr. Drake, on the “impediments of matrimony.” The sermon, “on mortal sin,” by Rev. Mr. Sheridan.
- Aug. 4. This day Rev. John Murray, P.P. of Castlepollard, departed this life, after a long sickness, at two in the afternoon ; on the same day I appointed successor to him Rev. John Ferral.
- „ 10. This day I came to Kells, met at Rev. Peter O'Reilly's, the P.P. of Kells, the R. Rev. Dr. Derry, Bishop of Dromore, and dined with them.
- „ 11. Clonmallon (Rev. John Murray, P.P.), 108 confirmed. —Compliments to the flock on the decrease of scandal ; thieving and stealing ; neglect of Paschal duty on the part of a few animadverted upon ; exhortation to repentance, from the example of the humble publican of the Gospel. The Right Rev. Dr. Derry dined with the pastor.
- „ 12. Castletown-Delvin (Rev. James Moran), 99 confirmed.
- „ 13. I passed this day at Rev. Mr. Moran's, in the company of the R. Rev. Dr. Derry, Bishop of Dromore.
- „ 14. Collinstown (Rev. James Flood), 81.
- „ 15. Castlepollard (Rev. John Ferral), 113.—The Blessed Virgin honoured by us when we join the Church in her devotion towards her, when we recur to her intercession, when we imitate her virtues ; the Gospel of the day holds her up, in the persons of Martha and Mary, as a perfect pattern of the active

and contemplative life. This evening I came to Gillerstown, where I passed the next day.

- Aug. 17. Turbotstown (Rev. James Murray), 46.
 „ 19. Taghmon (Rev. Mr. Stafford), 84.
 „ 20. Multifarnam (Rev. Thomas Moran, O.M.), 27.
 „ 21. Sonna (Rev. John Byrne), 64.
 „ 22. High Mass and Office at Mullingar, for the Rev. John Murray, of Castlepollard.
 „ 23 and 24. I examined the candidates for confirmation.
 „ 25. Mullingar (P. J. Plunket, Bishop and P.P.), 249.
 „ 26. This day I came to Mr. Banon's, Mearescourt, where I took a bed until the Friday following. The Right Rev. Dr. Derry and Rev. Peter O'Reilly accompanied me from the 25th to the 30th instant.
 „ 27. Milltown (Rev. John Wyer), 35.
 „ 29. Moyvour (Rev. James Woods), 46.—Mary and Eleanor Morris made a private vow of perpetual chastity.
 „ 30. Churchtown (Rev. Owen Coffee), 51.—Invectives against those who quit the chapel before the end of Mass. This morning I appointed Messrs. Rickard and Sheridan to two vacant places at the College of Maynooth.
 „ 31. I passed this day at Redmonstown.
 Sept. 1. Ballimore (Rev. Daniel Mulledy, P.P. and Vic.-Gen.), —160.
 „ 3. Kilkenny, West (Rev. Michael M'Cormick), 37.
 „ „ In the evening I went with Mr. Higgins to Benown, where I passed the following day.
 „ 6. Kill and Killmonaghan (Rev. Pat. M'Namee), 90.
 „ 8. Clara (Rev. Thomas Walsh, P.P.), 128.—On devotion to the Blessed Virgin.
 „ 10. Rathen (Rev. John O'Hara), 69.
 „ 11. I came to Frankford to assist at the Conference of the district, and took up my quarters at the new parochial house, built by Rev. Mr. Kearney.
 „ 12. Eglish (Rev. John Egan, O.M.), 124.
 „ 13. I passed the day at Thomastown.
 „ 15. Frankford (Rev. Michael Kearney, Vic.-For.), 111 confirmed.—A sore throat, of which I began to complain on the 18th of last July, was the occasion of my long delay in this parish.
 „ „ On the 18th of this month I appointed Rev. Eugene

O'Reilly P.P. of Dunsany, &c., in the room of Rev. James Fleming, who died on the 16th, in consequence of a fall from his horse.

Sept. 22. Tullamore (Rev. James Murray), 173.—Compliments on the improvements made in the new chapel, and on the parochial house begun; parents reproached for neglecting the Christian education of children; Sunday profaned by dangerous amusements.

„ 25. Kilbeggan (Rev. Thomas Dunn), 112.—Pilfering and thieving prove that Catholics guilty of such sins either know not the dispositions requisite for the Sacraments of Penance and the Eucharist, or take no pains to have them when they approach these Sacraments, and thus bring disgrace on the Catholic Church, and indispose against her doctrine persons of different persuasion, inducing them to think unfavourably of confession and Communion.

„ 27. Castletown-Geoghegan, at Jamestown Chapel (Rev. John Duffy), 126.

„ 29. Fertullagh (Rev. Bryan Coffy, O.P.), 120.

Oct. 1. Kinnegad (Rev. Garrett O'Reilly), 226.

„ 3. Killucan (Rev. John Swords), 87.

„ 6. Athboy (Rev. John Martin), 61.

„ 8. Ardbraccan (Rev. Michael Branagan), 136.—Reflections on the heinous guilt of robbery, alluding to the robbery lately committed in the house of Allenstown; Sundays profaned by dangerous amusements, such as dancing, &c.

„ „ On the 7th of this month died Rev. Dan. Mulledy, V.G. of Meath, and P.P. of Drimrany, Noghol, Ballimore, and Killare. On his death I dissolved the Union of Drimrany and Ballimore. His disorder was an inflammation of the lungs.

„ 13. Slane (Rev. Michael Hanlon), 129.—The Sacraments received with good dispositions are all-powerful in recovering and preserving the friendship of God; the life of grace is neither obtained nor preserved by the Sacraments received without good dispositions, and then they become not food, but poison to the soul.

„ „ Here ended my six-and-twentieth visitation of the diocese of Meath.

Oct. 13. At the conclusion of public duty this day my head was singularly affected. I lost all recollection of what I had said and what I had done, but felt no pain nor even usual fatigue. I was informed that during the exhortation, which lasted an hour and a quarter, I spoke as I was accustomed to speak; but, in examining the children for confirmation, I was informed that I put the same question repeatedly to the same person. My mind was astray or absent from itself, in consequence of being too much on the stretch, or wound up to too high a pitch of exertion for a man in his sixty-seventh year. I hence infer the necessity of diminishing my humble exertions as I advance in years. This last visitation was the most laborious I remember. *Laus Deo, Pax vivis, Requies defunctis.*

CHAPTER XXXVIII.

1803-4-5.

LETTER OF DR. PLUNKET TO THE VICAR-GENERAL OF MEATH.
 —LETTER FROM DR. DUNNE, PRESIDENT OF MAYNOOTH COLLEGE.—LETTER FROM REV. J. CONNOLLY, THE ROMAN AGENT.—LETTER OF DR. PLUNKET TO LORD LUDLOW.—LETTER FROM FATHER CONNOLLY.

ON the 9th of January, 1803, Dr. Plunket wrote the following letter to the Vicar-General of Meath. The cause of it was in consequence of a combination entered into by some of the students of the College of Maynooth against a few of the superiors and professors:—

“Having been informed that the lawful authority of the president and immediate superiors in our College at Maynooth has lately been, and still continues to be, scandalously violated, by unjustifiable disobedience and resistance on the part of the students, I request you will, in quality of Vicar-General of

Meath, signify, in my name, to the gentlemen of this diocese, not only to withdraw from an association inconsistent with the principles of religion and good government, but also to repair the scandal their participation in such unwarrantable proceedings has given by asking pardon for their transgression. Should they, contrary to my expectation, refuse to comply with this solemn injunction, let them know that I am determined to remove them from the college, and appoint, in their room, persons better qualified, by example and word, to preach to the R. Catholics of this diocese the love of order and peace, and the reverence for lawful authority which the Gospel breathes.

“If grievances exist, they ought to be convinced that, in the meantime, dutiful submission to their superiors and respect for the statutes of the college must evidently tend to procure that just redress which never will be refused or delayed by the Trustees.”

Dr. Dunne to the Right Rev. Dr. Plunket.

“College, Maynooth, 9th of June, 1803.

“MY DEAR AND RESPECTED LORD,

“The bearer, Rev. Mr. Molloy, who hopes to have the honour and happiness of receiving to-morrow your Lordship’s blessing and commands, was ordained priest on Saturday last. His proficiency in study has not raised him above mediocrity; but I hope, however, he will not prove an useless missionary, as my informations report him an humble and religious priest. During a long residence here his conduct has been irreproachable, indeed exemplary. The single exception that might be opposed to this account had, in his case, more of infirmity in it than malice. From character he is disposed rather to follow than to lead; and in the wretched business* of folly and delirium to which that exception applies, there were many engaged to whom he was accustomed to look up as models fit to be followed in everything.

“Mr. Donoghoe has not yet completed his first year’s divinity. I thought it probable you were not acquainted with this circumstance, as you did not, perhaps, know that he had

* The President alludes to the late disturbance in the College.

made a year's physics. Under this notion I did not call him to orders, as I thought nothing less than extreme necessity would warrant his entering on the ministry, with such slender means of exercising its functions as he could glean from an application to theological acquirements for the short period of seven or eight months, of which, through the disturbances in the college, a considerable portion was lost to study, as well as to discipline. Indeed, my Lord, the pressing wants of the mission, evinced in the numerous demands from every part of the country of half-educated priests, call for the most serious consideration of the Trustees. There will be a board held here on the 27th of next month, when some arrangements may be framed to obviate an evil which threatens the very existence of religion. I hope your visitation will be managed so as to enable you to give, for three or four days, your advice and influence on a subject of discussion so interesting to religion, and which on that account has such imperious demands on your Lordship's great experience.

"I am very sensible, my Lord, of your kind partiality for me in the very honourable appointment communicated in your last. I know your just sense of propriety has principally led you to strengthen the very weak hands in which you have had so great a share of placing the critical management of this important institution. But when I recollect the friendly attentions with which you have been so long pleased to distinguish and honour me, I did not want this new proof of your goodness to entitle you to the most perfect gratitude and attachment with which I am,

" My dear and respected Lord,
 " Your Lordship's most obliged, most humble, and
 most obedient servant,

" ANDREW DUNN."

The Rev. J. Connolly, St. Clement's, Rome, to Dr. Plunket.

" Rome, St. Clement's, October 6th, 1804.

" RIGHT REVEREND AND DEAR SIR,

" Nothing could afford me more sincere satisfaction than to have been honoured with your Lordship's most kind favour of June 19th, as I had long regretted that your incessant occupations

in the discharge of your episcopal and parochial duties had for some years deprived me of the pleasure of a few lines from you, although the Archbishop of Tuam was so good as to sometimes mention your Lordship in his letters to me. I am truly sorry, my Lord, that your health begins to decline; but when I consider your indefatigable zeal and fatigues in fulfilling the duties annexed to the high station to which the Almighty has called you, I am surprised that your health has not been long ago quite ruined thereby. Nevertheless, I hope that God will grant you health and happiness for many years. Having mentioned in one of the memorials I lately presented in your name to the Pope, thro' Monseigneur Coppola, that in twenty-six years of episcopacy you had visited your extensive diocese twenty-six times, his Holiness expressed great pleasure and admiration at so very uncommon an instance of episcopal zeal and diligence. When favoured with your Lordship's aforesaid letter I was ill of an obstinate ague, which began about the middle of July, and weakened me to such a degree, that I was not able to transact any business out of the convent, till near the end of August, when I presented the petitions for the grants desired by your Lordship.

"I assure your Lordship that I have not of late years found any good opportunity to send things to Ireland, otherwise I would have sent you the articles mentioned in my former letter. I hope to send them to you by Lord or Lady Mount-Cashell, who are here since last year, but know not yet when they are to return to Ireland. I am not acquainted with Captain Plunkett, son to Lord Dunsany, who, after spending some months here, set out for Ireland last spring, otherwise I would have prayed him to take a few things to your Lordship. His lady is still here, with Lord Cloncurry, her brother. His Holiness is also still at Rome. I shall not forget the prints mentioned in your aforesaid letter. No new good Latin publication, nor improved edition of any former valuable work, has appeared here of late years.

"I beg your Lordship will kindly remember me to Rev. Messrs. Hanlon, Coffy, and M'Keon.

"I am, with sincere esteem and veneration,

"Your Lordship's most obedient and obliged
humble servant,

"FR. J. CONNOLLY."

Dr. Plunket to Lord Ludlow.

The following letter was written by Dr. Plunket, and directed to Lord Ludlow, on the 4th of August, 1805:—

“MY LORD,

“On my return to Navan this week from an excursion of two months through the diocese of Meath, I had the heartfelt satisfaction of receiving from Mr. M'Guire authentic information of your Lordship's gracious assent to the prayer of the memorial and letter I did myself the honour to address to your Lordship. Accept, my Lord, the grateful thanks of the R. Catholics of this town and neighbourhood; accept the homage of my warmest acknowledgment for the benevolence and liberality with which your Lordship has condescended to change into a *perpetuity* the determinable lease, by which we held our chapel, and the ground about it, with my humble contiguous dwelling. Our obligations to your noble predecessors were great indeed; greater still are those we owe to your Lordship. The accommodation we derived under the auspices and good will of the late noble Earl, altho' to us important in a high degree, was limited and temporary. This your Lordship has stamped with inestimable value by the munificent act which secures the enjoyment of it, and encourages us to improve its advantages by rendering it more and more worthy of its sacred destination. The account of this recent instance of the philanthropy of the illustrious house of Ludlow was received here with enthusiasm, and will be followed by unceasing fervent wishes for the prosperity of every member of which it is composed.

“You have raised in the midst of us, my Lord, a monument, in which your name will live until time shall be no more, embalmed in the love and grateful remembrance of thousands yet unborn.

“I have the honour to be,

“With most grateful respect, my Lord,

“Your Lordship's most obliged, devoted, and
humble servant,

“✠ P. J. PLUNKET.”

The Rev. J. Connolly to Dr. Plunket.

“Rome, St. Clement’s, July 6th, 1805.

“RIGHT REV. AND DEAR SIR,

“I received the foregoing dispensation at Propaganda only two hours ago. I should send your Lordship but a copy of it, were it not that I really have not at this moment time enough to copy it, whereas the post of Venice, by which I forward it to your Lordship, and which leaves this but once a week, sets off this evening. The mistake which occasioned the necessity of applying again for this dispensation, was taken no more notice of than to induce the Secretary of Propaganda to examine if the contents of the note, which I presented along with the above *mémorial*, were conformable to the copy that remained in the Archives of his office, of the petition which I presented on this subject last September. The following is a true copy of the grant of the other petition I presented in your Lordship’s name:—‘*Ex audientia SSmi Dni. Nostri Domini Pii Divina Provida. P.P. VII. habita per me infrum S. Congnis. de Propaganda Fide Secretarium, die 30 Junii, 1805—Sanctitas sua justis, ac rationabilibus causis adducta benigne indulgit, ut a singulise Clero tam Sœculari, quam Regulari Diœcesis Midensis in Hibernia quotidie recitari possit privatim Matutinum cum Laudibus diei sequentis statim elapsis duabus horis post Meridiem; quibuscumque in contrarium non obstantibus: Datum Romæ ex Cœdibus dæ. S. Congnis. die, et anno, quibus supra—Gratis sine ulla omnino solutione quocumque titulo—Dominicus Archiepus. Myrensis Secretarius.*’ They are still searching the Archives of Propaganda, to see if any mention can be found there of the rescript said to have been obtained by Bishop Cheevers in favour of the custom that prevails in your Lordship’s diocese, with regard to the time of complying with the precept of the Paschal Communion. I suppose that this affair is to be determined in a Congregation of Propaganda. I shall have in due time the pleasure to inform your Lordship of the decision. I am exceedingly glad that your Lordship is happily free from the indisposition you complained of last summer; and I am much obliged to your Lordship for mentioning my friends, Rev. Messrs. Hanlon, Coffy, and M’Keon. I request you will please to assure them, when occasion offers, of my kind respects;

as also the Rev. Mr. MacNamee, one of your parish priests, with whom I have been for many years at the same school, at Monknewtown. He was always a sensible boy, and of excellent conduct. My paper being out, I must conclude, assuring your Lordship that

“ I always am,

“ With best wishes and veneration,

“ Your Lordship's most obedient and humble servant,

“ FR. J. CONNOLLY.”

CHAPTER XXXIX.

VISITATION OF 1806.—CURIOUS LETTER OF THE PROTESTANT BISHOP OF MEATH TO DR. PLUNKET.—REPLY OF DR. PLUNKET.—LETTER FROM THE ROMAN AGENT.—LETTER OF DR. PLUNKET TO REV. MR. KEARNEY, P.P. OF FRANKFORD.

Visitation of 1806.

Jan. 24. I answered the letter of Rev. James Murray, who wrote to me, to inform me of his situation at Whitworth, Lancashire, whither he went to be cured of the cancer.

Mar. 29. This morning, after saying Mass, and hearing confessions about half an hour, being returned to my room, I was seized with a violent shivering, succeeded by violent heat and fever, which continued until Good Friday morning. During this time I was confined to my bed, and for a few days more. Bleeding and purging, the first day, by the prescription of Dr. Gibney, approved by Dr. Sheridan and Dr. Nicholl, diminished the violence of the disorder, which, with the spitting of blood that accompanied it, at length, under heaven, yielded to the skill and care of these physicians. I was, after my recovery, informed that I had been in danger. My strength was not restored until after a few weeks. Part of the time of my convalescence I spent at Kells, with my constant

friend, Rev. Peter O'Reilly, who scarcely quitted me while the sickness was violent. . . .

My two assistants—Rev. Messrs. Banon and James Reilly—were tenderly attentive to me, as well as Rev. Eugene O'Reilly, as far as his situation allowed. I resumed my Office at first vespers for Easter Sunday, and heard Mass that day in my bed. Blessed evermore be the mercy of my God, who was graciously pleased to allow me more time to prepare for eternity. The oils and chrism were sent to my most honoured friend, the Primate, who consecrated them early on Thursday, by which means they arrived time enough to be given to the Rev. Vicars, who dined as usual that day at Chapel Lodge.

May 11. This day I resumed my public functions in the chapel—interrupted by my late illness, and I said first Mass.

„ 25. Twenty-seventh visitation of the diocese of Meath begun at—

Navan, 122 confirmed.—Sermon. Those who are deemed most affluent in the flock reproached for neglect of the Sacraments; parents and masters for bad example given to children and servants.

June 22. Dunshaughlin (Rev. Thomas Fagan), 37.—Neglect of the Paschal duty animadverted upon, as also sloth and tepidity with respect to the Sacraments.

„ 24. Kilcloon (Rev. James Murray), 33.—I spoke of the humility of St. John, and of his courage and fortitude, and the guilt of pilfering and stealing, and of the sin of those who come late to Mass.

„ 25. Meeting of the Trustees of the R. C. College, held at Maynooth, at which I assisted with the Most Rev. Drs. O'Reilly, Troy, Bray, and the Right Rev. Drs. Moylan, Cruise, and Coppinger.

„ 28. This evening I came to Dunboyne.

„ 29. Dunboyne (Rev. James Connell), 19.—St. Peter—his primacy—his chair—the See of Rome indefectible while the other Apostolic Sees failed; some of the flock reproached for neglect of the Paschal duty.

„ 30. Donnymore (Rev. Thomas Kennedy), 20.

July 1. Curraha (Rev. Pat. Keonan), 17.—A few of the flock

reproached for continued neglect of the Paschal duty.

- July 2. Ratoath (Rev. Pat. Langan), 40.
- „ 3. Conference at Dunshaughlin, made by Rev. John Reilly, P.P. of Dunsany. The sermon, “on the slavery of sin, and the means of rising from it,” by Rev. Patrick O’Leary.
- „ 5. Rafeigh (Rev. Christopher Halligan), 29.
- „ 6. Killeen (Rev. John Reilly, P.P.), 47.—Instructions drawn from the festival of St. Peter.
- „ 7. I went with Lord Fingall to dine at Warrenstown, where I passed the night.
- „ 8. Galtrim (Rev. Richard Meighan), 32.
- „ 9. Summerhill (Rev. Pat. Lynn, Administrator), 102.—The Lord’s Day profaned by drinking and dangerous amusement, and unnecessary servile labour.
- „ 10. Conference of the district made at Rev. Laurence Grehan’s, on “dispensations.”—The sermon, “on impenitent sinners,” by Rev. Mr. Lynn.
- „ 11. Rathcore (Rev. Laurence Grehan), 82.
- „ „ I came in the evening to Breemount.
- „ 13. Trim (Rev. John Clarke, V.F.), 114.
- „ 14. I returned to Navan.
- „ 27. Clonmaduff (Rev. John Molloy, O.M.), 87.—Profanation of Sundays by drinking and servile labour reprobated.
- „ 28. Kildalkey (Rev. Mr. Rickard), 63.
- „ 29. I assisted at the office of Mr. Dowdall.
- „ 30. Ballivree and Killyon (Rev. L. Shaw ; Rev. T. Hitchcock, Adm.), 96.
- „ 31. I dined at Mr. Campbell’s, Parkstown.
- Aug. 1. I passed this day at Elmgrove, with Mr. Browne, where I confirmed, next morning, Miss Jane and young Eugene Browne.
- „ 2. Killucan (Rev. Mr. Swords), 49.
- „ 3. Kinnegad (Rev. Garrett O’Reilly), 198.—Profanation of the Lord’s Day by unnecessary servile labour ; by dangerous amusements ; by drinking to excess.
- „ 4. I dined at Garisker, with Mr. Nangle.
- „ „ Milltown (Rev. Bryan Coffy, O.P.), 49.—Animadversions on the bad state of the chapels, and on the

scandal given in its vicinity, by drunkenness, cursing, and swearing, and on the neglect of Paschal duty.

- Aug. 6. I dined this day at Cottage, with Mr. Sheil.
- „ 7. Conference at Mullingar, on the occurring cases of conscience.—The sermon, “on the state of the obstinate sinner,” by Rev. Mr. Hackett.
- „ 8 and 9. Employed for the most part in examining the candidates for confirmation.
- „ 10. Mullingar (Rev. Messrs. Hope, O.P., and Martin Hart, curates), 258.—Neglect of Mass; drunkenness; cursing and swearing; omission of Paschal duty; these were the prevailing abuses animadverted upon.
- „ 12. Dysart (Rev. Martin M'Dermott), 70.—Slander and *detractio*n reprobated.
- „ 13. Castletown-Geoghegan (Rev. John Duffy), 108.
- „ 14. Kilbeggan (Rev. Thomas Dunn), 96.
- „ 15. Tullamore (Rev. James Murray), 180.—The festival considered; profanation of the Lord's Day, by drinking to excess in the afternoon.
- „ 16. I spent this day with Rev. Mr. Murray, and set off in the evening for Frankford.
- „ 17. Frankford (Rev. Michael Kearney, P.P. and V.F.), 141.—Rioting and quarrelling at fairs inveighed against; the opposition of such scandal to the great law of charity explained.
- „ 18. Conference, by Rev. Mr. Pidgeon.—The sermon by Rev. Mr. Wyer.
- „ 19. Eglish, at Thomastown (Rev. John Egan, O.M.), 73.—Quarrelling at fairs reprobated; the new chapel recommended; the Blessed Virgin Mary, in the persons of Martha and Mary, held up as a model of the active and contemplative life. I went in the evening to Mrs. Bennet's, at Thomastown, where I passed the next day.
- „ 21. I returned to Frankford, to Rev. Mr. Kearney's.
- „ 24. I did duty in the chapel of Frankford, and dined at Temora.
- „ 27. Went with Rev. Mr. Murray to Tullamore, incommoded by a severe rheumatism in my thigh and leg.

- Aug. 29. Rahin (Rev. John O'Hara), 62.—General reflections on quarrelling, drunkenness, and dangerous amusements on the Lord's Day.
- „ 31. Clara (Rev. Thomas Walsh), 167.
- Sept. 2. Kill and Kilmonaghan.—None confirmed, because the confessions of the children were not heard; the wretched state of the chapel of Tubber complained of; children neglected by their parents.
- „ 3. Conference at Ballimore, on the occurring cases.—The sermon, on “the difficulty of salvation,” by Rev. James Fagan.
- „ 4. Ballimore (Rev. Owen Coffy, V.F.), 159, of whom about 30 children were from Kill.—Neglect of the Paschal duty; servile labour on Sundays reprobated.
- „ 7. Drumrany (Rev. James Fagan, P.P.), 67.
- „ 9. Kilkenny, West (Rev. Michael M'Cormick), 38.
- „ 10. I dined this day at Benown, with Mr. and Mrs. Higgins, and after dinner came to Ballimore.
- „ „ This day died Rev. John O'Hara, P.P. of Rahin, a clergyman of exemplary piety and zeal.
- „ 11. This day, in the morning, before visitation duty, I appointed Rev. James Wyer P.P. of Rahin.
- „ „ Moyvour (Rev. James Woods), 64.
- „ 12. Milltown (Rev. John Wyer), 46.—Christian education of children, comprehending the example and instruction of parents, and early confession neglected.
- „ 13 and 14. I passed at Mearescourt.
- „ 16. Sonna (Rev. John Byrne), 77.—In the evening I came to Mullingar, where I remained until the 19th.
- „ 19. Multifarnam (Rev. Thomas Moran, O.M), 57.
- „ 21. Taghmon (Rev. Thomas Stafford), 185.—Parents reproached for not bringing their children to Mass and confession when old enough to perform these duties.
- „ 22. Mayne (Rev. James Murray), 49.
- „ 23. I passed this day at Mr. Joseph Taylor's, at Nonsuch.
- „ 24. Lickblay (Rev. John Ferrall), 108.—The profligate and the unthinking are generally those who neglect the Paschal duty.
- „ 25. I passed this day with the pastor.

- Sept. 26. I passed this day at Carlanstown, with Mr. Bernard Taylor.
- „ 28. Collinstown (Rev. James Flood), 78.
- „ 30. Castletown-Delvin (Rev. James Moran), 75.
- Oct. 2. Clonmellon (Rev. John Murry), 76.
- „ 3. Kilskyre (Rev. Michael Flood), 58.—Five wicked married men living badly; such public scandal could not exist were the flock more zealous for the honour and glory of God.
- „ 5. Oldcastle (Rev. Bernard Reilly), 128.
- „ 6. Killiegh (Rev. Peter Brady), 151.—Discord and division amongst a few families condemned; the discipline of the Church with regard to Freemasonry enforced against a few members of that society; *the guilt of those who had not complied with the Paschal duty exposed.*
- „ 8. Loghan (Rev. John Gorman, P.P.), 115.
- „ 9. Conference at Kells, on “restitution.” The sermon, “on death,” by Rev. Mr. Sheridan, curate of Kells.
- „ 10. Moynalty (Rev. Peter M'Mahon), 100.—The spirit of litigation and thieving reprobated.
- „ 12. Kells (Rev. Peter O'Reilly, P.P. and V.G.), 157.
- „ 14. Kilbeg, at the new chapel of Staholmoc (Rev. G. M'Dermott), 76.
- „ 15. Castletown-Kilpatrick, 58.—Compliments on the new chapel of Dowdesdown; honourable mention made of those who contributed to it; the gallery opposite the altar condemned.
- „ 16. Conference.
- „ 17. Nobber (Rev. W. M'Kenna, Archdeacon), 78.
- „ 19. Kingscourt (Rev. J. Birmingham), 128.
- „ 20. Drumcondra (Rev. Philip Mulligan), 97.
- „ 21. Siddan (Rev. Henry Connell), 27.
- „ 22. Monknewtown (Rev. Laurence Cheevers), 56.
- „ 23. Donore (Rev. Walter Johnson), 29.
- „ 25. The rheumatism which attacked me on the 27th of August, at Frankford, and continued nearly two months, I began at this time scarcely to feel.
- „ 26. Drogheda (Rev. William Harford, V.F.), 67.
- „ 28. Stamullen (Rev. P. Ennis), 31.
- „ 29. I dined with the Primate.
- „ 30. Conference of the district, at Ardath, made by Rev.

Mr. Roe, on restitution ; sermon by the same, on the forgiveness of injuries.

Oct. 31. Ardath (Rev. John Leonard), 100.

Nov. 1. Duleek (Rev. John Kearney), 81.—How the saints are to be honoured.

„ 2. Blacklion (Rev. Thomas Walsh), 85.

„ 3. Rathkenny (Rev. Michael Hanlon), 110.—On the exercise of the noble charity, which has for its object the repose of the faithful departed.

„ 5. Kilberry (Rev. John Fay), 49.

„ 6. Ardbraccan (Rev. Michael Branagan), 127.—This morning Rev. Richard Gosson, curate of Killiegh, died of a decay.

„ 9. Athboy (Rev. John Martin), 54.—At Athboy I experienced in some degree a renewal of the rheumatism.

„ 12. This day I returned to Navan from Kells.

„ 16. Athlumney (Rev. James Callaghan), 26.—Here I finished my twenty-seventh general visitation of the diocese of Meath, and returned home not a little affected by rheumatism.

Dec. 9. This day, at seven in the evening, Rev. James Woods, P.P. of Moyvore and Forgney, departed this life.

Curious letter of the Protestant Bishop of Meath.

The following letter from Dr. O'Beirne,* Protestant Bishop of Meath, to Dr. Plunket, will tend to illustrate the Anglican supremacy (civil) in those days, and the cool assurance, as well as effrontery, with which Protestant dignitaries addressed the Catholic prelates, denying them their titles, and treating them as a class, socially and of course legally, inferior and subordinate. In this case it was an outrage, for here was an apostate presuming to lecture his old preceptor, benefactor, and friend.

“Ardbraccan House, January 11th, 1806.

“MY DEAR SIR,

“In the 32nd page of this sermon there is an expression or two that you may interpret into something unpleasant to

* Diocese of Meath, vol. ii., p. 185.

your feelings, but I hope that with some things in which we both may differ from each other, we shall ever indulge mutual charity; and I request you to accept this copy of my sermon on the Thanksgiving Day as a testimony of that affectionate attachment which, as it began in early life, no circumstance is ever likely to affect or weaken, notwithstanding the different situations into which we have been thrown. In one thing I am persuaded we shall never differ, the earnest desire of inculcating the superintending providence of God, of promoting Christian morals, and encouraging a disposition of peace and submission to the laws in this distracted country.

“I am, my dear Sir,

“With every sincere attachment and respect,

“Your very faithful, humble servant,

“T. L. MEATH.”

In two or three days after Dr. Plunket received the above letter, he answered in the following manner:—

“Nayan, 3rd of March, 1806.

“MY LORD,

“Unavoidable avocations and excursions have until this morning prevented me from acknowledging the receipt of your friendly letter, and of a copy of your thanksgiving sermon, handed to me by the Rev. Mr. Butler. This, coming from your Lordship “as a testimony of affectionate attachment,” highly flattering to me, I accept with thanks. I have perused it. When I say that I admire many fine passages, the offspring of a lively, bright imagination, and of a cultivated mind, deeply impressed with a sense of the awful dispensations of the providence of God, your Lordship, I am sure, does not expect I should admire the whole 32nd page. It is not that any expressions it contains affect me personally. No. To be candid, my Lord, I assure you, I cannot, without smiling, read assertions that impute “superstition” to the religion of Bourdaloue, Flechier, Massillon, Bossuet, Fenelon. But the numerous body of people with whom I have the honour to be peculiarly connected, read with other dispositions. They consider such expressions as unprovoked abuse. In vain would I attempt to reconcile them to it by alleging custom, almost constant custom; much less could I pretend to convince them

that unprovoked abuse is calculated to heal the bleeding wounds of our distracted country, to promote concord, to answer any one Christian or social purpose. The man who stands in my place is not free to disregard the feelings of his flock. Hence I am placed, with respect to your Lordship, in a singular predicament—a predicament which casts a gloom upon and thwarts the intercourse I should wish to maintain. My own occasional feelings I can command, or even sacrifice, if necessary, to ancient friendship, and to the remembrance of former times. We differ in some things from each other; but this difference, how great soever, shall not extinguish a single spark of charity in my breast—prevent on my part the discharge of the slightest obligation which this first of all the virtues prescribes. The great duties to which your Lordship alludes, and in which we perfectly agree, have employed no small portion of my time these six and twenty years past; the decline of life and the near approach of eternity will not lessen their importance in my mind, nor, I hope, diminish the attention they claim.

“With sentiments of respectful and affectionate attachment,

“I am, my Lord,

“Your Lordship’s obedient and humble servant,

“✠ P. J. PLUNKET.”

Letter of the Roman Agent to Dr. Plunket.

“Rome, St. Clement’s, February 22nd, 1806.

“RIGHT REV. AND DEAR SIR,

“I have at length the pleasure to send your Lordship, in this letter, a true copy of the Decree* of the Sacred Congregation, in consequence of his Holiness’s rescript, authorizing your Lordship to extend the time to comply with the precept of Paschal Communion to Trinity Sunday. The uncommon delay in this affair was occasioned by the time necessary to make the diligent researches that have been made in the Archives of Propaganda and other places after the rescript which one of your Lordship’s venerable pastors said to have been obtained in favour of the custom of the diocese, by the

* A copy of this Decree is in my possession.

Right Rev. Dr. Cheevers, but no account whatsoever having been found here of such a rescript, it was determined to propose the matter in congregation ; but, as of late, congregations are not held at Propaganda as often as they used to be, the multiplicity of business intended to be discussed in each congregation often causes some affairs, not supposed to be of very urgent nature, to be postponed. To prevent, therefore, any further delay in this matter, I prayed Monseigneur Coppola to propose it directly to his Holiness without waiting longer for the opinion of a congregation, which he accordingly did. His Holiness, to prevent, perhaps, complaints on the part of some of your pastors, should your Lordship limit the time of Paschal Communion to Ascension, thought that his present decision would be agreeable to them, and not displeasing to your Lordship. I carefully omit to mention anything foreign to this business, excepting that I hope and heartily wish that your Lordship continues to improve in health ; and that I would have sent your Lordship last spring some articles by Lady Mount Cashell, did she not leave Rome then with an intention of staying some years more on the Continent. All letters from the British dominions to Italy come now by the way of Milan. I request your Lordship will please to present my kind respects, when occasion offers, to the Rev. Messrs. Hanlon, Coffee, and M'Keon, and believe me to be always, with true respect and veneration,

“ Right Rev. dear Sir,
 “ Your Lordship's obliged and affectionate, humble servant,
 “ FATHER JOHN CONNOLLY.”

Letter of Dr. Plunket to Rev. Mr. Kearney, P.P. of Frankford.

“ Navan, 17th April, 1806.

“ MY DEAR FRIEND,

“ I avail myself of the first moments of returning health to acknowledge the receipt of your kind favour by Rev. Mr. O'Hara. I cannot express to you how mortified I was at being deprived of the pleasure of seeing this Rev. gentleman. Many were the questions I had to put to him concerning you and all my honoured friends near you. . . . The orders of the physicians that no person should be admitted into my

room were peremptory. One or two, however, of the clergy, by bustling, made their way to me. Rev. Mr. O'Hara knows not how to bustle. Hence I lost all that intelligence I was so anxious to receive. Even your letter I did not read until this day. I have not yet ventured out of doors, but I intend, as soon as the weather permits, to change air for a few days. My disorder was an inflammation of the lungs, accompanied with spitting of blood and fever. Under heaven I owe my recovery to immediate medical assistance. Bleeding and opening pills, the very first day, broke the violence of the distemper, and arrested its progress. On Saturday before Palm Sunday I said Mass as usual, spent some time in the confessional, came up to my room, and scarcely sat down when I was seized on a sudden with a most violent shivering which shook my whole frame for about an hour. This was followed by a no less violent burning heat. Between these opposite sensations of cold and heat I became completely powerless. Their conflict prostrated body and mind. How little is man, whatever his pretensions, in a situation of this kind. How he shrinks if but touched by the immortal God. Bereft of every energy, it is well if the sick man in such trying moments can adore the hand that strikes him. The language that conveys the maxims of Christian morality is smooth and gentle; but sickness—unexpected, sudden sickness—speaks with a voice of thunder. Serious sickness is an awful, yet merciful warning on the part of Almighty God. That with which he has been pleased to visit me will prove such, I humbly hope, through the pious wishes and prayers of my friends. It is somewhat extraordinary that my sedentary occupations at home should give occasion to a disorder, which violent exertions for a series of years in the summer season did not provoke. But increasing years, and the change they imperceptibly bring on, account for the effect to which I allude. Friends and physicians advise me to relax from my accustomed labour. The confessional here, which took up a considerable portion of my time, I must give up. On the visitation I intend the clergy shall examine the children, and exhort them before and after confirmation. It will be enough for me to address the flock on the prevailing abuses, or on some of the great truths of religion. You see I mean to spare myself, and am of course the more disposed to stay as long as I can with my friends. In the distribution of vacant days you cannot forget that a greater number falls to your

neighbourhood than to any other in all that quarter of the diocese.

“Indeed I will be delighted to see every one of my dear friends near you, to whom I beg to be most affectionately remembered. If a meeting of the College Trustees does not intervene, I hope to begin my visitation with the month of June. But, for a convalescent, I have said too much, and feel fatigued. To the Rev. gentlemen of your district say everything that is kind from,

“My dear Friend,

“Your affectionate and faithful servant,

“✠ P. J. PLUNKET.”

CHAPTER XL.

VISITATION OF 1807. — LETTER FROM THE PRIMATE. —
LETTER FROM THE ROMAN AGENT. — LETTER FROM
MARIA EDGEWORTH. — LETTER FROM DR. MOYLAN,
BISHOP OF CORK.

Diary of 1807.

- Feb. 8. To-day died Rev. John Martin, P.P. of Athboy.
 „ 17. I sent Rev. Mr. Ward from Fore to Drogheda, to
 serve in quality of curate under Rev. Mr. Harford.
 Mar. 14. This day died Rev. John Egan, O.M., P.P. of Eglish,
 in the King's County, and Rev. Mr. Pidgeon was
 appointed administrator of the parish.
 May I began my twenty-eighth general visitation of the
 diocese of Meath.
 „ 3. Navan, 186 confirmed.—Sermon, on the parochial
 abuses.*
 „ 11. I went to Drogheda to visit the Primate.
 „ 12. This day died Rev. James Murray, P.P. of Tullamore.
 „ 17. Kells (Rev. Peter O'Reilly, V.G.), 101.—On the abuses
 of the parish.

* He inveighed against the peculiar vices of each parish, throughout the visitation.

- May 18. Oristown (Rev. John Fay), 40.
 „ 19. Staholmoc (Rev. Michael Callen), 15.
 „ 21. Moynalty (Rev. Peter M'Mahon), 69.
 „ 22. Mullahe (Rev. John Gorman, Administrator), 75.
 „ 24. Kilsuire (Rev. Michael Flood), 55.
 „ 26. Conference. The sermon by Rev. Mr. Grehan.
 „ 28. Oldcastle (Rev. George M'Dermott), 84.
 „ 29. Killiegh (Rev. Peter Brady), 115.
 „ 30. Castlepollard, at Carlanstown (Rev. John Ferrall), 82.
 June 2. Turbotstown (Rev. James Murray), 47.
 „ 3. Collinstown (Rev. James Flood), 96.—To-day died
 Rev. Mr. M'Dermott, pastor of Dysart.
 „ 4. Taghmon (Rev. Thomas Stafford), 99.
 „ 5. Multifarnam (Rev. Thomas Moran, O.M.), 63.
 „ 6. Sonna (Rev. John Byrne), 61.
 „ 7. Mullingar, 240.
 „ 8. Conference, made by Rev. James Murray, P.P. of
 Mayne. The sermon preached by Rev. John
 Ferrall, P.P. of Castlepollard.
 „ 9. Dysart, 25.—This day I appointed Rev. Mr. M'Keon,
 O.P., administrator of Dysart and Churchtown.
 „ 10. Milltown (Rev. John Wyer), 32.
 „ 11 and 12. I spent at Mearescourt.
 „ 13. Moyvour (Rev. John M'Cormick, O.M.), 95.
 „ 14. Ballimore (Rev. Owen Coffy, V.F.), 78.
 „ 15. Conference of the district. The sermon preached by
 Rev. Mr. Egan, curate at Clara. The Conference
 made by Rev. Mr. Wyer, president of Conference,
 in the absence of Rev. Mr. Dunne.
 „ 16. Kilkenny, West (Rev. Michael M'Cormick), 37.—On
 this day I removed Rev. Mr. Callen from Kilbeg
 to Frankford, and I appointed Rev. Mr. Drake to
 succeed him.
 „ 21. Castletown-Delvin (Rev. James Moran), 72.
 „ 22. Clonmellon (Rev. John Murray), 58.—An unfortunate
 woman, who died in a fit of drunkenness, an
 awful warning to the drunkards of the parish.
 „ 23. I came to Navan, and in the evening set off to Dun-
 shaughlin, whence, next morning, I went to May-
 nooth.
 „ 24. Board of College Trustees met at Maynooth. It
 was composed of Drs. O'Reilly (Armagh), Troy

(Dublin), Bray (Cashel), Dillon (Tuam), Plunket (Meath), Moylan (Cork), French (Elphin), Delany (Kildare), Cruise (Ardagh), Coppinger (Cloyne), together with the Earl of Fingall. The state of the college was entered into. An appeal to the judges, in their quality of visitors, made by an expelled student, was prevented, by accepting his submission. Dr. Dunn, resigned his place as President, and Dr. Byrne was chosen in his place. The former was appointed secretary of the board, in the room of Dr. Ryan.

- June 27. In the evening I came to Dunboyne.
 „ 28. Dunboyne (Rev. James Connell), 31.
 „ 29. Kilbride (Rev. Thomas Kennedy), 22.
 „ 30. Curraha (Rev. Pat. Keonan), 36.
 July 2. Ratoath (Rev. Pat. Langan), 51.
 „ 5. Dunshaughlin (Rev. Thomas Fagan, V.F.), 71.
 „ 7. Kilcloon (Rev. James Ferrall), 57.
 „ 8. Summerhill (Rev. John Cregan), 106.
 „ 9. Rathmolyon, 77.
 „ 11. Moynalvey (Rev. R. Meighan), 43.
 „ 12. Dunsany (Rev. John Reilly), 78.
 „ 13. Conference. Differences between the pastor of Kilcloon and his curate composed.
 „ 14. Skreen (Rev. Christopher Halligan), 57.
 „ „ In the evening I returned to Navan, and on the 16th I assisted at the examination of the R. C. school of Meath.
 „ 19. Trim (Rev. John Clarke, V.F.), 100.
 „ 20. Conference, made by Rev. Mr. Hitchcock. Sermon by Rev. Mr. Dempsy.
 „ 21. Balliver (Rev. L. Shaw), 84.
 „ 22. Kinnegad (Rev. Garrett O'Reilly), 249.
 „ 24. Fertullagh, at Milltown (Rev. Bryan Coffy), 117.—
 While speaking I was affected with a dizziness in my head, which hurted my memory and strangely confounded my ideas. From this singular state I recovered before I had done examining the children.
 „ 25. Kilbeggan (Rev. Thomas Dunn), 68.
 „ 26. Tullamore (Rev. Michael Kearney), 115.
 „ 28. Conference at Frankford.
 „ 29. Frankford (Rev. Michael Callen), 144.

- July 30. Eglish (Rev. Andrew Pidgeon), 83.
 „ 31. I dined at Thomastown, at Mrs. Bennett's.
 Aug. 1. Rathen (Rev. James Weir), 286.
 „ 2. Clara (Rev. Thomas Walsh), 173.
 „ 4. Kill (Rev. Pat. M'Namee), 141.
 „ 6. Castletown-Geoghegan (Rev. John Duffy), 63.
 „ 7. Rathwire (Rev. Mr. Swords), 121.
 „ „ I came in the evening to Elmgrove, to Mr. Brown's,
 where I slept.
 „ 8. Kildalky (Rev. John Rickard), 67.
 „ 9. Athboy (Rev. Bryan Reilly), 130.
 „ 10. I dined at Causestown, with Mr. and Mrs. Dowdall.
 „ 11. Dunderry Bridge (Rev. John Molloy, O.M.), 79.
 „ 12. I dined with Mr. Bonyngue and family, at Tullaghans-
 town.
 „ 13. Ardbraccan (Rev. Michael Branagan), 100.
 „ 23. Drogheda (Rev. William Harford, V.F.), 82.
 „ 24. Consecration of Dr. Ferrall O'Reilly, Bishop of Kil-
 more, at which assisted, with the Primate, Drs.
 Plunket of Meath, Cruise of Ardagh, Murphy of
 Clogher, O'Donnell of Derry, O'Dwyer of Dromore,
 M'Mullen of Down and Connor, and M'Loughlin
 of Raphoe.
 „ 25th and 26th. The above prelates met on these two days,
 and held Conferences on ecclesiastical matters re-
 lating to their respective districts.
 „ 27. Stamullen (Rev. Pat. Ennis), 38.
 „ 28. Monknewtown (Rev. L. Chevers), 46.
 „ 29. Donore (Rev. Walter Johnson), 37.
 „ 30. Duleek (Rev. John Kearney), 91.
 „ 31. Conference of the district.
 Sept. 1. Ardath (Rev. John Leonard), 72.
 „ 2. Blacklion (Rev. Thomas Walsh), 66.
 „ 3. Walterstown (Rev. James Callaghan), 20.
 „ 29. James O'Brien,* of Moynalty, after having studied in
 the College of Maynooth, was ordained priest.
 Oct. 3. Rev. Mr. Donoghoe went to serve as curate under
 Rev. Bryan Coffy, of Fertullagh, in room of Rev.
 Thady Shanly.

* The late pastor of Slane—buried in the churchyard of Moynalty.

- Oct. 6. I sent Richard Carolan, of Drogheda, to the College of Maynooth, to occupy the place for Meath vacant by the ordination of Rev. James O'Brien.
- „ 10. This day I sent Rev. Thady Shanly to serve in quality of curate under Rev. Mr. M'Kenna, of Nobber.
- „ 11. This night died Rev. Thomas Roe, curate in Killiegh. He served there only six weeks, falling a victim to an inflammation of the lungs.
- „ 18. Nobber (Rev. Archdeacon M'Kenna), 73.
- „ 19. Conference of the district.
- „ 20. Inniskeen (Rev. James Birmingham), 111.
- „ 21. Drumcondra (Rev. P. Mulligan), 81.
- „ 22. Siddan (Rev. Henry Connell), 43.
- „ 24. Castletown-Kilpatrick (Rev. P. M'Dermott), 75.
- „ 25. Slane (Rev. Michael Hanlon), 181.—Here ended my twenty-eighth visitation of the diocese of Meath.
- Nov. 25. I went to Dublin, to assist at an extraordinary board of the College Trustees. It was composed of Drs. O'Reilly, Troy, Plunket; the Earl of Fingall, Sir Edward Bellew, and Mr. Strange. They signed a petition to the Imperial Parliament for the grant of £13,000, agreed to last year by the Legislature. This petition was also signed by Lord Gormanston, and, of course, was a valid act of the board.
- Dec. 14. I appointed Rev. Mr. M'Guirk curate at Nobber.
- „ 15. I appointed Rev. Mr. Shanly curate at Kill. I also appointed Rev. Mr. O'Brien curate at Slane. Rev. Mr. M'Namee being unwilling to receive a curate, I sent Rev. Mr. Shanly to Fore.

Letter from the Primate.

On the 23rd of January, 1807, Dr. O'Reilly, Archbishop of Armagh, wrote to Dr. Plunket, from Dublin:—

“MY DEAR AND MOST HONOURED LORD,

“I was duly honoured with your very obliging and kind letter of the 20th instant. Before it came to hand I had heard with great concern, from our common friend, Dr. Sheridan, that your health still continued delicate, and that we would, in consequence, be deprived of the pleasure of seeing you at the

present meeting of the board. Of the cause of your absence I informed the Trustees, who regretted it very much. Dr. Dunn, though still determined to resign the office of President of Maynooth College, has, at the request of the board, consented to hold it till the next meeting, which is to take place in the latter end of June. He may then, perhaps, should his health permit, be prevailed upon to hold it for some time longer, at least till a proper person can be provided to succeed him. Although he has not had the good fortune to please all parties, which, I believe, falls to the lot of few, or none, his retreat from that very important establishment, when it shall take place, will be a very great loss to it. No business of importance was transacted at the meeting, except what regarded the president.

“ I beg your Lordship’s opinion whether any further indulgence than the usual one of eating eggs will be necessary for the ensuing Lent. Dr. Troy has already resolved on giving leave to his people to eat flesh meat on four days in the week ; but he has often been under the necessity of doing so, on account of the particular circumstances of this city ; whereas the people of your diocese and of mine suffered no great inconvenience from observing the abstinence prescribed by the Church. Your answer, as soon as convenient, will much oblige.

“ With sincerest respect and esteem,

“ I remain,

“ My dear and most honoured Lord,

“ Your most affectionate and very humble servant,

“ RICHARD REILLY.

“ P.S.—The Most Rev. Dr. Troy requests his affectionate respects to your Lordship.”

Letter from the Roman Agent.

On the 28th of January, 1807, the Rev. Father Connolly, Prior of St. Clement’s, Rome, wrote to Dr. Plunket:—

“ RIGHT REV. AND DEAR SIR,

“ When I was informed, in December last, that all communication between Italy and England, by the way of Germany, was hindered, I flattered myself that, should your Lordship have occasion to honour me with your commands, you would

venture to send your letter to some person in Portugal, to be forwarded to me through Spain, there being no account that English letters posted under cover in the former kingdom would be stopped in the latter. It was merely for this motive that I have not had the pleasure of writing sooner to your Lordship on this subject ; especially as I wished first to make a trial of the new channel. This I have done in February last, by sending some papers of a pressing nature to the Archbishop of Tuam and to another Irish prelate. Though I have not yet learned that they have reached Ireland, they were received by my correspondent at Lisbon, and posted there by him for England. So, should your Lordship have occasion in future to write to me, I beg you will please to send your letters, under cover, to the Rev. Father Daniel O'Kennedy, at the Irish Nunnery of Buon Successo, Lisbon, who will immediately forward them, under cover, to me. I have not had a letter from Ireland since November—a circumstance that gives me much concern, as I greatly wish to hear that your Lordship, and some other worthy personages there who also honour me with their friendship, are well. I continue, T.G., to enjoy good health in this melancholy quarter, and, being always prepared for the worst that may happen, my mind is not preyed upon by anticipated misfortunes. The Holy Father is in good health. His most pious and edifying conduct, with his cool firmness and perfect resignation to the will of the Almighty, cause him to be pitied and adored by his subjects. His settled determination not to permit, as far as lies in his power, the British subjects resident here to be anywise molested, will be always remembered with gratitude by us. In order to save the following persons the great expense attending the present circuitous way of communication with Ireland, I take the liberty to trouble your Lordship with the following particulars, especially as they regard persons who, like myself, belong to your Lordship's flock :—Father Kavenagh, a Franciscan Friar, presents his grateful and respectful compliments to your Lordship, and requests you will pray Father Ryan, of Courtown, to beg of Father Kavenagh's father to send him some money, of which he stands in need for necessary articles ; and to pay it, to my account, either to your Lordship or Dr. Troy. Father Lau. Thomas Flood, now a priest, desires to be gratefully and affectionately remembered to your Lordship, and begs you will please to inform his brother of his being in good health, and already a priest. He also

desires to be kindly remembered to the Rev. Father Eugene O'Reilly. These commissions were given me some time ago. Said two Fathers are still in good health, and bear excellent characters here. I beg your Lordship will please to let my confrere, Father MacKeon, of Jamestown, know, as soon as possible, that I have lately sent, through Father Concanen, directions to Dr. Troy to pay him, in part payment of his credit with me, whatever money his Grace has in his hands belonging to me; that I know not how much he is to receive on this occasion, as I have had no letter from Ireland since November. Please to inform him also that should I take, in the present state of affairs, any step to recover his other credits in this country, it would, in all appearance, cause said credits to be confiscated; so it is better put off his affair to better times. My kindest respects to Rev. Messrs. Coffy and Hanlon. I beg your Lordship will excuse me for putting you to so much trouble, and,

"Believe me to be,

"With the most profound respect and veneration,

"Your Lordship's most obedient, affectionate, and
humble servant,

"FATHER JOHN CONNOLLY."

Letter from Maria Edgeworth to Dr. Plunket.

"Edgeworthstown, August 14th, 1807.

"SIR,

"Presuming upon your general politeness, and on your particular regard for my aunt Ruxton's family, I take the liberty of requesting you to lend me a few books which we want for a work we are writing on education. I wish to point out the advantages which resulted from the careful manner in which the Jesuits noted characteristic anecdotes of their pupils, and studied the talents and dispositions of the youth committed to their charge. A complete view of their system of education has not, that I know of, been presented to the public by any English author, and you would do me a real service and favour by supplying me from your library with any foreign books which can afford me information on this subject. My father and brothers will translate for me any that may be written in Latin.

"If you are so good as to comply with my request, and if

having the pleasure of meeting your Lordship at the last board ; but Dr. Troy informed me that the debts of the college, on account of the new buildings, were so considerable as not to admit the additional expenses of the two new professors. I informed immediately Dr. Elloy and Abbè Feyton of it for their government. This morning's post brought me a letter from Dr. Elloy, wherein he reminds me of his having told me, on my proposing to him a professorship in the college, that he had means sufficient for his support from government, who allowed him a double portion, as being Vicar-General ; that he wanted no salary ; the only retribution he looked for was the satisfaction of consecrating his time and labours to the service of the Church of God ; that, not to be in the least burdensome to the college, he would pay his pension. All that he wished for was a room with a fireplace, which he would fit up at his own expense. Therefore, if the prelates deemed him capable of rendering service to the college, he would come over next year in the fair season. From the disinterested zeal and great abilities of this worthy and learned ecclesiastic, your Lordship will perceive what a valuable acquisition he would be to our national college. However, I shall not write to him until I hear from your Lordship and from Dr. Troy. Adieu, my ever dear Lord. May the blessings and graces of this holy season attend your Lordship with many, very many happy years."

CHAPTER XLI.

VISITATION OF 1808.—LETTER FROM THE PRIMATE.—
LETTER FROM J. MURRAY, ESQ., M.D.—LETTER FROM THE
PRIMATE.—EXTRACT OF A LETTER FROM DR. TROY, ARCH-
BISHOP OF DUBLIN.—DR. PLUNKET'S REPLY TO AN AD-
DRESS FROM KILKENNY.

Diary of 1808.

Mar. 11. Christopher Kean was ordained deacon at Ballymahon, on my dimissory letters, by the R. R. Dr. Cruise.

Letter from Dr. Moylan, Bishop of Cork.

“Cork, 19th October, 1807.

“MY EVER DEAR AND HONOURED LORD,

“I received, a few posts ago, a letter from Lady Buckingham, wherein she says that directions were given to Dr. Littles (her brother-in-law, by his marriage with the Dowager Lady Granard) to have the burying place of her ancestors at *Carlinstown* put into good order and a small ruined chapel repaired, so as to give shelter to the clergyman who buries the dead. Her ladyship is most anxiously desirous to have Mass celebrated in that chapel once a week for the souls of her relatives buried there, including her father and aunt *Marguerite* (who are buried in England); but she does, she says, not know how to go about it. She does not know the priest, who she hears is a very good man, and she cannot explain herself to Dr. Littles, he being a Protestant clergyman, though very liberal, nor would she like, *for reasons that I must be aware of*, to have it done *in her name*. I beg leave to refer the object of her ladyship's pious wish to your Lordship's consideration; and after turning it in your thoughts, you will have the goodness to let me know, as soon as you conveniently can, whether it can be complied with, and the stipend to be fixed for the discharge of this duty. I am confident, my dear Lord, that you will have pleasure in entering into the pious views of that great and virtuous lady, and that you will have this secret business arranged, as far as in your power, to her satisfaction, without her name being mentioned in it. The great inclemency of the weather, and the difficulty of travelling, prevented my

Temporum calamitate
actus.

Illi quem solum colebat
Semper similis
Pertransiit benefaciendo,
Plenus tandem bonis operibus
obiit

Die 22 Maii mensis
A.D. 1807—Ætatis vero suæ 62.
Requiescat in pace.

Abbè Edgeworth was, I understand, uncle to the authoress, Maria Edgeworth.

having the pleasure of meeting your Lordship at the last board ; but Dr. Troy informed me that the debts of the college, on account of the new buildings, were so considerable as not to admit the additional expenses of the two new professors. I informed immediately Dr. Elloy and Abbè Feyton of it for their government. This morning's post brought me a letter from Dr. Elloy, wherein he reminds me of his having told me, on my proposing to him a professorship in the college, that he had means sufficient for his support from government, who allowed him a double portion, as being Vicar-General ; that he wanted no salary ; the only retribution he looked for was the satisfaction of consecrating his time and labours to the service of the Church of God ; that, not to be in the least burdensome to the college, he would pay his pension. All that he wished for was a room with a fireplace, which he would fit up at his own expense. Therefore, if the prelates deemed him capable of rendering service to the college, he would come over next year in the fair season. From the disinterested zeal and great abilities of this worthy and learned ecclesiastic, your Lordship will perceive what a valuable acquisition he would be to our national college. However, I shall not write to him until I hear from your Lordship and from Dr. Troy. Adieu, my ever dear Lord. May the blessings and graces of this holy season attend your Lordship with many, very many happy years."

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PRIMATE.—EXTRACT OF A LETTER FROM DR. TROY, ARCH-
BISHOP OF DUBLIN.—DR. PLUNKET'S REPLY TO AN AD-
DRESS FROM KILKENNY.

Diary of 1808.

Mar. 11. Christopher Kean was ordained deacon at Ballymahon, on my dimissory letters, by the R. R. Dr. Cruise.

- Mar. 12. This day Messrs. O'Neill and Kean were ordained priests.
- " " On the same day also died at Clifton, England, Henrietta Maria, Countess Dowager of Fingall.
- April 8. This day died Rev. Pat. M'Namee, P.P. of Kill.
- " 10. This day I appointed Rev. Pat. O'Leary P.P., in his room.
- May 8. Twenty-ninth visitation of the diocese of Meath begun at Navan, 149 confirmed.—Sermon, on scandal.
- " 26. Trim (Rev. John Clarke, V.F.), 29.—On the Ascension of our Lord.
- " 28. Kildalkey (Rev. Mr. Rickard), 49.—The festival applied to the abuses of the parish, viz., thieving, drunkenness, and swearing.
- " 29. Athboy (Rev. Bryan Reilly), 80.
- " 30. I assisted at the Office and Mass celebrated at Causestown for the month's mind of Mr. George Dowdall.
- " 31. Clonmellon (Rev. John Murray), 60.
- June 1. Castletown-Delvin (Rev. James Moran), 41.—Quarrelling at fairs reprobated.
- " 2. Fore (Rev. James Flood), 103.—Various abuses inveighed against.
- " 5. Castlepollard (Rev. John Ferrall), 192.
- " 6. Turbotstown (Rev. James Murray), 35.
- " 8. Leny (Rev. Thomas Moran, O.M.), 27.—The chapel of Multifarnam scandalously left unfinished these three years past.
- " 10. Sonna (Rev. John Byrne), 31.
- " 11. Mullingar, 181.
- " 13. Conference, on the "statutes of the diocese."
- " 14. Taghmon (Rev. Thomas Stafford), 122.
- " 15. Churchtown (Rev. Thomas M'Keon, O.P.), 31.
- " 16. Milltown (Rev. John Wyer), 61.
- " 17. I dined at Mearescourt.
- " 18. Moyvour (Rev. Pat. Carey), 54.
- " 19. Ballimore (Rev. Owen Coffy), 159.—On the festival of "Corpus Christi."
- " 20. Conference, on contracts. The sermon, "on purgatory," preached by Rev. Father Coleman, Carmelite of Moate.
- " 22. Drumrany (Rev. James Fagan), 55.

- June 24. Kilkenny, West (Rev. Michael M'Cormick), 43.
 „ 28. I went to Dunshaughlin, on my way to Maynooth.
 „ 29. Meeting of the College Trustees, composed of Drs. O'Reilly, Troy, Bray, Dillon, Plunket, Moylan, Coppinger, Cruise, French, Costello (of Clonfert), Ryan (Coadjutor of Ferns), together with Lord Fingall and Sir Edward Bellew. I returned from the meeting on Friday, the 1st of July.
- July 17. Dunderry (Rev. John Molloy, O.M.), 89.—On parochial abuses.
 „ 18. Conference of Trim, made by Rev. F. Hitchcock, O.P. The sermon preached by Rev. Michael O'Neill.
 „ 19. Balliver (Rev. Laurence Shaw, O.P.), 53.
 „ 20. Killucan (Rev. John Swords), 36.
 „ 21. Fertullagh (Rev. Bryan Coffy, O.P.), 95.
 „ 22. Castletown-Geoghegan (Rev. John Duffy), 42.
 „ 23. Kill (Rev. P. O'Leary), 165.
 „ 24. Clara (Rev. Thomas Walsh), 137.
 „ 26. Rahan (Rev. James Wyer), 180.
 „ 28. Eglish (Rev. A. Colm), 119.
 „ 31. Frankford (Rev. Mr. Callan), 82.
- Aug. 2. Conference at Frankford. In the evening I went to Tullamore, to assist next day at an anniversary held for the late James Murray, P.P. of Tullamore.
 „ 7. Tullamore (Rev. Michael Kearney, V.F.), 240.
 „ 8. Kilbeggan (Rev. Thomas Dunn), 70.
 „ 9. Kinnegad (Rev. Garrett O'Reilly), 320.
 „ 10. Rathcore (Rev. Laurence Grehan), 82.
 „ 11. Summerhill (Rev. Thomas Cregan*), 49.
 „ 12. Galtrim (Rev. R. Meighan), 36.—This evening I returned to Navan to assist at the vigil and festival of the Most Blessed Virgin Mary.
 „ 23. Slane (Rev. Michael Hanlon), 78
 „ 26. Monknewtown (Rev. Laurence Chevers), 43.
 „ 28. Drogheda (Rev. William Harford, V.F.), 126.
 „ 30. Stamullen (Rev. Pat. Ennis), 37.
 „ 31. Donore (Rev. W. Johnson), 26.
- Sept. 1. Conference of Duleek, made by Rev. Mr. Ham.—The sermon preached by Rev. Mr. Rickard.

* Rev. Patrick Lynn was then Administrator.

- Sept. 2. Duleek (Rev. John Kearney), 84.
 „ 4. Blacklion (Rev. Thomas Walsh), 60.
 „ 5. Rafeigh (Rev. Christopher Halligan), 58.
 „ 6. Clonalvy (Rev. John Leonard), 52.
 „ 7. Curraha (Rev. Pat. Keonan), 40.
 „ 8. Ratoath (Rev. Pat. Langan), 26.
 „ 11. Dunboyne (Rev. James Connell), 35.
 Oct. 9. Kells (Rev. Peter O'Reilly, V.G.), 150.
 „ 11. Kilskeer (Rev. Michael Flood), 48.
 „ 13. Oldcastle (Rev. George M'Dermott), 73.
 „ 14. Kilbride (Rev. Peter Brady), 180.—Profane cursing
 and swearing the crime of the most worthless and
 unthinking, of the most low-minded and mercen-
 ary, of the most unprincipled and profligate of the
 Catholic communion ; Freemasons excluded from
 the Sacraments.
 „ 19. Carnaross (Rev. John Gorman*), 64.
 „ 20. Staholmock (Rev. Walter Drake), 64.
 „ 21. Moynalty (Rev. Peter M'Mahon), 93.
 „ 23. Nobber (Rev. W. M'Kenna, Archdeacon), 48.
 „ 24. Conference. The sermon by Rev. Mr. O'Brien.
 „ 25. Kingscourt (Rev. James Birmingham), 100.
 „ 26. Drumcondra (Rev. Phil. Mulligan), 99.
 „ 29. Siddan (Rev. Henry Connell), 24.
 „ 30. Castletown-Kilpatrick (Rev. Pat. M'Dermott†), 48.
 Nov. 7. Kilberry (Rev. John Fay), 60.
 „ 20. Ardbraccan (Rev. Michael Branagan), 81.—Here
 ended my twenty-ninth visitation of the diocese of
 Meath. *Laus Deo, pax vivis, requies defunctis.*
 Amen.

Letter of the Primate.

On the 28th of March, 1808, Dr. O'Reilly, Archbishop of Armagh, writes from Drogheda :—

“MY DEAR LORD,

“Immediately after our meeting in August last, I applied to the Holy See, through my agent, Dr. Concannon, for

* Rev. T. Grehan, O.M., was Administrator.

† Rev. Pat. Halligan, O.P., was Administrator.

certain extraordinary faculties for myself and suffragan prelates. I have now the pleasure of informing your Lordship, that the following faculties were granted, *ad sexennium*, by a Papal rescript, dated the 18th December last, not only to the prelates of the Province, but to all the bishops in Ireland."

The Primate here enumerates the faculties, and continues:—

"Of Rome, Concannon says that the people there were in the greatest consternation at the time he wrote (the 30th of January), apprehensive, I suppose, of what has since been mentioned in the papers. I have only to add, that I am, with sincere esteem and regard,

"My dear Lord,
"Your affectionate and very humble servant,
"RICHARD REILLY."

Dr. Murray to Dr. Plunket.

"May 10th, 1808,
"52 Exchequer-street.

"MOST DEAR AND WORTHY DOCTOR,

"The letter you did me the honour to write to me, in answer to mine, proved a real cordial to my drooping spirits. I flattered myself with the hope of thanking you in person when you came to this town, but that pleasure was denied me, both by your very short stay here, and the present illness which confined me to my bed. The sight of you and your conversation would have been a greater comfort to my mind than all that this ungrateful city ever afforded me; but God's will be done.

"Exhausted and reduced after the rigours of a very severe winter, the worthy president of Maynooth College, and my dear friend, Dr. Power, invited me to pass a few days with them; words cannot well express the many civilities which I have received at their hands. They all ardently wished I would settle in their town. The various complaints of the students kept me employed from morning until night, and you may rest assured it was with pleasure I gave them the best

advice I was capable of. It was suggested to me, both by the president,* Dr. Power, and all the students, that if Dr. Egan would honourably resign the attendance of the college to me, his resignation would be very acceptable to them, and also a meritorious and dignified action to himself. The College of Maynooth is too far from Dublin; a cursory visit once a month, and the sick left at the mercy and judgment of a young apothecary, are not, in my humble opinion, sufficient to do that justice to the health of the many students who are destined for the Irish mission. A sudden ailment, or unforeseen accident may snatch the patient before the doctor could be apprized, or before the messenger could arrive half way at Dublin. In a great college, such as Maynooth, where there are many young men, some naturally delicate, and some accidentally so, great care, serious inspection, not once a month, nor once perhaps a day, to prevent the threatening evil, would be necessary; which early prevention does more honour to the discerning physician than a cure made after a long and arduous attendance, where dame nature has often more merit than what is generally ascribed to the medical operator. . . .

“I know, dear Doctor, that it is a very delicate point for me to postulate for the place; but if Dr. Egan, who is independent, and has great practice, would honourably resign it, it would be some little help to me, tho’ very little to him, but rather an incumbrance. If represented in that light by the Earl of Fingall, I think, and so do many of the gentlemen of the college, the Doctor would not refuse the worthy Earl, his patron and benefactor. This matter I submit to your good head and heart; none fitter to represent the case to the Earl than yourself; none fitter to carry it into execution than he. Your influence on the worthy Primate, and the rest of the prelates, is powerful, and I am confident you wish me well, as an old acquaintance and the near kinsman of the good Dr. Murray, of Paris, whom you knew, and who has done so much for the Irish clergy, to the total disregard of his own relatives. . . .

“I fear, most worthy and kind Doctor, that I have trespassed too much on your leisure. May the Almighty prolong your

* The Rev. Dr. Byrne was then President; Dr. Power was Vice-President of the College of Maynooth.

days for the good of many ; and may eternal bliss be your reward for all your edifying and long mission.

“Such, my most dear and worthy Doctor, is the sincere prayer of

“ J. MURRAY, M.D. ’

Letter from the Primate.

“ Drogheda, 24th October, 1808.

“ MY DEAR AND MOST HONOURED LORD,

“The following is an extract of a letter from the R. Rev. Dr. Concannen* to the R. Rev. Dr. Milner, dated the 25th of August last. The Court of Rome will not refuse a veto to the King.”

The Primate next quotes from the letter the faculties granted to the bishops of Ireland, and thus concludes :—

“When Dr. Concannen wrote he was at Florence, on his return to Rome, not having procured a passage from Leghorn to New York, whither he seems disinclined to go, and expects the Pope will accept his resignation. He has been invited by his Holiness and Cardinal di Pietro to return to Minerva, where they have promised him an asylum. He desires the letters to him to be addressed, as before, at the Minerva. These particulars regarding Dr. Concannen I communicate to your Lordship and my other cumprovincials, as he was employed as agent by almost all of them.

“I have the honour to be,

“With sincerest respect and cordial attachment,

“My dear and most honoured Lord,

“Your faithful and affectionate servant,

“ RICHARD REILLY.”

* Dr. Concannen writes from Florence, August 25th, 1808, to Dr. Milner :—“I am on my return to Rome on invitation of his Holiness and Cardinal di Pietro, after having ineffectually lost much time and money in my endeavours at Leghorn to procure a passage to N. America. My constitution has been much injured by my late dangerous illness, and disposes me to resign the dignity to which I have been reluctantly raised, &c.”

Reply of Dr. Plunket to an Address from Kilkenny.

“Navan, 18th November, 1808.

“REV. AND DEAR SIR,

“Having returned this evening from the visitation of a part of the extensive diocese of Meath, I have the honour and pleasure of immediately acknowledging the receipt of your letter of the 7th instant, transmitting to me the Address* of the R. C. Clergy and Laity of the County and City of Kilkenny. As an humble individual of the assembly, whose resolutions have called forth this honourable and flattering address, I request you will assure the gentlemen who compose the Committee, that I feel impressed with a grateful sense of the good opinion, and of the thanks, of so respectable a portion of the Catholic body. I beg leave, nevertheless, to add that candour and sincerity will not suffer me to conceal from them, that my sentiments, relative to the meaning of the resolutions, which they so warmly commend, perfectly coincide with those of the Most Rev. Dr. O'Reilly, my metropolitan, as expressed by him in a late letter, that has found its way into the public prints.

“I have the honour to be, with much esteem,

“Rev. dear Sir,

“Your obliged and obedient servant,

“✠ P. J. PLUNKET.”

* The resolution which elicited applause from the patriotic clergy and laity of Kilkenny was:—

“It is the decided opinion of the Roman Catholic prelates of Ireland that it is inexpedient to introduce any alteration in the canonical mode hitherto observed in the nomination of the Irish Catholic bishops, which mode long experience has proved to be unexceptionable, wise, and salutary.”

The following is a copy of the Address to the Bishops:—

“We, the Catholic inhabitants of the City and County of Kilkenny, deem it expedient, in duty and in gratitude, to make you the sincere offer of our thanks, which we accompany with the feelings of our hearts, no less than with the assent of our judgment. In your temperate yet firm disapproval of any innovation in the mode of perpetuating that divine hierarchy which (covered with glories won out of a rude and lingering struggle) we look up to as the last undestroyed monument of our faith and ancient national grandeur, we solemnly recognise the succession of those virtues by which our sainted predecessors were ennobled, and in your steadiness we as solemnly anticipate the unimpaired transmission of these virtues to future times. We hope that Catholic Ireland has but one voice and one opinion on this momentous national question.”

This Address was signed in the name of all by Rev. Richard O'Donnell, Dean of Ossory.—See *Brenan's Ecclesiastical History*, vol. ii., p. 357.

CHAPTER XLII.

VISITATION OF 1809.—LETTERS FROM THE ARCHBISHOP OF DUBLIN.

Visitation of 1809.

- Feb. 6. This day died Rev. Thomas Fagan,* P.P. of Dunshaughlin.
- „ 21. I appointed Thomas Kelsh to the place in the College of Maynooth vacant by the return of Mr. Halpin, whom I sent to Nobber, to serve under Rev. Mr. M'Kenna.
- „ 23. In a letter from the Primate, dated this day, I am informed the Irish prelates are empowered, by an Indult from his Holiness, to dispense in eighteen months of the age required by the canons for the order of the priesthood.
- „ 28. This day died Rev. John Wyer,† P.P. of Rathconrath.
- „ „ On the same day I appointed Rev. C. Banon to the vacant parish.
- Mar. 3. This day Rev. P. Mulligan was appointed P.P. of Dunshaughlin.
- „ 6. This day I appointed Rev. M. M'Cormick curate at Navan, in the room of Rev. Mr. Banon.
- „ 8. This day I appointed Rev. Simon White P.P. of Drumcondra, in the room of Rev. Mr. Mulligan.
- „ 25. This day died Rev. John Murray, P.P. of Kilallon and Kilrush; and on the same day I appointed Rev. James Murry, P.P. of Mayne, his successor in the vacant parish.
- April 19. This day I translated Rev. Simon White from Drumcondra to Mayne, and I nominated Rev. Mr. Hacket his successor. I commenced the thirtieth visitation of the diocese of Meath.
- „ 30. Navan, 127 confirmed.—Sermon, awful reflections suggested by a long administration now verging to a conclusion. My own salvation connected

* He rests in the churchyard of Crickstown.

† He rests in the churchyard of Castletown-Geoghegan.

with that of the flock ; if the flock perishes I have just reason to tremble for myself ; a few continue obstinate and hardened these thirty years and approach not the Sacraments, perhaps through want of zeal on my part—invited now to do penance ; the great bulk of the flock approach the Sacraments, but do not always shew the fruits of these means of salvation ; the cause of religion and virtue not upheld by the example of parents, of masters and mistresses, and of those whom God has blessed with affluence.

- May 7. Rev. P. Keonan,* P.P. of Curraha, departed this life.
 „ 18. This day I went to Dublin to assist at a board of the College Trustees, held on the 19th, for the purpose of giving effect to the compromise entered into by the College of Maynooth and Mr. O'Brien Butler.
 „ 20. This morning I returned from Dublin to Navan.
 „ 23. This day Rev. Mr. Ryan, curate at Tullamore, died after a short illness of three days.
 „ 28. Trim (Rev. John Clarke, V.F.), 158 confirmed.—Sermon, the worship claimed by the Adorable Trinity ; to the Three Divine Persons we owe the homage of our understanding and the homage of our heart ; drunkenness, impurity, and profane cursing and swearing inconsistent with that homage.
 „ 29. Conference made by Rev. Mr. Rickard. Sermon by Rev. Mr. Dunn.
 „ 30. Kildalky (Rev. John Rickard), 26.
 „ 31. Balliver and Longwood, 75.
 June 1. I said Mass at Mr. Brown's, Elmgrove, and thence went to Kinnegad.
 „ „ Kinnegad (Rev. Garrett O'Reilly), 137.
 „ 2. Rathwire (Rev. John Swords), 33.
 „ 3. Fertullagh (Rev. Bryan Coffy), 40.
 „ 4. Mullingar, 165.
 „ 5. Conference. Sermon by Rev. Mr. Byrne.
 „ 7. Dysart (Rev. Mr. M'Keon, O.P.), 31.
 „ 8. Castletown-Geoghegan (Rev. John Duffy), 165.
 „ 9. Kilbeggan (Rev. Thomas Dunn), 159.

* He rests in the churchyard of Crickstown.

- June 11. Tullamore (Rev. M. Kearney, V.F.), 215.
 „ 13. Frankford (Rev. M. Callen), 80.
 „ 14. Thomastown (Rev. A. Pidgeon), 123.
 „ 15. Conference. I slept at Castlewood.
 „ 16. I dined at Castlewood, after having heard confessions
 and said Mass at Temora.
 „ 17. Rathen (Rev. James Wyer), 89.
 „ 18. Clara (Rev. Thomas Walsh), 193.
 „ 20. Kilmonaghan (Rev. P. O'Leary), 152.
 „ 22. Drumrany (Rev. James Fagan), 184.
 „ 24. Kilkenny, West (Rev. M. M'Cormick), 24.
 „ 25. Ballimore (Rev. Owen Coffy, V.F.), 184.
 „ 26. Conference of the district.
 „ 27. Moyvour (Rev. P. Carey), 57.
 „ 29. Miltown (Rev. C. Banon), 164.
 July 5. Sonna (Rev. John Byrne), 93.
 „ 6. Multifarnam (Rev. T. Moran), 93.
 „ 7. Taghmon (Rev. T. Stafford), 88.
 „ 9. Castlepollard (Rev. John Ferrall), 180.
 „ 11. Mayne (Rev. T. White), 93.
 „ 12. Callinstown (Rev. Mr. Flood), 120.
 „ 13. Castletown-Delvin (Rev. James Moran), 187.
 „ 15. Clonmallon (Rev. James Murray), 41.
 „ 16. Kilskeer (Rev. M. Flood), 72.
 „ 17. I spent this day at Hamlinstown.
 „ 18. Oldcastle (Rev. George M'Dermott), 105.
 „ 19. Killiegh (Rev. Peter Brady), 186.
 „ 21. Carnaross (Rev. John Gorman), 87.
 „ 23. Kells (Rev. Peter O'Reilly, V.G.), 154.
 „ 24. Conference. Sermon by Rev. Mr. Kelsh.
 „ 25. Athboy (Rev. Bryan Reilly), 96.
 „ 27. Dunderry (Rev. John Molloy), 65.
 „ 30. Bohermine (Rev. M. Branagan), 109.

! NOTE.—During the visitation, after instructing from the Gospel of the day, he inveighed against such vices as had taken root in the various parishes. He found, from the reports of the pastors, some in one and some in another, such as drunkenness, impurity, profane cursing and swearing, profanation of the Lord's Day by unnecessary servile work, or by sinful amusements, mimicry of the Sacraments at wakes, neglect of the Christian education of children and of the Paschal duty, quarrelling and fighting at fairs, funerals, or gatherings of the people, and clandestine marriages.

July 31. I attended the public examinations in the diocesan school of Navan.

- Aug. 1. Kilberry (Rev. John Fay), 72.
 „ 2. Staholmock (Rev. W. Drake), 55.
 „ 3. Moynalty (Rev. Mr. M'Mahon), 136.
 „ 6. Nobber (Rev. Archdeacon M'Kenna), 95.
 „ 7. Conference. Sermon by Rev. Mr. Halpin.
 „ 8. Kingscourt (Rev. J. Birmingham), 166.
 „ 9. Ballanavoran (Rev. Mr. Hacket), 128.
 „ 10. Siddan (Rev. Henry Connell), 74.
 „ 11. Castletown-Kilpatrick (Rev. P. M'Dermott), 72.
 „ 20. Dunsany (Rev. J. Reilly), 76.
 „ 21. I spent this day at Killeen Castle, and said Mass for the late Earl of Fingall, being the anniversary of his death.
 „ 22. Galtrim (Rev. R. Meighan), 76.
 „ 23. Summerhill (Rev. Mr. Lynn), 67.
 „ 25. Rathmullian (Rev. L. Grehan), 98.
 „ 26. Kilcloon (Rev. J. Ferrall), 35.
 „ 27. Dunboyne (Rev. J. Connell), 30.
 „ 28. I spent this day at Mr. Eiffe's, at the Grove.
 „ 29. Kilbride (Rev. T. Kennedy), 24.
 „ 30. Ratoath (Rev. P. Langan), 62.
 „ 31. Dunshaughlin (Rev. P. Mulligan), 111.—In the evening I came to Lagore.
- Sept. 1. I spent this day at Lagore, with Mr. and Mrs. Thunder
 „ 2. Curraha (Rev. J. Cregan), 50.
 „ 3. Ardath (Rev. J. Leonard), 78.
 „ 5. Duleek (Rev. J. Kearney), 59.
 „ 6. Conference. The sermon by Rev. Mr. M'Carthy.
 „ 7. Stamallen (Rev. P. Ennis), 37.
 „ 8. Donore (Rev. W. Johnson), 41.
 „ 9. Monknewtown (Rev. L. Chevers), 69.
 „ 10. Drogheda (Rev. W. Harford, V.F.), 191.
 „ 12. Meeting of the prelates of Armagh, at which assisted Drs. O'Reilly (the Primate), Plunket (Meath), Cruise (Ardagh), Derry (Dromore), Murphy (Clogher), O'Reilly (Kilmore), O'Donnell (Derry), and M'Laughlin (Raphoe); Dr. M'Mullen of Down and Connor absent in consequence of sickness. On the 12th we all dined with the Primate; on the 13th and 14th he dined with us.

- Sept. 15. Blacklion (Rev. Thomas Walsh), 57.
 „ 16. Rafeigh (Rev. C. Halligan), 69.
 „ 17. Walterstown* (Rev. J. Callaghan), 48.
 „ 18. Slane (Rev. M. Hanlon), 136.
 „ „ Here ended my thirtieth visitation.
- Oct. 16. This day Rev. Thomas Stafford, P.P., Taghmon, departed this life.
 „ 17. I appointed Rev. Martin Hart to succeed him.
 „ „ Same day I appointed Rev. M. M'Cormick curate of Mullingar.
- Nov. 6. I went this day with Lord Fingall to the College of Maynooth, where we met Drs. O'Reilly and Troy, and inquired into the causes of the disturbances prevailing in the college.
 „ 13. Rev. Edward Meighan, curate of Ardmulchan, was sent to Drogheda, in room of Rev. James Rickard, sent to Ardmulchan.
 „ 29. I went to Dublin with Mr. and Mrs. Grainger, to assist at the consecration of the Most Rev. Dr. Murray, appointed coadjutor to the Most Rev. Dr. Troy, which took place on the 30th of this month. Dr. Troy was the consecrator; the assistant consecrators were Drs. Delany and Ryan. Drs. O'Reilly, Bray, Moylan, and Plunket attended.
- Dec. 1. Drs. O'Reilly, Troy, Bray, Plunket, and Moylan went to Maynooth, to inquire into the causes of the actual disturbances of the college.
 „ 2. Dr. Plunket, this day, seeing only five of the board arrived, withdrew, and returned to Navan, meeting Dr. Delany at Maynooth, and Sir Edward Bellew at Dunshaughlin. Before his departure the bishops approved the election of Dr. Kelly in quality of Vic. Capit. of Tuam, and agreed to write to the bishops of the province of Tuam, who disapproved this election, and had chosen Rev. Mr. Egan for that office. I returned to Navan this day.

* I stated incorrectly in vol. ii., p. 241, that some of the walls of the church of Monkstown were torn down to construct a stile or entrance. It appears there were stones specially quarried for that laudable purpose.

Dec. 7. I received a letter from the Primate, from Maynooth, requesting me immediately to join the College Trustees, to finish the business we had begun on the 1st inst. I went to Maynooth directly, where I remained until the 11th, when we adjourned to Dublin. The deliberations of the board having terminated on the 13th, I returned to Navan on the 14th, having been comfortably lodged, while in Dublin, at Rev. Mr. Russell's, 9 Hendrick-street.

Letter from Dr. Troy to Dr. Plunket.

“ Dublin, 14th of April, 1809.

“ MOST HONOURED DEAR LORD,

“ My constant hurry since Easter, occasioned by the distribution of holy oils, has put it out of my power to acknowledge the honour of your Lordship's obliging letter of the 27th ultimo until now, when I unexpectedly enjoy a leisure moment.

“ I am not acquainted with the person proposing to translate Bossuet's *Variations*. All I know of him is, that he is the brother of a clergyman in this city, who represents him as fully adequate to the task, which he will not undertake if not encouraged by our bishops and clergy. Some of the former have promised their patronage; others wish to know the translator. One half of them have not yet answered my letter to each on the subject. I am doubtful on the expediency of our encouraging any controversial publication by subscriptions in these times, after the unfavourable impression made in a certain quarter by the subscriptions to the *Errata* from Maynooth. I think it should be duly considered by the prelates who are to assemble there next June.

“ Poor Mr. Plowden has suffered considerably in his property by the quarto edition of his *History of Ireland*. With the view of indemnifying him in some degree, I shall take some copies of his intended contracted edition, whether by subscription or otherwise, and shall promote the sale of it.

“ My nephew in London forwarded two of my letters to Rome in the beginning of last year, *via* Holland. I received answers to them in like manner, but not to those of the 28th November or 17th December, the receipt of which, *at Amsterdam*, has been acknowledged. We cannot rely on the

certain transmission of letters to the Continent through this or any other channel ; nevertheless, if your Lordship wishes it, I shall forward your letters to Mr. Connolly, to my nephew, who will procure means of forwarding it so far as Amsterdam ; but it must not be directed here, nor sealed with wax. It will be addressed to Mr. Connolly when received in Holland, either in French, Spanish, or Italian, agreeably to my nephew's instructions.

“ The libel of *Laicus* against Dr. Milner is the last of the calumnious party brochures which has appeared here ; for I do not number Rev. Mr. Ryan's late pamphlet amongst them. Our enemies, undoubtedly, rejoice at the trial in Donnegal, and I am concerned that our confrere did not, as he might, prevent it. I am called away, and must conclude these hasty lines ; but with sincere assurances of perfect regard and great respect, with which

“ I have the honour to be,

“ My dear and most honoured Lord,

“ Ever faithfully yours,

“ J. T. TROY.

“ P.S.—Mr., Mrs., and Miss Troy pray me to present their humble respects to your Lordship.”

Dr. Troy to Dr. Plunket.

“ Dublin, 17th of July, 1809.

“ MY DEAR AND HONOURED LORD,

“ The prelates of this province, having assembled at Tullow, unanimously signed a declaration of being in communion with Pius VII., and censured several propositions extracted from a work, entitled *Abus sans exemple, &c.*, by Pierre Louis Blanchard,* who appealed to the Irish prelates, declaring he would consider their silence as an approbation of his doctrines

“ Our declaration was considered by my confreres, the metropolitans, and other prelates lately assembled at Maynooth, who unanimously signed it, and also affixed the names of some of their absent brethren. Your Lordship's signature was added,

* For an account of the Blanchardist Schism, see Dr. Husenbeth's *Life of Dr. Milner*, p. 148, &c.

with the approbation of Dr. O'Reilly, from our conviction that you reprobate the heterodox opinions of Blanchard as decidedly as we did. I flatter myself your Lordship will approve our conduct in this respect.

"Many important considerations have induced me to petition his Holiness for a coadjutor, *cum titulo successionis*. He has granted my request in the most gracious manner, and appointed Rev. Daniel Murray, of my chapel, whose character cannot be unknown to your Lordship. I shall say nothing of it at present, but must add that the appointment has given general satisfaction to the clergy and laity. There is no time yet fixed for Dr. Murray's consecration, at which he and I flatter ourselves your Lordship will honour us with your presence. It probably will not take place before the feast of the Nativity of the Blessed Virgin. I shall take care to give your Lordship timely notice of the precise day, and

"Have the honour to be,

"With sincere regard, respect, and esteem,

"My dear Lord,

"Ever faithfully yours,

"J. T. TROY."

CHAPTER XLIII.

VISITATION OF 1810.—LETTER FROM A LADY.

Visitation of 1810.

Jan. 26. This day the Honourable and Rev. Jenico Preston departed this life, after a few days' illness, at Liege, where he had been Canon-trésfoncier of Liege.

Feb. 19. I went with Rev. Mr. O'Reilly, P.P. of Kells, to assist at the anniversary office celebrated for Rev. Thomas Fagan, late P.P. of Dunshaughlin.

„ 21. I dined with Rev. Mr. Connell, P.P. of Dunboyne, at Mr. O'Brien's, where a station was held for confession.

„ 22. I went to Dublin and assisted at the meeting of the

Irish prelates held on this day, and each subsequent day until the 27th, inclusively. Seventeen bishops were present at the chapel-house, St. John's-lane. From the Province of Armagh, the Primate; Drs. Plunket (Meath), Cruise (Ardagh), Murphy (Clogher), Reilly (Kilmore), O'Donnell (Derry), M'Loughlin (Raphoe); from Dublin, the Archbishop, and Dr. Murray, Coadjutor, and Dr. Ryan, Coadjutor of Wexford; from Munster, Drs. Bray (Cashel), Moylan (Cork), and his Coadjutor, Dr. M'Carthy, Power (Waterford), and Young (Limerick); from Connaught, Dr. Bellew (Killalla), and Rev. Mr. Kelly, the Vic.-Capitular of Tuam. The absent prelates, from Armagh, Dublin, and Cashel, and Dr. French of Elphin, gave power to the three metropolitans to sign, in their name, the "Resolutions" entered into, and the "Declaration explanatory of them" drawn up by the prelates assembled. While in town I lived with Rev. Mr. Russell, 9 Hendrick-street.

Feb. 27. I came in the evening to Dunboyne, and next day to Navan.

May 6. Navan, 156 confirmed.

„ 13. Kells (Rev. Peter O'Reilly, V.G.), 81.

„ 15. Mullahe (Rev. John Gorman), 45.

„ 16. Moynalty (Rev. Peter M'Mahon), 103.

„ 17. Staholmoc (Rev. Matthew Kelsh), 88.

„ 20. Nobber (Rev. William M'Kenna, Archdeacon), 46.

„ 21. Conference. The sermon by Rev. Mr. M'Nally.

„ 22. Kingscourt (Rev. J. Birmingham), 89.

„ 23. Drumcondra (Rev. J. Hackett), 74.

„ 24. Siddan (Rev. H. Connell), 20.

„ 25. Castletown (Rev. P. M'Dermott), 39.

„ 26. I spent this day at Causestown, with Mr. and Mrs. Grainger.

„ 27. Kilberry (Rev. John Fay), 68.

June 16. This afternoon Rev. Messrs. O'Reilly of Kells, and Kearney of Tullamore, brought me an elegant post-chaise—a present made by thirty of the clergy of Meath.

„ 17. Trim (Rev. John Clarke, V.F.), 25.

„ 18. Conference. The sermon by Rev. Mr. Grehan.

- June 18. I went in the evening to my relative, Mr. Murphy, at Breemount.
- „ 19. Summerhill (Rev. P. Lynn), 78.—The Earl of Fingall dined with us at Rev. Mr. Lynn's.
- „ 20. Galtrim (Rev. R. Meighan), 49.
- „ 21. Dunsany (Rev. J. Reilly), 43.
- „ 22. Dunshaughlin (Rev. P. Mulligan, V.F.), 50.
- „ 23. Curraha (Rev. J. Cregan), 37.
- „ 25. Conference. The sermon by Rev. Andrew M'Dermott.
- „ 26. Kilcloon (Rev. J. Ferrall), 49.
- „ 27. Annual meeting of the College Trustees held in Dublin. Lords Fingall and French, Sir Edward Bellew, and Mr. Strange attended ; also Drs. O'Reilly, Troy, Bray, Moylan, and Plunket. Dr. Byrne, president of the college, signified his resignation. Mr. Coen promised the same in September. Dr. Everard appeared to be chosen president.
- „ 29. Dunboyne (Rev. J. Connell), 22.
- „ 30. Kilbride (Rev. T. Kennedy), 40.
- July 1. Clonalvy (Rev. J. Leonard), 42.
- „ 2. Rafeigh (Rev. C. Halligan), 37.
- „ 3. Stamullen (Rev. P. Ennis), 34.
- „ 4. Monknewtown (Rev. L. Chevers), 34.
- „ 5. Donore (Rev. W. Johnson), 43.
- „ 8. Drogheda (Rev. W. Harford, V.F.), 103.
- „ 9. A vacant day. I dined with the Primate.
- „ 10. Duleek (Rev. J. Kearney), 80.
- „ 11. Conference.
- „ 12. Blacklion (Rev. T. Walsh), 138.
- „ 13. Walterstown (Rev. J. Callaghan), 64.
- „ 15. Slane (Rev. M. Hanlon), 150.

NOTE.—The abuses which Dr. Plunket singled out for special animadversion during this visitation were—"the use of flesh meat without necessity or dispensation on forbidden days, acts of injustice, defamation of character, neglect of the Christian education of children, neglect of the Paschal duty, cursing and swearing, fighting and quarrelling, young people attending wakes at night, Sunday dances, and habits of intoxication." Wherever he found the chapel neat and adorned he invariably complimented pastor and flock, and thus stimulated each parish to rebuild and ornament the House of God.

- July 16. I dined with Mr. and Mrs. Campbell, at Rathkenny.
 „ 29. Kilskeer (Rev. M. Flood), 96.
 „ 30. Clonmallon (Rev. J. Murray), 72.
 „ 31. Delvin (Rev. J. Moran), 237.
 Aug. 1. Maypole (Rev. J. Flood), 133.
 „ 2. Loughcrew (Rev. G. M'Dermott), 169.
 „ 3. Killiegh (Rev. P. Brady), 119.
 „ 5. Castlepollard (Rev. J. Ferrall), 145.
 „ 7. Turbotstown (Rev. S. White), 115.
 „ 9. Multifarnam (Rev. T. Moran, O.M.), 80.
 „ 10. Taghmon (Rev. M. Hart), 211.
 „ 12. Mullingar, 310.
 „ 13. Conference. Sermon by Rev. F. Walker, O.P.
 „ 15. Balnacarrig (Rev. J. Byrne), 119.
 „ 16. Emper (Rev. C. Banon), 163.
 „ 17. Dysart (Rev. T. M'Keon, O.P.), 45.
 „ 18. Vacant day at Rev. Mr. Banon's.
 „ 19. Forgney (Rev. P. Carey), 69.
 „ 20. I dined this day at Mearescourt with Mr. and Mrs.
 T. Banon.
 „ 21. I went to visit Dr. Cruise at Ballymahon.
 „ 22. I spent this day at Irishtown with Mr. and Mrs.
 James Banon.
 „ 23. I visited to-day Mr. and Mrs. Nagle, at Jamestown.
 „ 26. Ballimore (Rev. Owen Coffey, V.F.), 172.
 „ 27. Conference. Sermon by Rev. Mr. Donoghoe.
 „ 29. Drumrany (Rev. J. Fagan), 170.
 „ 30. Kilkenny, West (Rev. M. M'Cormick), 61.
 „ 31. I spent the day at Bunown.
 Sept. 1. Kill (Rev. P. O'Leary), 182.
 „ 2. Clara (Rev. J. Wyer), 151.
 „ 3. Rahan (Rev. A. Molloy), 87.
 „ 4. Frankford (Rev. M. Callen), 172.
 „ 5. Thomastown (Rev. A. Pidgeon), 119.—I dined at
 Castlewood.
 „ 9. Tullamore (Rev. M. Kearney, V.F.), 296.
 „ 10. Conference of the district.
 „ 13. Kilbeggan (Rev. T. Dunn), 78.
 „ 14. Castletown-Geoghegan (Rev. J. Duffy), 200.
 „ 15. Fertullagh (Rev. B. Coffey), 147.
 „ 16. Clonard (Rev. G. O'Reilly), 292.
 „ 17. Rathwire (Rev. J. Swords), 166.

- Sept. 18. Rathmullian (Rev. L. Grehan), 86.
 „ 19. Balliver (Rev. L. Shaw), 131.
 „ 20. I spent the day at Elmgrove with Mr. Brown.
 „ 21. Kildalkey (Rev. J. Rickard), 60.
 „ 23. Athboy (Rev. B. Reilly), 172.
 „ 24. I dined with Mr. Dowdall, of Causestown.
 „ 25. Dunderry (Rev. J. Molloy, O.M.), 72.
 „ 30. Ardraccon (Rev. M. Branagan), 71.

Total number confirmed this year, 6,940.

Laus Deo, pax vivis, mortuis requies eterna.

Letter from a Lady.

“MY LORD,

“Though so many years have elapsed since I have had the pleasure of seeing you, yet whenever opportunity has occurred I have made inquiries after your Lordship, and have always felt pleasure in hearing of your welfare. I flatter myself you will not be sorry to hear that I am well and happy as anyone can expect to be in this sublunary sphere. You may, perhaps, have heard that I was married some years since, and I think it would give you pleasure, as I well remember your Lordship’s kindly expressing your solicitude to my dear departed mother, lest her daughters should not meet with suitable Catholic matches in America. It has been (thank heaven) my good fortune to be united to one whose principles and practice would meet your highest approbation, had you an opportunity of being acquainted with them. It is a source of regret to me that I have but little prospect of introducing you and Mr. Errington to each other. He is already acquainted with your character, and should he ever visit Ireland will be happy to pay his respects to you. I beg leave to present you with a pamphlet which has been recently published by our chaplain, Mr. Wheeler, a most worthy, sensible, and learned man. I have often wished that you could meet; I know you would be mutually pleased. He is a Parisian, that is to say, of the English Seminary at Paris, but was prevented by the revolution from taking out all his degrees, so that he is not a doctor.

“Should your Lordship have any leisure time, I shall be very glad to hear from you occasionally; but do not by any means allow me to intrude upon you, if it interfere with your more essential avocations. My sister Anne, whom you may

perhaps recollect as a delicate child, is now in good health, and unites with me in respectful compliments to your Lordship.

“ I have the honour to remain, my Lord,

“ Yours most faithfully,

“ CATHERINE ERRINGTON.

“ Clinto, Richmond, Yorkshire,

“ 3rd September, 1810.”

CHAPTER XLIV.

VISITATION OF 1811.—LETTER FROM DR. MAGENNIS, VICE-PRESIDENT OF THE COLLEGE OF MAYNOOTH.

Visitation of 1811.

- Feb. 6. This night, about eleven o'clock, died Rev. John Gorman, P.P. of Loghan and Dulane.
- „ 7. I appointed Rev. Thady Grehan, O.M., Administrator of the parish. He had been several years Deservitor under Rev. Mr. Gorman, who for some time back had lost the use of his limbs.
- May 12. Navan, 252 confirmed.
- „ 26. Ardraccan (Rev. M. Branagan), 70.
- „ 27. Moymet (Rev. John Molloy), 20.
- „ 28. Kilberry (Rev. John Fay), 114.
- „ 29. Castletown (Rev. P. Halligan, Administrator), 45.
- „ 30. Siddan (Rev. Henry Connell), 33.
- „ 31. Drumcondra (Rev. J. Hackett), 81.
- June 1. Kingscourt (Rev. J. Birmingham), 81.
- „ 2. Nobber (Rev. Archdeacon M'Kenna), 72.
- „ 3. Kilbeg (Rev. M. Kelsh), 84.
- „ 4. Moynalty, 143.
- „ 5. Mullahe (Rev. T. Grehan), 108.
- „ 6. Oldcastle (Rev. G. M'Dermott), 109.
- „ 7. Killiegh (Rev. P. Brady), 43.

NOTE.—Amongst the abuses specially denounced by Dr. Plunket during this year's visitation, were the guilt of parents who corrected their children accompanied with curses and imprecations; the scandalous conduct of such as returned from fairs and markets in a state of intoxication; the crime of those who harboured lewd women; the habitual drunkards and the absentees from the Sacraments.

- June 9. Kells (Rev. P. O'Reilly, V.G.), 161.
 „ 11. Conference. Sermon by Rev. Mr. Ward.
 „ 12. Kilskeer (Rev. M. Flood), 77.
 „ 13. Killallon (Rev. J. Murray), 44.
 „ 14. Delvin (Rev. J. Moran), 56.
 „ 15. Collinstown (Rev. J. Flood), 81.
 „ 16. Castlepollard (Rev. J. Ferrall), 142.
 „ 18. Turbotstown (Rev. S. White), 75.
 „ 20. Taghmon (Rev. M. Hart), 103.
 „ 21. Multifarnam (Rev. T. Moran), 54.
 „ 23. Mullingar, 210.
 „ 24. Kinnegad (Rev. G. O'Reilly), 269.
 „ 25. Rathmullian (Rev. L. Grehan), 70.
 „ 26. I went to Maynooth to assist at a board of the College Trustees, composed of Drs. O'Reilly, Troy, Plunket, Delany, Cruise, and Archdeacon, who examined and signed the college accounts, and found discipline and peace established.
 „ 29. Dunboyne (Rev. J. Connell), 38.
 „ 30. Kilcloon (Rev. J. Ferrall), 56.
 July 1. Summerhill (Rev. P. Lynn), 45.
 „ 2. Moynalvey (Rev. R. Meighan), 9.
 „ 3. Cultrumner (Rev. P. Mulligan, V.F.), 78.
 „ 4. Dunsany (Rev. J. Reilly), 60.
 „ 18. Dysart (Rev. F. M'Keon, O.P.), 26.
 „ 21. Milltown (Rev. C. Banon), 112.
 „ „ In the evening I returned to Skeaview, to Mr. Thomas Banon's.
 „ 23. Balnacarrig (Rev. J. Byrne), 141.
 „ 24. I spent this evening at Irishtown, with Mr. and Mrs. Banon.
 „ 25. Moyvour (Rev. P. Carey), 65.
 „ 27. I spent the evening at Ballymaglevy.
 „ 28. Ballimore (Rev. Owen Coffy, V.F.), 91.
 „ 29. Conference. Sermon by Rev. Mr. Petit, curate of Clara.
 „ 30. Drumrany (Rev. T. Fagan), 79.
 „ 31. Kilkenny, West (Rev. M. M'Cormick), 59.
 „ „ I visited Banown in the morning before duty, and in the evening I came to Emoe to Mr. Magan's.
 Aug. 1. Kill (Rev. P. O'Leary), 95.
 „ 2. I went to Rockfield and spent the evening.

- Aug. 4. Clara (Rev. J. Wyer), 190.
 „ 5. Rahan (Rev. A. Molloy), 69.
 „ 6. Frankford (Rev. M. Callan), 124.
 „ 7. I spent the evening at Castlewood with Mr. and Mrs. Fitzsimons.
 „ 8. Eglish (Rev. A. Pidgeon), 135.
 „ 9. I heard confessions and said Mass at Castlewood.
 „ 10. I said Mass at Castletown, and went to Tullamore to examine the children for confirmation.
 „ 11. Tullamore (Rev. M. Kearney, V.F.), 252.
 „ 12. Conference. I examined some young boys preparing for the Church.
 „ 15. Kilbeggan (Rev. T. Dunn), 105.
 „ „ This evening I went to Rostalla, where I spent the next day with Dr. Naghten.
 „ 18. Castletown (Rev. J. Duffy), 230.
 „ 19. Fertullagh (Rev. T. Shanly), 123.
 „ 20. I spent the evening with Mr. and Mrs. Shiel.
 „ 21. Rathwire (Rev. J. Swords), 55.—Severe reproaches to a crowd who fought desperately the three preceding Sundays, when several were dangerously wounded.
 „ 22. Balliver (Rev. L. Shaw, O.P.), 72.—Severe reproaches to some of this parish who were engaged in the scandalous and bloody quarrel just mentioned.
 „ „ The Rev. T. Hitchcock, O.P., late administrator of Longwood, was declared by me to be destitute of jurisdiction, and confirmation was refused to the children he presented, whose parents abetted his disobedience to the bishop since last St. Stephen's Day, when the bishop deprived him of the faculties of the diocese. From that day he remained disobedient, deceived the unfortunate flock, and on this day, the 22nd of August, declared he would continue to be their pastor, when a number of the flock were not ashamed to tell the bishop publicly that they would adhere to him.
 „ 24. Kildalkey (Rev. J. Rickard), 51.
 „ 25. Athboy (Rev. B. O'Reilly), 119.
 Sept. 1. Trim (Rev. J. Clarke, V.F.), 224.—Compliments on the erection of the new chapel.
 „ 2. Conference. Sermon by Rev. Mr. O'Neill.

- Sept. 8. Monktown (Rev. J. Callaghan), 13.
 „ 9. Blacklion (Rev. T. Walsh), 56.
 „ „ I came to Balrath, to spend the evening at the house
 of the pastor's brother.
 „ 10. Rafeigh (Rev. Mr. Halligan), 48.
 „ 11. Curraha (Rev. J. Cregan), 31.
 „ 12. Conference. Sermon by Rev. Mr. Callaghan.
 „ 13. I spent this day at Lagore, at Mr. Thunder's.
 „ 14. Donaghmore (Rev. Mr. Kennedy), 33.
 „ 15. Ratoath (Rev. P. Langan), 44.
 „ 17. Ardcah (Rev. J. Leonard), 86.
 „ 18. Stamullen (Rev. P. Ennis), 53.—The *carders* exposed
 and condemned.
 „ 19. Conference of the district, at Duleek.
 „ 21. Rev. John Hackett nominated Pastor of Galtrim, in
 the room of Rev. Richard Meighan, deceased; and
 I appointed my first curate, Rev. James O'Reilly,
 P.P. of Drumcondra.
 „ „ Duleek (Rev. J. Kearney), 93.
 „ 22. Drogheda (Rev. W. Harford, V.F.), 123.
 „ 23. Rossnaree (Rev. W. Johnson), 47.
 „ 24. I spent this day with the Primate.
 „ 25. I spent this evening with Mr. Hamill, at Pilltown.
 „ 26. Monknewtown (Rev. L. Chevers), 74.
 „ 29. Slane (Rev. M. O'Hanlon), 106.

Letter from Dr. Magennis, Vice-President of Maynooth.

“ Maynooth, 17th March, 1811.

“ MY LORD,

“ I have had the honour of receiving both your letters, the one handed to me by Mr. Kelsh, and the other by Mr. Mullen.* I was extremely happy to see this last-mentioned gentleman return to the college, with all the symptoms of rude health appearing about him. He is a person for whom I have a high esteem and respect. Indeed, I am happy to inform your Lordship that your subjects here are men of exemplary conduct. There is one, in particular, amongst them, of the name of Sheeran, to whom I beg leave to call your Lordship's

* The late saintly Pastor of Ballinacargy, see vol. ii., p. 487. For an account of Dr. Peter Magennis, see also vol. ii. *Diocese of Meath*, p. 311.

attention. This poor young man, I am sincerely sorry to observe, is in a very delicate, if not precarious, state of health. He has been, for some time back, confined to the infirmary, and the doctor is of opinion that nothing will prove effectual in restoring him to health but his native air. Hence Mr. Sheeran* is determined to go home for a time—a measure which I have repeatedly recommended to him. He is from Streamstown, near Mullingar; and should he meet your Lordship, I beg leave to recommend him to your friendly and charitable attention. He is a theological student, and acquitted himself in a very satisfactory manner at the Christmas examinations. . . . The president† is still in England, nor do we know for certain when we may expect the pleasure of seeing him. Everything is going on here with the most edifying regularity.

“With the warmest sentiments of esteem, respect, and veneration,

“I have the honour to be, my Lord,

“Your Lordship’s most obliged and most grateful servant,

“P. MAGENNIS.”

CHAPTER XLV.

VISITATION OF 1812.—LETTER OF DR. PETER KENNEY,
VICE-PRESIDENT OF THE COLLEGE OF MAYNOOTH.

Visitation of 1812.

- May 3. Navan, 198 confirmed.
 „ 4. Mullahe (Rev. T. Grehan), 107.
 „ 5. Kilbeg (Rev. M. Kelsh), 45.
 „ 7. Kells (Rev. P. O'Reilly, V.G.), 160.
 „ 9. Moynalty (Rev. P. M'Mahon), 81.
 „ 10. Nobber (Rev. W. M'Kenna, Archdeacon), 67.—In the evening I went to Rahood.
 „ 11. Inniskeen (Rev. J. Bermingham), 226.
 „ 12. Drumcondra (Rev. J. O'Reilly), 124.
 „ 13. Siddan (Rev. H. Connell), 34.

* For a short notice of Rev. Mr. Sheeran, see vol. ii., p. 541.

† The President of Maynooth was then Dr. Everard, subsequently Archbishop of Cashel.

- May 14. Castletown (Rev. Mr. Halligan, O.P.), 61.
 „ 15. Kilberry (Rev. J. Fay), 103.
 „ 19. Dunderry (Rev. J. Molloy, O.M.), 51.
 „ 21. Johnstown (Rev. J. Callaghan), 21.
 „ 28. Blacklion (Rev. T. Walsh), 38.
 „ 29. Rafeigh (Rev. C. Halligan), 35.
 „ 30. Rosnaree (Rev. W. Johnson), 21.
 „ 31. Drogheda (Rev. W. Harford, V.F.), 53.
 June 2. Monknewtown (Rev. L. Chevers), 34.
 „ 3. Stamullen (Rev. P. Ennis), 57.
 „ 4. Conference of Duleek. Sermon by Rev Mr. Sheridan.
 „ 7. Duleek (Rev. J. Kearney), 67.
 „ 8. Ardcath (Rev. J. Leonard), 61.
 „ 10. Donaghmore (Rev. T. Kennedy), 28.
 „ 11. Curraha (Rev. J. Cregan), 19.
 „ 12. Ratoath (Rev. P. Langan), 27.
 „ 14. Dunshaughlin (Rev. P. Mulligan, V.F.), 65.
 „ 15. Conference. Sermon by Rev. Mr. M'Dermott.
 „ 16. Dunboyne (Rev. J. Connell), 41.
 „ 17. Kilcloon (Rev. J. Ferrall), 83.
 „ 18. Summerhill (Rev. P. Lynn), 89.
 „ 19. Rathmullian (Rev. L. Grehan), 94.
 „ 20. Galtrim (Rev. J. Hackett), 109.
 „ 21. Dunsany (Rev. J. Reilly), 64.
 „ 25. I attended the board of College Trustees. Lords Fingall and French, Sir Edward Bellew; Drs. O'Reilly (Armagh), Troy (Dublin), Plunket (Meath), and Coppinger (Cloyne), were present. We accepted the resignation of Dr. Everard, and appointed the Most Rev. Dr. Murray (Coadjutor of Dublin) president of the college, and Dr. Magennis vice-president.
 July 18. I was summoned to the Quarter Sessions at Trim, where I publicly declared that Rev. Mr. Hitchcock was not either P.P. or administrator for the last year and a half.

NOTE.—The principal abuses Dr. Plunket singled out for denunciation this year were, disputes and lawsuits, dissensions and quarrellings, drinking and sinful amusements on the Lord's Day, cursing and swearing, and neglect of the Paschal duty.

- July 19. Athboy (Rev. B. O'Reilly), 115.
 „ 20. Kildalky (Rev. J. Rickard), 36.
 „ 21. I spent this evening at Mr. Dowdall's, Causestown.
 „ 22. Killallon (Rev. J. Murray), 99.
 „ 23. Kilskeer (Rev. M. Flood), 130.
 „ 24. I spent this evening with Mr. John Kearney, at Milltown.
 „ 25. I spent this evening at Mr. Edward Kearney's.
 „ 26. Oldcastle (Rev. G. M'Dermott), 187.
 „ 28. Killiegh (Rev. P. Brady), 183.
 „ 29. Delvin (Rev. J. Moran), 97.
 „ 30. Collinstown (Rev. J. Flood), 107.
 Aug. 2. Castlepollard (Rev. J. Ferrall), 162.
 „ 4. Mayne (Rev. S. White), 78.
 „ 5. Taghmon (Rev. M. Hart), 108.
 „ 6. Multifarnam (Rev. T. Moran), 89.
 „ 9. Mullingar, 230.
 „ 10. Conference of the district.
 „ 12. Dysart (Rev. Mr. M'Keon, O.P.), 59.
 „ 14. Killucan (Rev. J. Swords), 83.
 „ 15. Balnacarrig (Rev. J. Byrne), 93.
 „ 16. Milltown (Rev. C. Banon), 190.
 „ 17. I spent this evening at Rathcastle, the following evening at Oldtown Lodge, and the evening of the 19th at Irishtown.
 „ 20. Moyvour (Rev. P. Carey), 60.
 „ 23. Ballymore (Rev. Owen Coffey, V.F.), 160.
 „ 24. Conference. The sermon by Rev. Mr. Sheeran.
 „ 25. Drumrany (Rev. J. Fagan), 75.
 „ 26. Bunown (Rev. M. M'Cormack), 71.
 „ 27. Kill (Rev. P. O'Leary), 118.
 „ 28. I spent this evening at Rockfield.
 „ 30. Clara (Rev. J. Wyer), 164.
 „ 31. Rahin (Rev. A. Molloy), 80.
 Sept. 1. Frankford (Rev. M. Callen), 129.
 „ 2. I spent this evening at Castlewood, with Mr. and Mrs. Fitzsimons.
 „ 3. Thomastown (Rev. A. Pidgeon), 84.
 „ 6. Tullamore (Rev. M. Kearney, V.F.), 230.
 „ 7. Conference of the district.
 „ 10. I spent this evening with Dr. Naghten, at Rostellan.
 „ 13. Kilbeggan (Rev. T. Dunn), 103.

- Sept. 14. Castletown (Rev. J. Duffy), 145.
 " 15. Fertullagh (Rev. Mr. Shanly), 128.
 " 16. Kinnegad (Rev. G. O'Reilly), 175.
 " 17. I spent this evening at Corbetstown.
 " 18. Balliver (Rev. L. Shaw, O.P.), 57.
 " 19. I spent this evening at Mr. Browne's, Elmgrove.
 " 20. Trim (Rev. J. Clarke), 201.
 " 21. Conference. Sermon by Rev. Mr. O'Neill.
 " 22. Ardbraccan (Rev. M. Branagan), 83.
 " 27. Rathkenny (Rev. M. O'Hanlon), 109.—Compliments
 on the erection of the beautiful new chapel of
 Rathkenny. On the 21st Rev. Mr. Hitchcock came
 to me at Rev. Mr. Clarke's, and on his knees asked
 pardon for the scandal he had given by his schism.
 Nov. 11. I attended the board of College Trustees, at which
 assisted the Primate, Dr. Troy, and his Coadjutor,
 Dr. Murray, who assisted as President of the
 College of Maynooth; Drs. Bray (Cashel), Plunket
 (Meath), Delany of Kildare, Moylan of Cork,
 Coppinger of Cloyne, and the Earl of Fingall, with
 Mr. Strange. The Earl of Kenmare was chosen a
 trustee in the place of his father, lately deceased.
 We petitioned Parliament for the sum of £13,000,
 which the college had under the Duke of Bedford.
 " 13. I assisted at the general meeting of the prelates of
 Ireland relative to the wishes of government con-
 cerning our dignities.
 " 19. Rev. Mr. Levy was presented to the parish of Mayne,
 by Gerald Dease, Esq., and accepted by me.
 Dec. 19. This day, about six in the morning, died Mrs. Grainger,
 the elder.

Letter of Dr. Peter Kenney, Vice-President of Maynooth.*

" Maynooth, October 2nd, 1812.

" MY LORD,

" I should sooner have had the pleasure of writing to
 you, did I not understand that you were absent from home, and

* Father Kenney was a Jesuit who rendered great services to religion. He was a man of great abilities, a celebrated preacher, and was held in

were not expected to return before the end of September. From your Lordship's known friendship for us, I conclude that any intelligence about our affairs, though not important in itself, would be interesting. Our prospect of having a seminary somewhat advances, though not as speedily as I should wish. I must own I feel strongly the inconvenience of being obliged to wait for answers from England on every occasion which requires that the common purse be opened. This inconvenience, I trust, we shall not have to suffer very long. A month has scarcely elapsed since Mr. Stone answered my letter relative to the conversation which your Lordship honoured me with at Mr. Russell's, and which I communicated to him that very week. In apology he says he did write, and though he did not much like the notion of Dunboyne Castle, yet would be very happy that our establishment were commenced in your Lordship's diocese, provided a convenient place, on any reasonable terms, could be obtained. Whatever became of this letter written, or intended to be written, I cannot say; but the fact is, that I received not one word of reply to this subject before the time already mentioned.

"I made every inquiry about Dunboyne, and I think we must give up every idea that might have before existed. Besides many reasons against it, which arise from its situation and neighbourhood, I am positively assured that the present title is contestable and will be litigated.

"I next turned my thoughts to Inch, in this diocese indeed, but sufficiently convenient to render every service to Meath that your Lordship might require from us. The house at present is a ruin; there are twenty acres of good land, and Lord Gormanston promises thirty acres more when the present lease will expire, of which there are twenty-one years to come. The local advantages of this place are many and considerable; but his Lordship sets too high a value on them, and I do not think that Mr. Stone would be willing that we should begin with so heavy a charge as Inch would impose on us. We flattered ourselves that we might meet with encouragement, something like that experienced by Mr. Lee, who some years

deserved veneration by clergy and people. Clongowes Wood, Count Kildare, was taken on the 4th of March, 1814; and the College of Tallabeg, King's County, was opened for students on the 18th of June, 1818.

ago had the house and fifty acres for £90 a-year. We shall lay out more money at the very commencement than he did, or ever could, expend on it. We offered to pay Lee the £150 annuity during his and his wife's life, and to his Lordship £100 a-year, as the fixed and perpetual rent; but he expects to receive from Lee's holding £240 a-year for ever, and, according to this mark he would now give us the twenty acres at six guineas per acre, and the other thirty at four, which term he will only reduce, so as to make the entire produce of the land of Inch bring him, for ever, Lee's annuity and his own original rent. I certainly could not advise Mr. Stone to begin there on such conditions, with the heavy expenses before us, which we shall necessarily undergo, on premises where there is not a house, garden, or the slightest enclosure. I wrote to him immediately, but since have not received a reply, though Lord Gormanston wished it should be speedy.

"Thus do matters stand at present, and though equally undecided and unpleasant, I thought, in respect to your Lordship's kind wishes, that I should trouble you with this detail.

"I have for the present acceded to Dr. Murray's earnest desire to fill the office of vice-president in this house, and have every reason to be satisfied with the present good order and earnest application to duty which prevails amongst the students.

"Mr. John Mitchell, one of your Lordship's subjects, was called home to attend his father, who was said to be then dying. In that supposition, he had leave to remain for a few days after his father's death. I should hope that his stay will not be prolonged, as a week is a considerable loss, when the schools proceed forward every day.

"I have the honour to be, my Lord,

"Your Lordship's obliged and humble servant,

"PETER KENNEY."

CHAPTER XLVI.

VISITATION OF 1813.—REPLY OF DR. PLUNKET TO DR. KENNEY.

Visitation of 1813.

- April 14. This day Rev. Henry Connell, P.P. of Syddan, died. Rev. James O'Brien was appointed P.P. of Syddan, and Rev. Mr. Gaughran was sent curate to Rev. Mr. O'Hanlon, of Slane.
- „ 23. Rev. L. Dempsey, curate of Trim, departed this life.
- May 9. Navan, 172 confirmed.—Sermon, on the abuses of the parish.
- „ 16. Kells (Rev. P. O'Reilly, V.G.), 123.
- „ 24. I went to Dublin to assist at a general meeting of the prelates of Ireland.
- „ 25 and 26. Meeting of the prelates of Ireland, who disapproved unanimously of certain clauses added to the Catholic Bill, which was rejected the day before in the House of Commons, by a majority of four.
- „ 30. This morning died Rev. John Fay, P.P. of Kilberry, was apparently well the day before, and was found dead in his bed this morning.
- July 4. Kilskyre (Rev. M. Flood), 142.
- „ 5. Oldcastle (Rev. G. M'Dermott), 123.
- „ 6. Killiegh (Rev. P. Brady), 131.
- „ 7. Carnaross (Rev. T. Grehan), 59.
- „ 8. Moynalty (Rev. P. M'Mahon), 169.
- „ 9. Kilbeg (Rev. Mr. Ward), 86.
- „ 11. Nobber (Rev. J. Halpin), 134.
- „ 12. Kingscourt (Rev. J. Birmingham), 24.
- „ 13. Drumcondra (Rev. J. O'Reilly), 121.
- „ 14. Syddan (Rev. J. O'Brien), 120.
- „ 15. Castletown (Rev. Mr. Halligan), 65.
- „ 16. Monknewtown (Rev. L. Chevers), 52.

NOTE.—The principal abuse Dr. Plunket singled out for reprobation during this year's visitation was neglect of the Paschal duty.

- July 17. Donore (Rev. W. Johnson), 40.
 „ 18. Drogheda (Rev. W. Harford, V.F.), 96.
 „ 19. I dined with the Primate.
 „ 20. Stamullen (Rev. P. Ennis), 62.
 „ 21. Clonalvy (Rev. J. Leonard), 110.
 „ 22. Conference of the district.
 „ 23. Duleek (Rev. J. Kearney), 58.
 „ 24. Blacklion (Rev. T. Walsh), 87.
 „ 25. Walterstown (Rev. J. Callaghan), 60.
 „ 26. Rafeigh (Rev. Mr. Halligan), 66.
 „ 27. Dunshaughlin (Rev. P. Mulligan, V.F.), 94.
 „ 28. Conference of the district.
 „ 29. Ratoath (Rev. P. Langan), 44.
 „ 30. Curraha (Rev. J. Cregan), 30.
 „ 31. Donghmore (Rev. T. Kennedy), 54.
 Aug. 1. Dunboyne (Rev. J. Connell), 49.
 „ 2. Kilcloon (Rev. J. Ferrall), 77.
 „ 3. Summerhill (Rev. P. Lynn), 81.
 „ 4. Moynalvey (Rev. J. Hackett), 103.
 „ 5. Rathmullian (Rev. L. Grehan), 110.
 „ 6. Balliver (Rev. L. Shaw), 112.
 „ 7. I spent this day with my relatives at Braymount.
 „ 8. Dunderry (Rev. J. Molloy), 68.
 „ 22. Athboy (Rev. B. Reilly), 122.
 „ 23. I spent this evening at Mr. Dowdall's, Causestown.
 „ 24. Killallon (Rev. J. Murray), 99.
 „ 25. Delvin (Rev. J. Moran), 104.
 „ 7. Collinstown (Rev. J. Flood), 108.
 „ 29. Castlepollard (Rev. J. Ferrall), 144.
 „ 31. Turbotstown (Rev. J. Levy), 148.
 Sept. 1. Taghmon (Rev. M. Hart), 136.
 „ 2. Multifarnam (Rev. T. Moran), 94.
 „ 3. I spent this day at Lacken.
 „ 5. Mullingar, 218.
 „ 8. Dysart (Rev. T. M'Keon, O.P.), 40.
 „ 10. Balnacarrig (Rev. J. Byrne), 52.
 „ 12. Racondra (Rev. C. Banon), 258.
 „ 13. I spent this evening at Rathcaslin, with Mr. T. Banon.
 „ 14. Moyvour (Rev. Mr. Carey), 98.—I spent the evenings
 of the 15th, 16th, and 17th, successively, at
 Irishtown, Oldtown, and Ballymaglavy.
 „ 19. Ballimore (Rev. O. Coffey, V.F.), 165.

- Sept. 21. Drumrany (Rev. Mr. Fagan), 108.
 „ 23. Tubber-Clare (Rev. M. M'Cormick), 96.
 „ 24. Kill (Rev. P. O'Leary), 144.
 „ 25. I spent this evening at Streamstown, with Mr. and Mrs. Magan.
 „ 26. Clara (Rev. J. Wyer), 196.
 „ 27. Rahan (Rev. L. Cunningham), 131.
 „ 28. Frankford (Rev. M. Callan), 188.
 „ 29. I spent this evening with Mr. and Mrs. Fitzsimons, at Castlewood.
 „ 30. Thomastown (Rev. A. Pidgeon), 108.
 Oct. 3. Tullamore (Rev. M. Kearney, V.F.), 317.
 „ 6. Kilbeggan (Rev. T. Dunn), 121.
 „ 7. Castletown (Rev. J. Duffy), 222.
 „ 8. Fertullagh (Rev. T. Shanly), 224.
 „ 9. I spent this evening with Mr. Chris. Coffey, Junior.
 „ 10. Kinnegad (Rev. G. O'Reilly), 442.
 „ 12. Killucan (Rev. J. Swords), 138.
 „ 13. Kildalkey (Rev. Mr. Rickard), 63.
 „ 15. Trim (Rev. J. Clarke, V.F.), 148.
 „ 16. Ardbraccan (Rev. M. Branagan), 102.
 „ 25. Rev. T. Dunn, Pastor of Kilbeggan during 34 years, died this evening of a lingering illness.
 „ 27. I consecrated the new chapel of Girley, confirmed 68 young persons, and complimented the flock on the handsome chapel they built. I expressed the satisfaction I felt on seeing this chapel built by the flock, who kept themselves clear from the schism in Kells in 1791.
 „ 28. Kilberry (Rev. M. Kelsh), 82.—Reproaches to those individuals of the parish who scandalously resisted the nomination to the parish of Rev. Eugene O'Reilly, shut the chapel doors against him, and reduced the bishop to the necessity of withdrawing Rev. Eugene O'Reilly from Kilberry.

Reply of Dr. Plunket to Dr. Peter Kenney.

“ Navan, 25th January, 1813.

“ MY DEAR AND REV. VICE-PRESIDENT,

“ Having been so long ago honoured with the very obliging letter you were so good as to write to me, I cannot

suffer the bearer, Mr. Rourke, who is going to place himself under your care, to withdraw from us without a line of thanks for your late kind communication. I have been educated in this kingdom by the pious and amiable Mr. Austin, afterwards in a seminary ever attached to your society, the seminary in Paris which gave you the venerable Mr. Mulcail. I naturally feel a most sincere desire of seeing your revival commence among us, in one shape or other, as soon as circumstances will allow. That a combination of such favourable circumstances approaches rather slowly I am not surprised. Few great undertakings advance fast to maturity; obstacles of various kinds stand in the way. Active zeal is a powerful instrument well calculated for removing them, but must be accompanied with patience, prudence, caution, and foresight. *Dunboyne Castle*, for the reason you mention, cannot be thought of at present; it is, perhaps, also too near *Maynooth*. *Balbriggan*, as to situation, would suit better; not, however, without considerable expense. I mean the house at *Inch*. I saw it some years ago. No striking idea of it remains in my mind. A convenient extensive building would appear there to great advantage. To the price or rent asked for the ground I should not very much object; we pay here higher for chosen spots of land. I should prefer purchasing, if it could be done. Building, whatever advantage might attend it, would be tedious. There are in this county a few ancient mansions, some one of which your cordial friend, Mr. Grainger, my most excellent neighbour, thinks ere long may be disposed of. It would afford you everything desirable. Divine Providence is, perhaps, preparing a place of this sort for you. Your friends in England are, perhaps, waiting to be informed that such a place is attainable. It would, I humbly imagine, be worth waiting for. In the meantime your actual highly respectable occupations do not estrange you from your vocation; out of your own sphere, scarcely could they be more conformable to it. I am inclined to think that the esteem and respect entertained for you in the college, and the reputation you there and throughout the kingdom enjoy, have a closer connexion than is apprehended with the designs of the Divine founder of our holy religion. It has at times occurred to me that the Capital would be the situation most advantageous for your principal residence; because the means of cultivating learning, and kindling the fire of true religion, which the Saviour of the world came to spread on earth, abound chiefly

in great cities. But I do not feel that I have been tiring you with these idle reflections. Forgive me ; forgive me for having so long delayed to acknowledge the receipt of your most acceptable letter. I had much to do before and since Xmas; altho' I did but little. My eyes are growing weaker and weaker. As yet I use no glass, because I cannot find a proper one; and last Christmas Day Divine Providence permitted me to begin my seventy-fifth year. This is all the apology I can offer.

“ My letter to the M. R. Dr. Murray, if his Grace be absent, is to be opened by you. I wish you many happy returns of the late solemn festivals. I wish a successful acceleration of the great work you have in contemplation, and, with sentiments of perfect esteem,

“ I remain, my dear and Rev. Vice-President,

“ Your affectionate, faithful, and humble servant,

“ P. J. PLUNKET.

“ To the Rev. Dr. Kenney,

“ Vice-President of Maynooth.”

CHAPTER XLVII.

VISITATION OF 1814.—LETTER FROM THE CELEBRATED
JESUIT, DR. PETER KENNEY.

Visitation of 1814.

- Feb. 16. Patrick O'Reilly, Esq., of Ballybeg, was married to-day to Miss Mary Blundell, of Flaxmill Lodge, Navan.
- Mar. 3. To-day died Rev. John Rickard, P.P. of Kildalkey, after a long illness.
- „ 6. The Rev. James Rickard was appointed P.P. of Kildalkey, and Rev. Mr. Burke was appointed curate of Kingscourt.
- May 1. Navan, 214 confirmed.
- „ 8. Ardracran (Rev. M. Branagan), 53.
- „ 9. Athlumny (Rev. J. Callaghan), 25.
- „ 10. Kilberry (Rev. M. Kelsh), 81.
- „ 11. Castletown (Rev. P. M'Dermott), 22.

- May 12. Nobber (Rev. J. Halpin), 74.
 „ 13. Kingscourt (Rev. J. Bermingham), 78.
 „ 14. Ballynavoran (Rev. J. O'Reilly), 101.
 „ 15. Syddan (Rev. J. O'Brien), 75.
 „ 18. Monknewtown (Rev. L. Chevers), 38.
 „ 19. Drogheda (Rev. Mr. Halligan), 88.
 „ 20. Rosnaree (Rev. W. Johnson), 39.
 „ 21. Stamullen (Rev. P. Ennis), 60.
 „ 22. Duleek (Rev. J. Kearney), 21.
 „ 23. Ardcath (Rev. J. Leonard), 57.
 „ 24. Donnymore (Rev. Mr. Kennedy), 9.
 „ 29. Dunboyne (Rev. J. Connell), 7.
 „ 30. Kilcloon (Rev. J. Ferrall), 47.
 „ 31. Ratoath (Rev. P. Langan), 29.
 June 1. Curraha (Rev. Mr. Ryan), 30.
 „ 2. Dunshaughlin (Rev. P. Mulligan, V.F.), 78.
 „ 5. Kells (Rev. P. O'Reilly, V.G.), 222.
 „ 19. Staholmock (Rev. Mr. Ward), 65.
 „ 20. Moynalty (Rev. P. M'Mahon), 138.
 „ 21. Carnaross (Rev. T. Grehan), 100.
 „ 22. Kilskeer (Rev. M. Flood), 123.
 „ 23. I spent this day at Stonefield.
 „ 24. Oldcastle (Rev. G. M'Dermott), 128.
 „ 25. Killiegh (Rev. P. Brady), 143.
 „ 26. Castlepollard (Rev. J. O'Ferrall), 111.
 „ 28. Mayne (Rev. Mr. Levy), 114.
 „ 29. Taghmon (Rev. M. Hart), 110.
 „ 30. Multifarnam (Rev. T. Moran), 63.
 July 1. I spent this day at Lacken, at Mrs. Delamer's.
 „ 3. Mullingar, 215.
 „ 4. Conference of the district, on general councils.
 „ 6. Ballnacarrig (Rev. J. Byrne), 140.
 „ 7. Moyvour (Rev. Mr. Carey), 140.
 „ 8. I spent this evening at Rathcaslin, and the following evening at Irishtown.
 „ 10. Milltown (Rev. C. Banon), 243.
 „ 12. Ballimore (Rev. O. Coffey, V.F.), 226.
 „ 15. Drumrany (Rev. Mr. Fagan), 135.
 „ 16. Kilkenny, West (Rev. M. M'Cormick), 167.

NOTE.—The current abuses, especially neglect of the Paschal duty, formed the subject of Dr. Plunket's sermons during this visitation.

- July 17. Kill (Rev. P. O'Leary), 205.
 „ 18. I spent this evening at Rockfield.
 „ 19. Clara (Rev. J. Wyer), 188.
 „ 20. Rahan (Rev. Mr. Cunningham), 121.
 „ 21. Eglisli (Rev. A. Pidgeon), 99.
 „ 24. Frankford (Rev. Mr. Callan), 130.—I spent the 22nd and 23rd at Temora; the 25th and 26th at Castlewood.
 „ 31. Tullamore (Rev. M. Kearney), 220.
- Aug. 1. I went to Rostellan, to spend the evening with Dr. Naghten.
 „ 2. Kilbeggan (Rev. Mr. Petit), 128.
 „ 3. Castletown (Rev. J. Duffy), 140.
 „ 5. Dysart (Rev. Mr. M'Keon, O.P.), 44.
 „ 7. Fertullagh (Rev. Mr. Shanly), 153.
 „ 8. I went to Cottage, to assist at the month's memory of Mr. Hugh Sheil.
 „ 9. Kinnegad (Rev. G. O'Reilly), 226.—On the 4th of this month died Rev. P. M'Dermott, pastor of Castletown-Kilpatrick, the oldest pastor in the diocese.
 „ 11. Killucan (Rev. J. Swords), 114.
 „ 12. Fore (Rev. J. Flood), 162.
 „ 13. I spent the evening at Mrs. Scully's, Gillerstown.
 „ 15. Delvin (Rev. J. Moran), 145.
 „ 17. Clonmellon (Rev. J. Murray), 156.
 „ 18. Athboy (Rev. B. O'Reilly), 142.
 „ 19. Moimet (Rev. J. Molloy, O.M.), 91.
 „ 30. I went to Maynooth, to the meeting of the College Trustees, composed of the Primate, Dr. Troy, the Earl of Fingall, and of Drs. Plunket, Moylan, Coppinger, and Murphy.
- Sept. 4. Summerhill (Rev. P. Lynn), 102.
 „ 5. I spent the evening at Breemount, with my cousin, James Murphy.
 „ 6. Galtrim (Rev. Mr. Hackett), 84.
 „ 7. Rathmullian (Rev. L. Grehan), 107.
 „ 8. Balliver (Rev. L. Shaw), 132.
 „ 10. Kildalkey (Rev. Mr. Rickard), 119.
 „ 11. Trim (Rev. J. Clarke, V.F.), 84.
 „ 13. Dunsany (Rev. J. O'Reilly), 61.
 „ 15. Rafeigh (Rev. J. Cregan), 61.

- Sept. 16. Blacklion (Rev. J. Walsh), 47.
 „ 18. Slane (Rev. M. O'Hanlon, V.F.), 68.
 Oct. 31. This day died Rev. P. Ennis, pastor of Stamullen.
 Nov. 1. This day Rev. Mr. Halligan, P.P. of St. Mary's, Drogheda, was translated to Stamullen.
 „ 10. Rev. Mr. Callan was translated from Frankford to Drogheda, and Rev. James O'Rafferty, one of my curates, was appointed P.P. of Frankford.

Letter of Dr. Peter Kenney to Dr. Plunket.

Dr. Kenney, lately Vice-President of the College of Maynooth, now at the head of the educational establishment of Clongowes Wood College, writes to his old and respected friend, Dr. Plunket, from Clongowes, on the 27th of September, 1814:—

“MY LORD,

“The contiguity of our present situation with your diocese has occasioned me to be called thither to administer the sacrament of penance, and I was very nearly committing a great mistake, so little was I aware of the boundaries of the various dioceses that meet about this quarter. This circumstance induces me to apply to your Lordship for the faculties usually granted for missionaries. . . .

“I have the great consolation of informing your Lordship that I have received from Rome a copy of the Bull, which re-establishes the society *in pristinum*, in toto orbe Catholico. My five Sicilian companions are now priests, and at Rome, where they witnessed the solemn and consoling ceremony, in the church of the Gesu, on the 7th of August, the octave day of St. Ignatius's feast.

“This event may cause us some trouble, situated as we are in this country; but the solemn and public declaration of our canonical existence is a comfort that compensates for every disaster that can befall us in this life.

“Were I not, then, afraid of giving any publicity to a document I received last March, I could have then informed your Lordship, that in a communication with the Pope, effected by the Nuntio at Vienna, his Holiness, on the 13th of last

November, gave a special delegation to that prelate to expedite a rescript, by which his Holiness authentically makes known to all the prelates in these islands, in the Archipelago, and in America, that the priests and non-priests professing the institute of the Society of Jesus, and living under obedience of its General, were allowed in those parts by *Apostolica benignitate*, and were by said rescript declared to be entitled to be promoted to holy orders *tit. paup.*, and all of them to the quiet practice of their institute, and to the same privileges enjoyed by their brethren in Russia. This shows us how strongly our Holy Father kept us in mind, and that he did recognise us here to be Jesuits before his late Bull had publicly and authentically empowered us to be such.

“Yours in Christo,

“With great respect,

“P. KENNEY.”

CHAPTER XLVIII.

VISITATION OF 1815.—LETTER OF DR. CONNOLLY, BISHOP OF NEW YORK.—LETTER OF DR. MONTAGUE, VICE-PRESIDENT OF MAYNOOTH.

Visitation of 1815.

April 30. Navan, 208 confirmed.—Sermon; a general decay of piety spoken of with deep concern and grief; the more decent class of people principally accused of this decay of piety.

- May 4. Athlumny (Rev. J. Callaghan), 36.
 „ 7. Ardraccan (Rev. M. Branagan), 138.
 „ 9. Oristown (Rev. M. Kelsh), 39.
 „ 11. Staholmock (Rev. Mr. Ward), 43.
 „ 12. Mullahe (Rev. T. Grehan, O.M.), 59.

NOTE.—The principal abuses which Dr. Plunket denounced during this year's visitation were—*Ribbonism*, neglect of Paschal duty, neglect of catechism, thieving, stealing, and drunkenness.

- May 13. This day Rev. Pat. Maguirk, in consequence of a fall from his horse, died of a concussion of the brain, followed by a locked jaw. He was curate at Fore.
- „ 14. Kells (Rev. P. O'Reilly, Archdeacon), 194.
- „ 15. Kilskeer (Rev. M. Flood), 53.—I slept at Mr. Kearney's, Milltown. 17th. I dined and slept at Mr. Edward Kearney's, Hamlinstown.
- „ 18. Oldcastle (Rev. G. M'Dermott), 36.—I slept at my cousin Brady's, of Stonefield.
- „ 19. Killiegh (Rev. P. Brady), 40.
- „ 21. Nobber (Rev. J. Halpin), 52.
- „ 22. Kingscourt (Rev. J. Bermingham), 56.
- „ 23. Ballinavoran (Rev. J. O'Reilly), 84.
- „ 24. Syddan (Rev. J. O'Brien), 64.
- „ 25. Castletown (Rev. Mr. Halligan, O.P.), 95.
- „ 26. Monknewtown (Rev. L. Chevers), 50.
- „ 27. Donore (Rev. W. Johnson), 57.
- „ 28. Drogheda (Rev. M. Callan), 127.
- „ 30. Stamullen (Rev. C. Halligan, V.F.), 179.
- „ 31. Ardcath (Rev. J. Leonard), 102.
- June 1. Conference at Duleek.
- „ 2. Duleek (Rev. J. Kearney), 73.
- „ 3. Blacklion (Rev. T. Walsh), 58.
- „ 4. Rafeigh (Rev. J. Cregan), 44.—I slept at Corbalton Hall.
- „ 18. Dunsany (Rev. J. Reilly), 75.
- „ 19. I spent this day at Killeen Castle, with Lord Fingall.
- „ 20. Dunshaughlin (Rev. P. Mulligan, V.F.), 63.
- „ 21. Conference of the district.
- „ 22. Ratoath (Rev. P. Langan), 39.—I slept at Mr. Thunder's, of Lagore.
- „ 23. Curraha (Rev. Mr. Ryan), 50.
- „ 24. Donnymore (Rev. T. Kennedy), 38.
- „ 25. Dunboyne (Rev. J. Connell), 39.
- „ 27. Kilcloon (Rev. J. Ferrall), 40.
- „ 29. Summerhill (Rev. P. Lynn), 45.—I spent the two following days at Braymount, with my cousin, Mr. Murphy.
- July 2. Moynalvy (Rev. Mr. Hackett), 63.
- „ 3. I went to Maynooth.
- „ 4. Rathmullian (Rev. L. Grehan), 88.

- July 5. Killyon (Rev. P. Ham), 111.
 „ 6. Balliver (Rev. L. Shaw, O.P.), 23.
 „ 7. I passed this day at Mr. Browne's, Elmgrove, where
 next morning I confirmed his youngest daughter.
 „ 8. Kildalky (Rev. J. Rickard), 72.
 „ 9. Trim (Rev. J. Clarke, V.F.), 134.
 „ 10. Conference of the district.
 „ 11. Dunderry (Rev. Mr. Molloy, O.M.), 56.
 „ 26. Moynalty (Rev. Mr. M'Mahon), 145.
 „ 27. Clonmellon (Rev. J. Murray), 91.
 „ 28. Delvin (Rev. J. Moran), 150.
 „ 29. Fore (Rev. J. Flood), 124.
 „ 30. Castlepollard (Rev. J. Ferrall), 285.
 Aug. 1. Mayne (Rev. J. Levy), 85.
 „ 2. Turin (Rev. M. Harte), 143.
 „ 3. Multifarnam (Rev. T. Moran, O.M.), 73.
 „ 4. Sonna (Rev. J. Byrne), 63.
 „ 6. Mullingar, 194.
 „ 7. Conference of the district.
 „ 10. Milltown (Rev. C. Banon), 264.
 „ 11. Moyvour (Rev. Mr. Carey), none confirmed.
 „ 13. Ballimore (Rev. O. Coffey, V.F.), 182.
 „ 15. Kill (Rev. P. O'Leary), 186.
 „ 16. Kilkenny, West (Rev. M. M'Cormick), 201.
 „ 17. Conference of the district.
 „ 18. Drumrany (Rev. Mr. Fagan), 202.
 „ 21. Dysart (Rev. Mr. M'Keon, O.P.), 37.
 „ 23. I went to Dublin, where I arrived a little after twelve,
 and joined the meeting of all the Catholic
 prelates of Ireland, who assisted, *all*, except the
 Bishop of Kilfenora, on this solemn occasion,
 when the *Veto** was *unanimously* pronounced
inadmissible. A remonstrance was voted to his
 Holiness, and an address to the Prince Regent.
 „ 27. Kinnegad (Rev. G. O'Reilly), 204.
 „ 29. Rathwire (Rev. J. Swords), 85.
 „ 30. Fertullagh (Rev. T. Shanly), 121.

* For a satisfactory history of the Veto question, the reader is referred to Rev. M. J. Brennan's *Ecclesiastical History of Ireland*, vol. ii., p. 350. &c. See also the *Life of Dr. Milner*, by Dr. Husenbeth. It is impossible to enter into details here.

- Aug. 31. Kilbeggan (Rev. T. Petit), 69.
 Sept. 3. Tullamore (Rev. M. Kearney, V.F.), 150.
 „ 4. Conference. Sermon by Rev. James O'Rafferty.
 „ 5. Frankford (Rev. J. O'Rafferty), 174.
 „ 6. Thomastown (Rev. A. Colm), 88.—I returned to
 Castlewood.
 „ 9. I spent this evening at Rahan Lodge.
 „ 10. Rahan (Rev. L. Cunningham), 114.
 „ 12. Clara (Rev. Mr. Wyer), 74.
 „ 13. I went to Rockfield, where I dined and slept.
 „ 14. and 15. I went to Streamstown, and spent these two
 evenings with Mr. and Mrs. Magan.
 „ 17. Castletown (Rev. J. Duffy), 167.
 „ 24. Athboy (Rev. B. O'Reilly), 105.
 „ 25. I spent this evening at Causestown.

Letter of Dr. Connolly.

Dr. Connolly, who had been for many years agent to Dr. Plunket in Rome, and who had been recently consecrated Bishop of New York, now writes from Rome, on the 1st of February, 1815:—

“RIGHT REV. AND DEAR SIR,

“I received with particular satisfaction your Lordship's very kind and obliging letter of November 4th. Tho' I had been assured by the worthy and amiable Dr. Murray,* that he had left you in good health, still I was anxious to have the happiness of a few lines from you. I am glad that the foregoing decree contains, in the usual style, the powers your Lordship required : . . . It would also contain a grant to the diocese of Meath of the plenary indulgences granted to Dublin, were it not that, at Propaganda, they know not what indulgences have been granted to Meath, because the Registries and whole Archivium of Propaganda, which were, by orders of Buonaparte, sent to Paris four years ago, are not yet come back. Should your Lordship, therefore, send a list of said indulgences to Mr. John Joseph Argenti, of this city, they will be readily granted. The archdeaconship is conferred on Rev. Mr. O'Reilly, and the Bulls for it are in their progress thro'

* The late Archbishop of Dublin.

the different stages of the Datary, which is rather slow in its proceedings, and at present overwhelmed with business. Should it be dispatched for the middle of this month (at which time I am to leave Rome), I shall take a copy of it with me, and post it in France for Ireland. I am to delay about a month in the diocese of Liege, where I am pressingly requested, by the vicar of the chapter of that city, to arrive for Holy Week, in order to consecrate the holy oils, and afterwards to administer the sacrament of confirmation in different parts of that vast diocese, now many years without a bishop. I hope to have, before the middle of May, the happiness of waiting on your Lordship at Navan, and receiving from you instructions that will be useful to me at New York, of which I have been appointed and consecrated bishop, though conscious of my unfitness for such a dignity. Cardinal Joseph Dorea remembers your Lordship very well, thanks you for your kind remembrances of him, and wishes to have an occasion to show his esteem and regard for you. . . . I have sent all your faculties by Dr. Murray. . . .

“By attending the venerable Basilica of St. Clement’s, gratis, during the French Government here, I have saved it and the convent from ruin, though I was thrice ordered to go to Paris for having contemptuously refused to swear allegiance to Buonaparte. I recommend the above Mr. Argenti to your Lordship, as a very fit person to be your agent here. He understands English, and writes Latin and French.

“I am, with sincere esteem,

“Yours affectionately,

“JOHN CONNOLLY.

“P.S.—Kind respects to Rev. Mr. O’Hanlon ; compliments to Fathers Coffy and M’Keon.”

Letter of Dr. Montague, Vice-President of Maynooth.

“MY LORD,

“In giving testimonials to Messrs. O’Loghlin, Barry, and Duffy, in the absence of the president, I have no painful duties to perform. They were uniformly regular, obedient, diligent, and attentive to their moral and religious duties. As their course was short, their theological knowledge is not extensive ; but I flatter myself that they will compensate for this deficiency by their exemplary conduct and future assiduity. Our choir

suffers a great loss by the departure of Mr. Barry. I am perfectly satisfied with the conduct of your Lordship's other subjects in college; they vie with each other in regularity. Mr. Cantwell* performs the duty of master of freshmen and monitor with great zeal.

"I have the honour to be, my Lord,

"With the highest respect and esteem,

"Your obliged and humble servant,

"MICHAEL MONTAGUE.

"To Right Rev. Dr. Plunket,

"March 23rd, 1815."

CHAPTER XLIX.

VISITATION OF 1816.—LETTER OF DR. MURPHY, BISHOP OF CORK, AND DR. MURRAY, COADJUTOR OF DUBLIN, TO THE PRIMATE.—LETTER OF THE PRIMATE TO DR. PLUNKET.

Visitation of 1816.

- May 5. Navan, 286 confirmed.—Sermon, on parochial abuses.
 „ 12. Walterstown (Rev. J. Callaghan), 47.
 „ 13. Kilbarry (Rev. M. Kelsh), 58.
 „ 14. Castletown (Rev. P. Halligan, O.P.), 30.
 „ 15. Syddan (Rev. J. O'Brien), 117.
 „ 16. Drumcondra (Rev. J. O'Reilly), 58.
 „ 17. Kingscourt (Rev. J. Birmingham), 123.
 „ 18. Nobber (Rev. J. Halpin), 59.
 „ 19. Kells (Rev. P. O'Reilly, Archdeacon), 215.
 „ 21. Kilbeg (Rev. Mr. Ward), 27.
 „ 22. Moynalty (Rev. P. M'Mahon), 104.
 „ 23. Dulane (Rev. F. Grehan, O.M.), 62.
 „ 24. Kilskeer (Rev. M. Flood), 50.
 „ 25. Oldcastle (Rev. G. M'Dermott), 107.
 „ 26. Killiegh (Rev. P. Brady), 112.
 „ 27. Clonmellon (Rev. J. Murray), 55.
 „ 28. Ardbraccan (Rev. M. Branagan), 110.
 „ 29. Dunsany (Rev. J. Reilly), 43.

* The late venerable Bishop of Meath.

- May 30. Blacklion (Rev. J. Sheridan), 92.
 „ 31. Rafeigh (Rev. J. Cregan), 55.
 June 8. Monknewtown (Rev. L. Chevers), 51.
 „ 9. Drogheda (Rev. Mr. Callan), 182.
 „ 10. Rusnaree (Rev. W. Johnson), 43.
 „ 11. Stamullen (Rev. C. Halligan, V.F.), 80.
 „ 12. Ardcath (Rev. J. Leonard), 44.
 „ 13. Duleek (Rev. J. Kearney), 89.
 „ 14. Curraha (Rev. Mr. Ryan), 35.
 „ 15. Donnymore (Rev. T. Kennedy), 30.
 „ 16. Ratoath (Rev. P. Langan, Master of Conference), 63.
 „ 17. I spent this day at Lagore.
 „ 18. Conference of Dunshaughlin.
 „ 19. Dunshaughlin (Rev. P. Mulligan, V.F.), 100.
 „ 21. Galtrim (Rev. Mr. Hackett), 76.
 „ 22. I spent this evening with my relatives at Braymount.
 „ 23. Summerhill (Rev. P. Lynn), 102.
 „ 24. Rathmullian (Rev. L. Grehan), 75.
 „ 25. Kilcloon (Rev. J. Ferrall), 40.
 „ 26. I went to Maynooth to assist at the meeting of the
 College Trustees, who were Lord Fingall, Sir
 Edward Bellew, Drs. O'Reilly, Troy, Kelly
 (Elphin), Plunket (Meath), Murphy (Clogher),
 Ryan (Ferns), Plunket (Elphin). Rev. Messrs.
 Boylan and Cantwell, of the diocese of Meath,
 were appointed, the former Professor of Hebrew,
 the latter Dean of Maynooth. Mr. Usher, Pro-
 fessor of English, retired with a pension of £80
 for life. Dr. Dunne obtained leave to spend some
 time in a milder climate.
 „ 30. Dunboyne (Rev. J. Connell), 45.
 July 14. Athboy (Rev. B. Reilly), 91.
 „ 15. Delvin (Rev. J. Moran), 189.
 „ 16. Collinstown (Rev. J. Flood), 143.
 „ 18. Castlepollard (Rev. J. Ferrall, V.F.), 176.
 „ 21. Turbotstown (Rev. J. Levy), 55.
 „ 22. Taghmon (Rev. M. Harte), 149.
 „ 23. Multifarnam (Rev. T. Moran, O.M.), 91.

NOTE.—Dr. Plunket, during this year's visitation, denounced the
 Carders and Ribbonmen, and, amongst other abuses, absenteeism from the
 Sacraments.

- July 24. Conference. Sermon by Rev. Mr. Coghlan.
 „ 25. Churchtown (Rev. Mr. M'Keon, O.P.), 42.
 „ 28. Mullingar, 213.
 „ 30. Sonna (Rev. J. Byrne), 103.
 „ 31. Moyvour (Rev. L. Doyle), 79.
 Aug. 3. I spent this day at Irishtown, with Mr. James Banon.
 „ 4. Milltown (Rev. C. Banon), 488.
 „ 5. Ballimore (Rev. O. Coffey, V.F.), 163.
 „ 6. Conference.
 „ 7. Kill (Rev. P. O'Leary), 126.
 „ 8. Drumrany (Rev. Mr. Fagan), 154.
 „ 9. Kilkenny, West (Rev. M. M'Cormick), 202.
 „ 11. Clara (Rev. J. Wyer), 154.
 „ 12. Rahan (Rev. L. Cunningham), 161.
 „ 13. I spent this evening at Rahan Lodge.
 „ 15. Frankford (Rev. J. O'Rafferty), 301.
 „ 16. Eglish (Rev. A. Pidgeon), 140.
 „ 17. I spent this evening at Castlewood.
 „ 18. Tullamore (Rev. R. Kearney, V.F.), 308.
 „ 19. Conference.
 „ 21. Kilbeggan (Rev. T. Petit), 103.
 „ 22. I spent this evening at Streamstown, with Mr. Magan.
 „ 23. Castletown (Rev. J. Duffy), 108.
 „ 25. Fertullagh (Rev. T. Shanly), 106.
 „ 27. Killucan (Rev. J. Swords), 161.
 „ 28. Clonard (Rev. G. O'Reilly), 271.
 „ 30. Killyon (Rev. P. Ham), 58.
 „ 31. Kildalkey (Rev. Mr. Rickard), 84.
 Sept. 1. Trim (Rev. J. Clarke, V.F.), 134.
 „ 2. Conference.
 „ 3. Balliver (Rev. L. Shaw, O.P.), 47.
 „ 4. I spent this evening with Mr. Browne, of Elmgrove.
 „ 5. Dunderry (Rev. J. Molloy, O.M.), 104.
 „ 8. Slane (Rev. M. Hanlon, V.F.), 124.

Letter of Dr. Murphy and Dr. Murray to the Primate.

On the 23rd of August, 1815, the Irish Prelates, in a national synod, assembled in Dublin, pronounced any interference on the part of the British Crown, either direct or indirect, in the appointment of the Catholic Bishops of

Ireland, as essentially injurious, and eventually destructive to the Roman Catholic religion in this country. They, therefore, deputed Dr. Murray, Coadjutor of Dublin, Dr. Murphy, Bishop of Cork, and the Venerable Archdeacon Blake, to proceed to Rome with a remonstrance from the Irish Prelates. Immediately after their return, in March, 1816, the delegates wrote an account of their mission to each of the Metropolitans:—

“Dublin, March 28, 1816.

“DEAR AND MOST HONOURED LORD,

“We have the mortification of being obliged to inform your Grace that our mission to Rome has not produced the effect which our venerated confreres thought they had reason to anticipate. Their remonstrance has not succeeded in rendering the Holy Father fully sensible of the great extent of danger to which the Catholic religion would be exposed in Ireland were his Holiness to grant the British Government that species of interference in the nomination of our bishops, which is proposed in Cardinal Litta’s letter from Geneva. It is, accordingly, the intention of his Holiness to abide by the terms of that letter, should full Emancipation be conceded to the Catholics of Ireland.

“We reserve, for the intended general meeting of the prelates, the detail of the occurrences connected with our mission, and we pray your Grace to communicate the substance of this letter to the suffragans of the province of Armagh.

“It cannot, we flatter ourselves, be necessary to assure your Grace that we have employed every means which the most ardent zeal could dictate to give effect to the remonstrance of the Irish prelates, and that we are among those who deplore most bitterly that our efforts have not produced a more favourable result.

“We have the honour, &c., &c.,

“JOHN MURPHY.

“DANIEL MURRAY.”

The Primate to Dr. Plunket.

On the receipt of the above, Dr. O’Reilly wrote to each of the suffragans of Armagh:—

“ Drogheda, March 30th, 1816.

“ MY DEAR LORD,

“ As the Pope's letter, by Drs. Murray and Murphy, is addressed to all our bishops, it is the opinion of a number of prelates, of the different provinces, that a general meeting should take place, on Wednesday, the 24th of April, to prepare a joint answer to his Holiness, a petition to both Houses of Parliament, and to consider the Remonstrance of the Regulars against the bishops. It is also their opinion that Kilkenny, on account of its central situation, and for other reasons, is the most convenient place; and a general meeting of the prelates is, accordingly, appointed to be held there on the above-mentioned day, at which I hope it will be convenient to your Lordship to attend, as the business to be transacted is of the utmost importance.

“ With sincerest respect and affectionate regard,

“ I have the honour to be, my dear Lord,

“ Your faithful and most humble servant

“ RICHARD O'REILLY.”

CHAPTER L.

VISITATION OF 1817.—LETTER FROM THE SUPERIORESS OF RAHIN CONVENT.

Visitation of 1817.

April 10. This day I gave to Rev. Michael M'Donogh, a priest of this diocese, an *exeat* for Dublin.

„ 27. Navan, 156 confirmed.

„ 29. Walterstown (Rev. J. Callaghan), 52.

„ 30. Oristown (Rev. M. Kelsh), 74.

May 1. Castletown (Rev. Mr. Halligan, O.P.), 36.

„ 2. Syddan (Rev. J. O'Brien), 116.

„ 3. Drumcondra (Rev. J. O'Reilly), 46.

NOTE.—The principal abuses denounced during this year's visitation were the Ribbon confederacy, neglect of the Sacraments, and the corruption of children by the bad example of their parents.

- May 4. Kingscourt (Rev. J. Birmingham), 66.
 „ 5. Nobber (Rev. J. Halpin), 36.
 „ 6. Kilbeg (Rev. Mr. Ward), 46.
 „ 7. Moynalty (Rev. Mr. M'Mahon), 48.
 „ 8. Dulane (Rev. T. Grehan), 25.
 „ 11. Kells (Rev. P. O'Reilly, Archdeacon), 153.
 „ 12. Kilskeer (Rev. Mr. Flood), 34.
 „ 13. Oldcastle (Rev. G. M'Dermott), 85.
 „ 14. Killiegh (Rev. P. Brady), 54.
 „ 15. Clonmallon (Rev. J. Murray), 37.
 „ 16. Cortown (Rev. M. Branagan), 94.
 „ 17. Clonmaduff (Rev. Mr. Molloy, O.M.), 7.
 „ 18. Dunsany (Rev. J. Reilly), 41.
 „ 19. Rafeigh (Rev. R. Carolan), 33.
 „ 20. Blacklion (Rev. J. Sheridan), 96.—Mr. Grainger died
 this morning.
 „ 31. Monknewtown (Rev. L. Chevers), 66.
 June 1. Drogheda (Rev. Mr. Callan), 144.
 „ 2. I dined with the Primate, after having visited the
 convents.
 „ 3. Donore (Rev. W. Johnson), 23.
 „ 4. Conference of Duleek. Sermon by Rev. J. Langan,
 curate at Gormanstown. Conference made by
 Rev. Mr. Ham.
 „ 5. Duleek (Rev. J. Kearney), 70.
 „ 6. I spent this evening at Harbournstown.
 „ 7. Stamullen (Rev. Mr. Halligan, V.F.), 53.
 „ 8. Ardcah (Rev. J. Leonard), 63.
 „ 9. Curraha (Rev. Mr. Ryan), 16.
 „ 10. Grenogue (Rev. T. Kennedy), 19.
 „ 11. Ratoath (Rev. P. Langan, Master of Conference), 23.
 „ 12. Conference of Dunshaughlin, on the “Sacrifice of the
 Mass.”
 „ 13. I spent this evening and the following at Lagore.
 „ 15. Dunshaughlin (Rev. P. Mulligan, V.F.), 42.
 „ 16. I spent this evening at Lagore.
 „ 17. Dunboyne (Rev. J. Connell), 29.
 „ 18. Kilcloon (Rev. J. Ferrall), 33.
 „ 19. Summerhill (Rev. Mr. Lynn), 37.—Mrs. Shannon, my
 relative, was delivered of a daughter, at Bray-
 mount, her father's residence, immediately after
 her return from the visitation. As the parish

priest was ill, Mr. Murphy invited all the priests to dine with him.

- June 20. Rathmullian (Rev. Mr. Grehan), 41.
 „ 21. Galtrim (Rev. Mr. Hackett), 37.
 „ 22. Trim (Rev. J. Clarke, V.F.), 105.
 „ 24. Balliver (Rev. L. Shaw, O.P.), 68.
 „ 25. I went to Maynooth, where I assisted at the Board of College Trustees, consisting of Lord Fingall, Drs. O'Reilly, Troy, Kelly (of Tuam), Everard (Coadjutor of Cashel), Plunket, and Waldron, who finished the purchase of the Lay College, and assisted at the distribution of premiums. Leonard and Macken, of Meath, got premiums.
- July 13. Delvin (Rev. J. Moran), 62.
 „ 15. Collinstown (Rev. J. Flood), 59.
 „ 20. Castlepollard (Rev. J. O'Ferrall), 105.
 „ 21. Mayne (Rev. Mr. Levy), 47.
 „ 22. Taghmon (Rev. Mr. Harte), 109.
 „ 23. Multifarnam (Rev. E. Dease, O.M.), 89.
 „ 24. Dysart (Rev. Mr. M'Keon, O.P.), 4.
 „ 27. Mullingar, 178.
 „ 28. Conference, made by Rev. Mr. Burke.
 „ 29. Sonna (Rev. J. Byrne), 63.
 „ 30. Moyvour (Rev. L. Doyle), 47.
 „ 31. Milltown (Rev. C. Banon), 147.
- Aug. 2. I spent this evening at Irishtown, with Mr. and Mrs. James Banon, Count and Countess M'Awly, &c.
 „ 3. Ballimore (Rev. O. Coffey, V.F.), 112.
 „ 4. Conference. Sermon by Rev. Mr. Berry.
 „ 5. Noghul (Rev. Mr. Fagan), 137.
 „ 6. Kilkenny, West (Rev. Mr. M'Cormick), 60.—Thanks returned to God that so few were hurt by the fall of the gallery, when I was going up to the altar with the clergy. Had I been two or three minutes longer vesting, under that gallery, I and the clergy might have perished.
 „ 7. Kill (Rev. P. O'Leary), 69.
 „ 8. Horseleap (Rev. J. Wyer), 86.
 „ 9. I established at Killina the Convent of the Presentation.
 „ 10. Rahan (Rev. Mr. Cunningham), 117.—Compliments and congratulations on the good Miss O'Brien has

been doing, and on the establishment of the convent.

- Aug. 12. Frankford (Rev. J. O'Rafferty), 148.
 „ 13. I spent this evening at Castlewood.
 „ 14. I spent this evening at Temora.
 „ 15. Eglish (Rev. A. Pidgeon), 81.
 „ 17. Tullamore (Rev. M. Kearney, V.F.), 148.
 „ 18. Conference of Tullamore.
 „ 20. Kilbeggan (Rev. Mr. Petit), 76.—During my sermon my memory was affected with dizziness.
 „ 21. Castletown (Rev. J. Duffy), 85.
 „ 24. I preached in Mullingar.
 „ 25. Fertullagh (Rev. T. Shanly), 98.
 „ 26. Kinnegad (Rev. G. O'Reilly), 132.
 „ 27. Killucan (Rev. Mr. Swords), 46.—The pastor had been in the Marshalsea for some days, for being bail for some of his parishioners, but got out of prison this morning.
 „ 28. I spent this evening at Elmgrove.
 „ 29. Kildalkey (Rev. Mr. Rickard), 39.
 „ 31. Athboy (Rev. Bryan O'Reilly), 70.
 Sept. 1. I spent this evening with Richard Barnewall, Esq., Grenanstown.
 „ 7. Slane (Rev. M. O'Hanlon, V.F.), 65.
 „ 8. I spent this evening with Mr. Campbell, of Rathkenny.
 „ 9. I spent this evening with Mr. Grainger, of Causestown.
 „ 10. I returned to Navan, after having finished my thirty-eighth visitation.
 Oct. 9. To-day died Rev. James O'Reilly, Pastor of Drumcondra.
 „ 10. I appointed Rev. Patrick Sheridan his successor.

Letter from the Superioress of Rahin Convent.

“ Presentation Convent, Killina,*
 “ November 27th, 1817.

“ MOST RESPECTED LORD, AND RIGHT REV. FATHER IN GOD,
 “ I had the honour of receiving your highly esteemed letter yesterday evening. My sisters and I feel truly grateful

* For the origin of this Convent, see *Diocese of Meath*, vol. ii., p. 532.

and consoled at the paternal interest your Lordship has the goodness to express for the welfare of this little establishment, which, we trust in God, will yet flourish, under your protection, and aided by your fervent prayers.

“Allow me to say that I have frequently wished to write to your Lordship since I have had the honour of seeing you ; but not having any particular matter for consultation, timidity withheld me from what I deemed an unnecessary intrusion on your precious time and many weighty cares. However, your fatherly solicitude encourages, and affords me the gratification of acquainting your Lordship that, according to your advice, we commenced our annual retreat the day after the feast of the Assumption, and opened our school on the first of September. A great number of children presented themselves on that day, and before the end of the week we had more than one hundred. They continued very constant until the commencement of the harvest, when the greater number of the grown girls were obliged to remain at home. We find the dispositions of the children very favourable ; they are mild and docile. A great number of women attend instructions on Sundays after Mass. All appear most attentive and inclined to piety. We have to regret that our school-room is too small, either for the children on week-days, or for the women on Sundays. We certainly feel the want of another nun, and cherish the hope that, through your Lordship’s influence, Dr. Troy may, in some time, grant us one from Dublin. . . . However, thank God, we feel no material inconvenience in going through much more labour than we were equal to in Dublin, and find our health greatly improved by the air of Rabin. ’Tis true we cannot be in all points as regular to every rule as in a more numerous community would be requisite, but we strive to manage as well as we can. . . . We trust that God, in his own time, will provide additional help. Rev. Mr. Kenney was here last month, and, in compliance with your Lordship’s appointment, assisted us one day. Rev. Mr. Cunningham continues uniform in his attention. He celebrates Mass for us every day he can conveniently do so. Rev. Mr. Coghlan, the curate, too, does all in his power likewise for us. . . .

“Our respected friend, Miss O’Brien, continues here still, and enjoys perfect health. She begs me to present her sincerest respects, and to say that as this house is subject to taxes, your

Lordship's influence would be most powerful in obtaining an exemption.

"My sisters unite with me in every sentiment of gratitude, respect, and high esteem.

"I have the honour to remain, my Lord,

"Your obedient daughter in Christ,

"MARY ANGELA BIGGER."

CHAPTER LI.

VISITATION OF 1818.

Visitation of 1818.

- Jan. 7. This day died Rev. John Molloy, O.M., Administrator of Moimet and Clonmaduff, in whose place I appointed Rev. Mr. Lynch.
- „ 8. This day died Rev. Patrick Lynn, P.P. of Summerhill.
- „ 28. I went to attend the Board of College Trustees. Drs. Troy, Kelly, Everard, Plunket, Murphy, and Plunket (Elphin), were present. The accounts were examined and approved.
- „ 31. Dr. Richard O'Reilly, Primate of all Ireland, died this day at half-past eight, a.m.
- Feb. 25. I went to Drogheda, to assist at the month's mind of our late venerable Primate.
- „ 26. I assisted in Drogheda at the month's mind of our late respected Dr. O'Reilly. Drs. Troy, Murphy, Derry, McLoghlin, O'Reilly, Magauran, suffragans of Armagh, were present.
- „ 27. I dined at Drogheda, at Rev. Mr. M'Cann's, in company with the Most Rev. Dr. Troy.
- „ 28. I attended the funeral of Mr. O'Ferrall, at Stamullen, and returned to Drogheda, to Rev. Mr. Callan's.
- Mar. 3. I visited Lord Fingall, Lord Dunsany, and Mrs. Johnson.
- April 26. My thirty-ninth visitation of the diocese of Meath commenced at Navan, 230 confirmed.—Sermon,

the increase of vice proved by the extraordinary number of convictions and executions which took place of late; infamous lewdness more common than heretofore; thieving and stealing scandalously frequent; these are the disorders of persons of both sexes, who by their lives deny the faith they profess.

- May 3. Walterstown (Rev. Mr. Callaghan), 40.
 „ 5. Oristown (Rev. M. Kelsh), 37.
 „ 6. Castletown (Rev. Mr. Halligan, O.P.), 21.
 „ 8. Syddan (Rev. J. O'Brien), 103.
 „ 9. Drumcondra (Rev. P. Sheridan), 82.—I slept at Sallybrook.
 „ 10. Kingscourt (Rev. J. Birmingham), 93.
 „ 11. Nobber (Rev. J. Halpin), 52.
 „ 12. Kilbeg (Rev. Mr. Ward), 41.
 „ 13. Moynalty (Rev. P. M'Mahon), 65.
 „ 14. Kilskeer (Rev. M. Flood), 48.
 „ 15. Dulane (Rev. T. Grehan), 52.
 „ 16. I went to Stonefield, to my cousin Brady's.
 „ 17. Oldcastle (Rev. G. M'Dermott), 134.
 „ 18. Killiegh (Rev. P. Brady), 101.
 „ 19. Conference at Kells.
 „ 20. Clonmallon (Rev. J. Murray), 58.
 „ 21. Ardraccan (Rev. M. Branagan), 82.
 „ 22. Blacklion (Rev. J. Sheridan), 116.
 „ 23. Rafeigh (Rev. Mr. Carolan), 80.
 „ 24. Kilmessan (Rev. J. Reilly), 61. — Compliments to Lord Fingall, to Lord Tara, to Surgeon Cleghorn, and to Mr. Preston, for their donations to the new chapel.
- June 21. Dunshaughlin (Rev. P. Mulligan, V.F.), 38.
 „ 22. I spent this evening at Warrenstown.
 „ 23. Kilcloon (Rev. J. Ferrall), 32.
 „ 24. I went to Maynooth, to assist at the College Board.
 „ 28. Dunboyne (Rev. Mr. Connell), 22.
 „ 29. Ratoath (Rev. P. Langan), 12.
 „ 30. Donnymore (Rev. Mr. Kennedy), 33.
- July 1. Conference of Dunshaughlin, made by Rev. Mr. O'Loghlin.
 „ 2. Curraha (Rev. Mr. Ryan), 22.
 „ 3. Ardcah (Rev. Mr. Leonard), 80.

- July 4. I spent this evening at Harbournstown.
 „ 5. Stamullen (Rev. Mr. Halligan, V.F.), 37.
 „ 6. Duleek (Rev. J. Kearney), 72.
 „ 8. Conference. Sermon by Rev. Mr. Leonard, curate at Stamullen.
 „ 9. Cruiserath (Rev. W. Johnson), 33.
 „ 12. Drogheda (Rev. Mr. Callan), 192.
 Aug. 2. Summerhill (Rev. M. O'Neill), 124.
 „ 3. Galtrim (Rev. Mr. Hackett), 43.
 „ 4. Rathmullian (Rev. L. Grehan), 88.
 „ 5. Balliver (Rev. Mr. Shaw, O.P.), 27.
 „ 6. Killyon (Rev. Mr. Ham), 64.
 „ 7. Kildalkey (Rev. Mr. Rickard), 43.
 „ 8. I dined at Mr. Coffey's, of Kilmur, where I said Mass next day.
 „ 9. Trim (Rev. J. Clarke, V.F.), 88.
 „ 10. Conference of the district.
 „ 11. Clonmaduff (Rev. Mr. Lynch, O.M.), 80.
 „ 23. Athboy (Rev. B. O'Reilly), 111.
 „ 24. Delvin (Rev. J. Moran), 154.—The children were, as usual, admirably prepared.
 „ 25. Collinstown (Rev. J. Flood), 127.
 „ 26. Castlepollard (Rev. J. Ferrall, V.F.), 118.
 „ 27. Turbotstown (Rev. Mr. Levy), 45.
 „ 28. Multifarnam (Rev. J. Dease, O.M.), 91.
 „ 29. Taghmon (Rev. M. Harte), 132.
 „ 30. Mullingar, 214.
 Sept. 1. Churchtown (Rev. Mr. M'Keon), 26.
 „ 5. Sonna (Rev. J. Byrne), 165.
 „ 6. Milltown (Rev. C. Banon), 183.
 „ 8. Moyvour (Rev. L. Doyle), 102.
 „ 9. Conference of Ballimore begun by the suspension of Rev. Mr. Petit, who was not allowed to assist on this occasion.
 „ 10. Ballimore (Rev. Owen Coffey, V.F.), 91.
 „ 11. Noughville (Rev. J. Fagan), 45.
 „ 12. Kilkenny, West (Rev. M. M'Cormick), 45.
 „ 13. Kill (Rev. P. O'Leary), 68.
 „ 14. Horseleap (Rev. J. Wyer), 128.
 „ 15. Rahan (Rev. L. Cunningham), 159.—The Most Rev. Dr. Murray officiated in my place, as he was anxious that I would rest a little.

- Sept. 16. I spent this day at Tullybeg, with Mr. St. Leger and Mr. Kenney, at their school. We had the Most Rev. Dr. Murray and Dr. Curtis at dinner.
- „ 17. I examined the accounts of the convent of Rahan, and dined at Rahan Lodge.
- „ 19. Thomastown (Rev. A. Pidgeon), 78.
- „ 20. Frankford (Rev. J. O'Rafferty), 180.
- „ 21. I spent this evening at Castlewood, with Mr. and Mrs. Fitzsimons.
- „ 27. Tullamore (Rev. M. Kearney, V.F.), 384.
- „ 28. I spent this evening at Rahan Lodge.
- „ 29. Kilbeggan (Rev. L. Doyle), 55.—Mr. Doyle brought me to dine and sleep at the house of Mr. M'Loghlin.
- „ 30. Castletown (Rev. J. Duffy), 119.
- Oct. 1. Fertullagh (Rev. Mr. Shanly), 156.
- „ 3. Rathwire (Rev. Mr. Swords), 102.
- „ 4. Kinnegad (Rev. G. O'Reilly), 212.
- „ 6. I spent this evening at Garisker, with Mr. Nangle and amiable family.
- „ 11. Slane (Rev. M. Hanlon, V.F.), 101.
- „ 12. Monknewtown (Rev. Mr. Meighan), 114.
- „ 13. I spent this evening at Mr. Grainger's.

CHAPTER LII.

VISITATION OF 1819.—LETTERS OF DR. CURTIS, ARCHBISHOP OF ARMAGH.

Visitation of 1819.

Jan. 24. This day Rev. Andrew Pidgeon, P.P. of Eglish, departed this life.

NOTE.—During this year's visitation Dr. Plunket spoke with peculiar vehemence against Ribbonmen, and warned the people against that nefarious society. Gangs of robbers at this time infested the country, and many of them paid the penalty of their wickedness by being hanged and gibbeted. Drunkenness, cursing and swearing, rioting, detraction, immorality, bad example of parents, absenteeism from the Sacraments, and dangerous amusements on Sunday evenings, were all denounced with a vigour worthy of his younger and more active episcopal career.

- May 2. Fortieth visitation commenced at Navan, 270 confirmed.
- „ 23. Walterstown (Rev. J. Callaghan), 70.
- „ 24. Oristown (Rev. M. Kelsh), 115.
- „ 25. Castletown (Rev. Mr. Halligan), 84.
- „ 26. Nobber (Rev. J. Halpin), 102.
- „ 27. Kingscourt (Rev. J. Birmingham), 122.
- „ 28. Drumcondra (Rev. P. Sheridan), 82.
- „ 29. Syddan (Rev. J. O'Brien), 111.
- „ 30. Kilbeg (Rev. Mr. Ward), 87.
- „ 31. Moynalty (Rev. Mr. M'Mahon), 201.
- June 1. Carnaross (Rev. T. Grehan), 106.
- „ 3. Kilskeer (Rev. Mr. Flood), 76.
- „ 4. I spent this evening at Milltown, with Mr. and Mrs. Kearney.
- „ 5. I spent this evening at Hamlinstown, with Mr. and Mrs. Edward Kearney. To-day died Rev. James Ferrall, Pastor of Kilcloon.
- „ 6. Oldcastle (Rev. G. M'Dermott), 263.—Mr. Naper dined with us this day—a gentleman who greatly contributed to the erection and decoration of the parochial chapel.
- „ 7. Killiegh (Rev. P. Brady), 178.—I went this evening to Stonefield.
- „ 9. Kells (Rev. P. O'Reilly, Archdeacon and V.G.), 126.
- „ 22. Dunshaughlin (Rev. P. Mulligan, V.F.), 62.
- „ 23. I went to Maynooth to attend the meeting of College Trustees, at which assisted Lord Fingall, Sir Edward Bellew, Drs. Troy, Murray, Everard, Plunket, Murphy, Plunket (Elphin), Murphy (Cork), Shughrue, Marum, Kernan (Coadjutor of Clogher), and Burke (Coadjutor of Elphin), who was consecrated in the college chapel, on Sunday, the 27th. Some of these prelates were not trustees, but added by their presence to the solemnity of the consecration. The chief business of the meeting of the trustees consisted in improving the statutes of the college, in witnessing the distribution of the prizes, and in assisting at the consecration of Dr. Burke.

NOTE.—The usual parochial abuses formed the subject of instruction.

- June 27. Consecration of Dr. Burke, at which I assisted.
 During my stay in the college, I resided by invitation in the apartment of my most obliging friend, Rev. Mr. Cantwell,* Dean of the College.
- „ 28. Kilcloon (Rev. Mr. M'Dermott, O.M.), 59.
- „ 29. Dunboyne (Rev. J. Connell), 47.
- „ 30. Moynalvy (Rev. Mr. Hackett), 94.
- July 1. Summerhill (Rev. Mr. O'Neill), 114.
- „ 2. Rathmullian (Rev. L. Grehan), 93.
- „ 3. Balliver and Killyon (Rev. Messrs. Shaw and Ham), 101.
- „ 4. Trim (Dr. Clarke, V.F.), 90.
- „ 11. Dunsany (Rev. Mr. O'Reilly), 116.
- „ 12. I spent this evening at Killeen Castle.
- „ 14. Ratoath (Rev. Mr. Carolan), 76.—In the evening I went with Mr. Thunder to Lagore.
- „ 15. Greenogue (Rev. Mr. Kennedy), 60.
- „ 16. I spent this evening at Lagore.
- „ 18. Curraha (Rev. Mr. Ryan), 45.
- „ 19. Rafeigh (Rev. Mr. Berry), 123.
- „ 20. Anniversary for Rev. Patrick Langan, P.P. of Ratoath.
- „ 21. Blacklion (Rev. J. Sheridan), 134.
- „ 22. Duleek (Rev. Robert Logan), 92.
- „ 23. Ardcath (Rev. Mr. Leonard), 135.
- „ 24. Stamullen (Dr. Halligan, V.F.), 60.
- „ 25. Drogheda (Rev. Mr. Callan), 186.
- „ 27. Rosnaree (Rev. W. Johnson), 50.
- Sept. 5. Athboy (Rev. B. O'Reilly), 123.
- „ 7. Clonmallon (Rev. J. Murray), 123.
- „ 8. Delvin (Rev. J. Moran), 192.
- „ 9. Collinstown (Rev. J. Flood), 133.
- „ 12. Castlepollard (Rev. J. Ferrall, V.F.), 202.
- „ 14. Turbotstown (Rev. J. Levy), 70.
- „ 15. Taghmon (Rev. M. Hart), 154.
- „ 16. I spent this evening at Mr. Reynel's, of Killynon.
- „ 17. Multifarnam (Rev. E. F. Dease), 123.
- „ 19. Mullingar, 318.
- „ 20. Conference. Sermon by Rev. Mr. O'Rourke, curate of Mullingar.

* The late venerated Bishop of Meath.

- Sept. 21. Dysart (Rev. Mr. M'Keon), 58.
 „ 23. Sonna (Rev. J. Byrne), 101.
 „ 24. Moyvour (Rev. Mr. Kean), 115.
 „ 26. Emper (Rev. C. Banon), 130.
 „ 27. Ballimore (Rev. O. Coffey, V.F.), 145.
 „ 29. Drumrany (Rev. J. Fagan), 132.
 „ 30. I spent this evening at Emo, with Mr. and Mrs. Magan.
 Oct. 1. Tubber-Clare (Rev. M. M'Cormick), 86.
 „ 2. Kill (Rev. P. O'Leary), 106.
 „ 3. Clara (Rev. J. Wyer), 195.
 „ 5. Rahan (Rev. L. Cunningham), 169.
 „ 6. I spent this evening at Rahan, the 7th at Tullabeg
 and the 8th at Castlewood.
 „ 10. Frankford (Rev. J. O'Rafferty), 187.
 „ 12. Thomastown (Rev. Mr. Donoghoe), 84.
 „ 13. Conference of Tullamore. The sermon read by Rev.
 Mr. Magawly.
 „ 14. I spent this evening with Dr. Naghten.
 „ 17. Tullamore (Rev. M. Kearney, V.F.), 601.
 „ 18. Kilbeggan (Rev. L. Doyle), 247.
 „ 19. I spent this evening at Mr. Connolly's.
 „ 20. Castletown (Rev. J. Duffy), 147.
 „ 21. Fertullagh (Rev. Mr. Shanly), 124.
 „ 24. Kinnegad (Rev. G. O'Reilly), 220.
 „ 25. Killucan (Rev. Mr. Swords), 140.
 Nov. 4. Dunderry (Rev. Mr. Lynch, O.M.), 51.
 „ 7. Ardraccan (Rev. Mr. Branagan), 30.
 „ 20. Slane (Rev. M. O'Hanlon, V.F.), *number not entered.*

Letter of Dr. Curtis, Primate-elect.

“MY VERY DEAR AND HONOURED LORD,

“I hope your Lordship received the grateful reply I had the honour of making, without delay, to your most kind and affectionate letter of congratulation on my appointment to the Primacy, that was more properly your own work, than of all our other prelates collectively, which notable circumstance binds my duty, gratitude, and affection still more intimately to your Lordship, whither they so powerfully inclined already.

“These same feelings now oblige me to trespass again on your precious moments, to inform you that we expected here, in the course of last week, the Papal Brief; and, accordingly,

on the 24th inst., the M. R. Dr. Troy received a letter from Sig. Argenti, our agent at Rome, of the 4th inst., not, indeed, enclosing it, as he should have done, and we expected, but advising that the Bulls of my appointment, and for the new Bishop of Kildare, Dr. Doyle, had left Rome that very day, for this place, committed to the care of a Rev. Mr. Harrigan, O.P., returning to his convent at Limerick, who may, perhaps, delay as long on his route as his confrere R. Mr. Gibbons did, about two years back, to the great annoyance of the newly-elected bishops, whose consecration remained suspended, awaiting Mr. G.'s arrival, with the Bulls entrusted to him. But the most provoking, or rather laughable part of the agent's letter is, that he values himself highly for his ability and care, in procuring so proper and safe a mode of conveyance, thereby saving me the expense of postage. Dr. Murray has written to Dr. Long, Superior of the Irish Community at Paris, that, if Mr. Harrigan should not think of continuing his progress homeward, without interruption, he may have, at least, the Brief for me forwarded from thence by post. . . .

"I mentioned in my last, and must now beg leave to inquire more particularly, if I can count on the honour of being consecrated by your Lordship. . . .

"I have the honour to remain, most respectfully,

"My very dear and honoured Lord,

"Your affectionate and grateful, humble servant,

"P. CURTIS.

"Dublin, 27th September, 1819."

Letter from Dr. Curtis.

Dr. Patrick Curtis was consecrated Archbishop of Armagh on the 28th of October, 1819. On the 16th of November he writes from Drogheda to Dr. Plunket:—

"MY DEAR AND HONOURED LORD,

"I hope, and shall be happy to learn, that your Lordship has felt no inconvenience, in health or otherwise, from your late kind but irksome assistance here at my consecration. Indeed you are long since become so much inured and naturalized to pastoral exertions and labours that you find them light and easy.

“I have the honour of transmitting to your Lordship the enclosed copy of Cardinal Fontana’s circular letter to the four archbishops, which was received in our meeting of the 29th ultimo. In my letter of the 10th instant to his Eminence, I mention some particulars, in which the information given to the Sacred Congregation appears incorrect, concerning heterodox proselytizing schools, as they have been silenced and put down already in many places by Catholic schools, which the prelates endeavour to erect and encourage, as the best antidote against such attempts.

“I take this opportunity of confirming, *in scriptis*, to your Lordship the faculties committed to me by his Holiness, in *sexennium*, &c., &c. . . .

“I have the honour to remain, most sincerely,

“My dear and honoured Lord,

“Your affectionate, humble servant,

“P. CURTIS.”

CHAPTER LIII.

VISITATION OF 1820.—LETTERS FROM DR. CURTIS, ARCHBISHOP OF ARMAGH.—LETTER FROM LORD BECTIVE.—LETTER OF DR. PLUNKET TO THE PROVINCIAL OF THE DOMINICANS.—LETTER FROM LORD KILLEEN.

Visitation of 1820.

- April 30. The forty-first visitation of the diocese of Meath. Navan, 234 confirmed.—Sermon; the desperate passions of impurity and robbery inveighed against.
- May 2. Walterstown (Rev. J. Callaghan), 74.
- „ 3. Kilberry (Rev. M. Kelsh), 49.—Sermon; a chalice stolen from the chapel; sacrilege denounced.
- „ 4. Castletown (Rev. Mr. Halligan), 70.
- „ 5. Nobber (Rev. J. Halpin), 112.
- „ 6. Kingscourt (Rev. J. Birmingham), 390.
- „ 7. Ballinavoran (Rev. P. Sheridan), 112.
- „ 8. Staholmock (Rev. Mr. Ward), 69.

- May 9. Carnaross (Rev. Mr. Grehan), 42.
 „ 11. Kells (Rev. P. O'Reilly, Archdeacon), 247.
 „ 12. Moynalty (Rev. Mr. M'Mahon), 144.
 „ 14. Kilskeer (Rev. Mr. Flood), 115.
 „ 15. I spent this evening at Hamlinstown.
 „ 16. Oldcastle (Rev. G. M'Dermott), 390.—I came in the evening to Stonefield, to my cousin Brady's.
 „ 17. Killiegh (Rev. P. Brady), 162.
 „ 18. Delvin (Rev. J. Moran), 48.
 „ 19. Clonmellon (Rev. J. Murray), 161.
 „ 21. Athboy (Rev. Bryan O'Reilly), 118.
 „ 22. Trim (Rev. J. Clarke, V.F.), 68.
 „ 23. Kildalkey (Rev. Mr. Rickard), 63.
 „ 24. Balliver and Killyon (Rev. Messrs. Ham and Shaw), 125.
 „ 25. Conference of Trim. Sermon by Rev. Mr. Fitzgerald; his first appearance; he received many compliments.
 June 18. Dunshaughlin (Rev. P. Mulligan, V.F.), 72.
 „ 19. Dunsany (Rev. J. Reilly), 73.
 „ 20. Kilcloon (Rev. A. M'Dermott), 41.
 „ 21. Meeting of the Board of College Trustees.
 „ 23. Separation of the College Trustees, who agreed to meet on the 19th of September.
 „ 25. Dunboyne (Rev. J. Connell), 32.
 „ 26. I dined at Killeen Castle, and returned to Mr. Corballis's.
 „ 27. Ratoath (Rev. Mr. Carolan), 77.
 „ 28. Donnymore (Rev. T. Kennedy), 36.
 „ 29. Curraha (Rev. James Mitchell), 76.
 „ 30. I spent this day at Mr. Thunder's, of Lagore.
 July 2. Rafeigh (Rev. Mr. Berry), 121.
 „ 3. Conference of Dunshaughlin. Sermon admirably preached by Rev. Mr. Carolan.
 „ 4. Galtrim (Rev. Mr. Hackett), 116.
 „ 5. Summerhill (Rev. Mr. O'Neill), 73.
 „ 6. Rathmullian (Rev. L. Grehan), 128.—In the evening I went to Braymount.
 „ 16. Blacklion (Rev. J. Sheridan), 136.
 „ 17. Rosnaree (Rev. W. Johnson), 43.—This day Rev. Peter O'Reilly, Vicar-General and Archdeacon, my ancient and dearest friend, departed this life,

at six o'clock in the morning. From the day of his death, during three days, I continued extremely ill.

- July 18. Duleek (Rev. Mr. Logan), 133.
 „ 19. My dear Mr. O'Reilly was interred at Kells with great honour by Catholics and Protestants. All wore scarfs, at their own expense.
 „ 20. Ardcath (Rev. Mr. Leonard), 104.
 „ 21. Stamullen (Rev. Mr. Halligan, V.F.), 124.
 „ 23. Drogheda (Rev. Mr. Callan), 245.
 „ 24. I dined with his Grace, our Primate, Dr. Curtis.
 „ 26. Monknewtown (Rev. Mr. Meighan), 74.—I came in the evening to Mr. Grehan's, of Slane, at whose house I spent the 27th, and went to see the house and park of Slane.
 „ 28. Syddan (Rev. Mr. O'Brien), 75.
 „ 30. Slane (Rev. Mr. O'Hanlon, V.F.), 176.—The Primate came to see me, and stayed for some time in the chapel, during the confirmation; came with me to the pastor's at College Hill, where he dined, and after dinner accompanied me to Mr. Grainger's, Causestown, where we spent the two following days.
 Aug. 2. His Grace came with me to Navan, where he dined with me at Chapel Lodge, in company with Mr. Grainger, his brother, and nephew.
 „ 3. He left me, being obliged to sing High Mass at the chief convent of Drogheda.
 „ 4. I remained at Navan to rest, and to fix on the choice of a pastor to succeed my dear friend the Arch-deacon of Meath.
 „ 17. This day I came to Kells, to assist at the month's mind of Rev. Peter O'Reilly.
 „ 18. Collinstown (Rev. J. Flood), 129.—I found the pastor struck by a desperate palsy, and speechless. His curate, Rev. Mr. Maguire, received me at the chapel.
 „ 20. Castlepollard (Rev. J. Ferrall, V.F.), 211.
 „ 22. Turbotstown (Rev. J. Levy), 75.
 „ 23. I spent this evening at Turbotstown, with Mr. Dease.
 „ 24. Taghmon (Rev. M. Hart), 104.
 „ 25. Multifarnham (Rev. Mr. Dease), 95.

- Aug. 27. Mullingar, 309.
 „ 28. Conference, made by Rev. Mr. Burke.
 „ 30. Churchtown (Rev. Mr. M'Keon), 119.
 „ 31. Sonna (Rev. J. Byrne), 96.
 Sept. 1. Forgney (Rev. Mr. Kean), 115.
 „ 3. Milltown (Rev. C. Banon), 166.
 „ 5. Ballimore (Rev. O. Coffey, V.F.), 185.
 „ 7. Drumrany (Rev. Mr. Fagan), 125.
 „ 8. Tubber-Clare (Rev. M. M'Cormick), 69.
 „ 9. I spent this evening at Emo.
 „ 10. Kill (Rev. L. Doyle), 154.
 „ 12. Clara (Rev. J. Wyre), 365.
 „ 14. Rahan (Rev. Mr. Cunningham), 163.
 „ 17. Frankford (Rev. Awly Magawly), 161.
 „ 18. I spent this evening at Castlewood.
 „ 19. Thomastown (Rev. Mr. Donoghoe), 87.
 „ 20. I returned to Rahan Lodge, and spent the evening.
 „ 24. Tullamore (Rev. J. O'Rafferty), *none registered*.
 „ 25. Kilbeggan (Rev. John Cantwell), 273.
 „ 26. Castletown (Rev. J. Duffy), 400.
 „ 27. I spent this evening at Jamestown, with Sir Richard Nagle.
 „ 28. Fertullagh (Rev. T. Shanly), 189.
 „ 29. Killucan (Rev. Mr. Swords), 140.
 Oct. 1. Kinnegad (Rev. G. O'Reilly), 367.
 „ 4. Dunderry (Rev. Mr. Lynch, O.M.), 61.
 „ 5. Ardbraccan (Rev. Mr. Branagan), 156.—Here ended my forty-first general visitation. *Laus Deo, pax vivis, Requies defunctis.*

Letter from the Most Rev. Dr. Curtis.

“ Drogheda, 22nd March, 1820.

“ MY VERY DEAR AND HONOURED LORD,

“ I have been, for some time past, only getting from one fright into another about the state of your Lordship's important health. You had no sooner got happily over the dangerous ailment that imperiously called for a most painful operation, than I was alarmed with the news of your having met with a similar accident, from which, however, I am happy to learn, your Lordship is quite recovered and well. I bless

God for His goodness, and humbly pray Him to preserve you long to edify His church and your friends. I had the honour of receiving your Lordship's kind letter in Dublin, the beginning of last month. Your absence from the board was severely felt, as well in the despatch of business, as by all your colleagues there, who, knowing your constant and scrupulous attendance on all occasions, could hardly be persuaded you were not withheld by indisposition. I remained particularly obliged by your kind condescension, in mentioning the manner in which you meant to alleviate this Lent ; all which I adopted, as I shall always do. It was exactly the same plan observed by Dr. Troy.

"I fancy your Lordship has been already informed that our interference has not been successful at Rome for procuring the See of Dromore for Dr. M'Cann, as it has been given to the Rev. Dr. Hugh O'Kelly, Dean and Vicar-Capitular of that diocese, who was, now for the third time, postulated for unanimously by that clergy, and has just now received his Bulls accordingly. He urgently requests to be consecrated by me, when and where I please, and prays me, besides, to invite the assistant prelates, &c. I could not refuse the office of consecrating the worthy and venerable old gentleman, but leave to himself to determine the time and place, so that it be after Low Sunday, and in his own diocese. I doubt not, then, it will be at Newry, and on the 2nd or 3rd Sunday after Easter. I should be extremely happy if this occasion afforded me the consolation of meeting your Lordship, and assisting you as consecrator in that august ceremony ; nay, I am commissioned by Dr. O'Kelly to invite, and pray you, in his name, as I sincerely do in my own, to confer on us that honour, and give to that assembly such a respectable character as it cannot have without you.

"I have the honour to remain unfeignedly,

"My very dear and honoured Lord,

"Your most affectionate, humble servant,
"P. CURTIS."

Letter from the Primate.

"Drogheda, 31st March, 1820.

"MY VERY DEAR AND HONOURED LORD,

"I cannot delay for a moment my reply to your Lordship's truly kind and friendly letter of the 28th instant. I am

charmed to find you in such spirits, and able to think, write, and speak in a manner that few men can emulate, while you allege extreme old age, a great weakness of sight, and are still labouring under the contusion of your leg, that I had been informed was perfectly cured; but the painful operation to which I alluded, was what, I understood from different quarters, your Lordship had undergone some months back, for a tumor on your knee, which, I suspect, you have forgotten, or think no more about—astonishing fortitude!—and now your Lordship speaks of shortly re-commencing the visitation of sixty-seven parishes, lying in an immense tract, as if it were some trifling thing of course, whereas I tremble at undertaking my comparatively restricted visitation.

“Seeing, then, the facility with which your Lordship performs what others could not attempt, Dr. O’Kelly and myself ventured to beg you would honour, with your venerable presence, his consecration, which he has fixed to take place at Newry, on the second Sunday after Easter, and I still entertain some hope your Lordship will make that generous effort.

“I did not, indeed, mention anything in my last of my own indisposition. I have, thank God, almost recovered from a long and violent cold; but a cough has remained, and so tenacious, that it seems resolved not to depart till it carries me with it. It has not, however, withheld me from doing my duty, though not as I could wish, and should otherwise have done. . . . I return your Lordship my sincere thanks for your kind invitation for the second week after Easter, which I should be extremely happy to accept and enjoy, but that I must, precisely at that period, be in the progress of my visitation from Newry to Armagh, Dungannon, &c., where they are in anxious expectation. I know your Lordship wishes to humble me by a comparison between the fine country of your residence and my barren district. I already know it well, and expect to have a fuller conviction of it when I shall have the honour of receiving the pallium from your venerable hands.

“With the most sincere respect and regard,

“I have the honour to remain,

“My very dear and honoured Lord,

“Your ever affectionate, humble servant,

“P. CURTIS.”

Letter from Lord Bective.

“ Brook’s Club, St. James’s-street,
 “ August 7th, 1820.

“ MY LORD,

“ I have had the honour of your Lordship’s letter, which I take the earliest opportunity to answer. I did not receive it until the day before yesterday. It affords me very great pleasure in having it in my power to allow the successor whom you may appoint to succeed poor Mr. O’Reilly to take possession of the house held by him, and hold the same in the same manner it was held by him. My father begs to return his thanks for the very kind manner in which you mentioned him in your letter to me, and desires his sincere and very best respects to your Lordship.

“ Believe me, my Lord,

“ With high esteem and respect,

“ Your very faithful, humble servant,

“ BECTIVE.”

The following letter was addressed by Dr. Plunket to the Very Rev. Thomas Killeny, Provincial of the illustrious Order of Preachers, and directed to Athy:—

Letter of Dr. Plunket to the Provincial of the Dominicans.

“ Returned from my forty-first visitation of the sixty-seven parishes which comprise the diocese of Meath, I avail myself of my first leisure to answer your polite letter of the 24th of last month. I gratefully acknowledge the honour done me by the very reverend gentlemen who held the late Provincial Chapter of the Order of St. Dominic, in Dublin, when unanimously they wished me to be protector of the order in the province of Leinster. An obscure individual, as I am, must appear highly distinguished when thus connected with an order which has given the Church 5 popes, 48 cardinals, 23 patriarchs, 1,500 bishops, 600 archbishops, and a great number of learned doctors and writers. Eminence is flattering to an insignificant person, but painful if he be not vain. I am not

conscious, on this occasion, of courting distinction and flattery, and I should be sorry to be vain at the age of fourscore and two, to be completed on next Christmas eve. Can a man of this age be useful to the order? Your rev. gentlemen appear to think so. I acquiesce and accept the nomination you sent me, wishing to know, by a line, that this answer has not miscarried. I beg my affectionate compliments to your rev. brethren, and

“I have the honour to be,

“Very Rev. Sir,

“Your faithful, affectionate, and devoted servant,

“✠ P. J. PLUNKET.

“Navan, 23rd October, 1820.”

Letter from Lord Killeen.

“Dublin, November 25th, 1820.

“MY DEAR LORD,

“This day’s post has brought me your Lordship’s very kind congratulations on the addition of a son to my family; congratulations than which none can be to me more valuable, because I am convinced none can be more sincere. Allow me, my dear Lord, to express how sensibly we *all* feel this kind mark of your Lordship’s attention, and how much I personally owe to the person who, under Divine Providence, was the instrument of procuring me as much happiness and as unalloyed bliss as is to be hoped for in this world. To your Lordship, both our families feel that they are indebted for a considerable share of the felicity which has hitherto blessed our union, and they feel convinced that no one more sincerely desires its long continuance than your Lordship. You will be glad to hear that Lady Killeen and her son continue as well as possible. The young gentleman is to be baptized on Monday. Dr. Troy has promised to perform the ceremony, and I expect Mr. Corbally in town, who, with my mother, is to be the sponsor. He is to be named Elias Robert.

“Allow me to reiterate to your Lordship the united thanks of the families for your very warm and sincere felicitations, and

“Believe me to be, my dear Lord,

“With the greatest regard and esteem,

“Your Lordship’s very faithful and obliged servant,

“KILLEEN.”

CHAPTER LIV.

LETTER FROM THE MOST REV. DR. CURTIS.—FROM THE
SUPERIORESS OF THE CONVENT OF RAHIN, KING'S
COUNTY.

Letter from the Most Rev. Dr. Curtis.

“Drogheda, 10th January, 1821.

“MY VERY DEAR AND HONOURED LORD,

“I have just now the honour of receiving your Lordship's truly affectionate letter of the 9th inst., and cannot delay for a moment my reply, sincerely expressive of my grateful feelings for so much kindness, and at the same time to assure your Lordship of my cordial wishes and humble prayers, that you may still enjoy many happy years of health and strength, which you employ so entirely to the Divine service and glory, in astonishing exertions that at once edify and confound us all, who, in a much less advanced period of life, find not such abundant resources in our own tepidity.

“Your Lordship can never require to make an apology to me, or any other, as your whole life, and every action carry their best apology with them. I also have frequently inquired about your health, and as often had the pleasure of receiving the most desirable information. I latterly allowed myself the comfort of writing to wish your Lordship the compliments of the season, but I found that such a practice is by no means usual here, as on the continent—particularly in Spain, and I was consequently withheld, not having anything else to communicate.

“As to the dispensation that may appear necessary or otherwise for next Lent, I can only repeat what I have already said once for all, that I shall adopt just what your Lordship shall judge most prudent for your diocese—the same, I wish, should be understood of every other matter equally applicable to both our districts—and in whatever may be peculiar to mine,

NOTE.—The Visitation Records of 1821, and of the years subsequent to 1822, have been lost, or, at least, have never been seen by the compiler of this volume.

be assured I shall take good care never to do anything new, or of some consequence, without consulting you for my direction and guidance ; on all such occasions let every consideration of metropolitan, suffragan, &c., be entirely laid aside, as being out of the question, at least for what regards your Lordship.

“ I have no propensity for innovations, and think that every ecclesiastical change should be very cautiously attempted. However, they are sometimes unavoidable, and I have had, for some time back, three or four of them in contemplation ; for example, I find the Primate’s residence very improperly and inconveniently situated in this town, instead of being placed at Armagh in its metropolitical centre. I have mentioned this point to some of our confreres, who highly approved my plan, and were I but twenty years younger, I should have done something in the business before now ; but, at my age, I feared to propose at Rome a difficult point that might appear singular, could hardly be effected in my life-time, and would most certainly be opposed with *eclat* by Drogheda and this whole district of Louth, that are naturally litigious. Another object is, the choice of a fit coadjutor bishop to succeed myself, to be selected next year from among the secular clergy of this archdiocese, if they can agree in proposing to me such a person as may really deserve approbation. . . .

“ With sentiments of the most unfeigned esteem and regard,

“ I have the honour to remain,

“ My very dear and honoured Lord,

“ Your most affectionate friend

and humble servant,

“ P. CURTIS.”

Letter from the Superioress of the Convent of Rahin.

“ Presentation Convent, Killina,

“ November 22, 1821.

“ MY LORD,

“ As the arrangements considered necessary for Miss St. Leger’s removal from Carrick have been concluded since I had the honour of an interview with your Lordship, I take the liberty of addressing you, agreeably to your commands, in order to insure, for the execution of the projected design, the concurrence so kindly promised on the late visitation. In the

present stage of the business nothing further can be done, until your Lordship's wishes are made known to the Very Rev. Dr. Connolly, now V.C. of Waterford. He will, I make no doubt, readily acquiesce on the first intimation of them, especially as the young lady herself, though not discontented in her present situation, feels, as is natural, very great consolation at the prospect of being transferred to this community. The acquisition of a young and healthy subject, I may add, would, in the peculiar circumstances of this house, be very desirable, and more requisite here than in the convent which she is preparing to leave. As we are disappointed in the hope of being honoured by your Lordship's officiating in person at Mrs. St. Leger's profession, and as the principal motive for accelerating it is thus removed, it is our wish to defer the ceremony until the 8th of the ensuing month, or thereabouts, in the expectation of affording to the daughter an opportunity of witnessing this, to her, most interesting ceremony of her mother's profession.

Miss O'Brien has not yet determined on the precise day of coming hither. She is expected about the beginning of next month, but not to make a final stay, as business will again require her presence in Dublin. She hopes, however, to bring matters to a speedy conclusion, and then put her pious and very edifying design into execution. I flatter myself that your Lordship remembered your subjects here yesterday. With the highest sentiments of gratitude and respect, in which my sister and Mrs. St. Leger most sincerely unite,

"I remain, my Lord,

"Your Lordship's obedient daughter in J. C.,

"MARY ANGELA BIGGER."

CHAPTER LV.

VISITATION OF 1822.—LETTER FROM THE SUPERIORESS OF THE CONVENT OF RAHIN.—FROM MISS O'BRIEN, OF RAHIN LODGE.—FROM A NOVICE IN WARRENMOUNT.

Visitation of 1822.

May 12. Navan, 307 confirmed.

„ 16. Kilberry, 70.

- May 19. Castletown (Rev. Mr. M'Carthy), 126.
 „ 20. Nobber (Rev. J. Halpin), 80.
 „ 21. Newtown (Rev. Mr. O'Brien), 88.
 „ 22. Drumcondra (Rev. Mr. Sheridan), 78.
 „ 23. Kingscourt (Rev. Mr. Birmingham), 400.
 „ 24. Kilbeg, 45.
 „ 26. Kells (Rev. M. Kearney, V.F.), 245.
 „ 27. Carnaross (Rev. Mr. Grehan), 106.
 „ 28. Conference of Kells.
 „ 29. Moynalty (Rev. Mr. M'Mahon), 125.
 „ 30. Kilskeer (Rev. Mr. Flood), 152.
 June 2. Oldcastle (Rev. Mr. Brady), 301.
 „ 3. Balnacree (Rev. P. Brady), 201.
 „ 4. Clonmellon (Rev. Mr. Murray), 114.
 „ 16. Dunshaughlin (Rev. P. Mulligan), 107.
 „ 17. Kilcloon (Rev. Mr. M'Dermott), 50.
 „ 18. Meeting of the Trustees—Drs. Curtis, Troy, Murray,
 Plunket, Plunket (Elphin), Murphy, M'Loghlin,
 &c. £2,300 voted for an addition to the college.
 „ 22. I left Maynooth, and came to Dunboyne.
 „ 23. Dunboyne (Rev. James Connell, P.P.), 110.
 „ 24. Moynalvy (Rev. Mr. Hackett, P.P.), 86.
 „ 25. Dunsany (Rev. Mr. Reilly, P.P.), 64.
 July 5. Donnymoores (Rev. Mr. Kennedy, P.P.), 48.
 „ 6. I came to Mr. Corbalis's, of Ratoath.
 „ 7. Ratoath (Rev. Mr. Carolan, P.P.), 49.—Subject: Pas-
 chal duty neglected by a few; profane cursing and
 swearing; the convent to be erected.
 „ 8. At Mr. Corbalis's, of Ratoath.
 „ 9. I went to Lagore.
 „ 11. Curraha (Rev. Mr. Mitchell, P.P.), 48.
 „ 12. Stamullin (Rev. Mr. Halligan, P.P., and Vicar-Fo-
 raneus), 40, amongst whom Mr. Caddell's young
 son and daughter.—I went to Drogheda.
 „ 13. Saturday.—I examined the candidates for confirma-
 tion.
 „ 14. Drogheda (Rev. Mr. Callen, P.P.), 221.
 „ 15. I dined with the Primate, Dr. Curtis.
 „ 16. Ardcath (Rev. Mr. Leonard, P.P.), 40.
 „ 17. Conference. Sermon preached by Rev. Mr. Smith.
 „ 18. Duleek, Bellewstown (Rev. Mr. Logan, P.P. and Vic-
 Gen.), 88.

- July 19. Cruise-Rath (Rev. Mr. Johnson, P.P.), 19.
 „ 20. Vacant day at Duleek. I dined with the Rev. Mr. Logan.
 „ 21. Blacklion (Rev. Mr. Sheridan, P.P.), 97.
 „ 22. Rathfeigh (Rev. Mr. Bury, P.P.), 120.
 „ 23. Conference at Dunshaughlin.
 Sept. 22. Ardbraccan (Rev. Mr. Branagan, P.P. and Master of Conference), 117.—Paschal duty neglected by many; some children sent to forbidden schools.
 „ 23. Athboy (Rev. Mr. O'Reilly, P.P.), 187.—Paschal duty neglected by some, and combination oaths taken by many.
 „ 24. Castletown-Delvin (Rev. Mr. Moran, P.P.), 117.—Acts of cruelty in consequence of combination oaths.
 „ 25. Fore (Rev. Mr. Masterson, P.P.), 243.
 „ 26. Castlepollard (Rev. J. Ferrall).
 „ 27. Turbotstown (Rev. Mr. Levy, P.P.), 79.—No sufficient preparation for confession; holydays not observed by some.
 „ 28. Mountain-Chapel (Rev. Mr. Hart, P.P.), 166.—Upwards of fifty neglected the Paschal duty.
 Oct. 1. Multifernham (Rev. F. Dease), 111.—Paschal duty neglected by many.
 „ 3. Conference at Mullingar, made by Rev. Mr. Masterson. Sermon well preached by Rev. Mr. M'Cormick, my vicar at Mullingar.
 „ 4. Churchtown (Rev. Mr. M'Keon, O.S.D.), 51.—Paschal duty neglected by many.
 „ 6. Mullingar (Patrick Joseph Plunket, Bishop and P.P., Rev. Mr. M'Cormick, Vic.-For.), 270.—A general decay of religion, caused by bad education of the youth, by loose morals, and profane swearing.
 „ 9. Sonna (Rev. Mr. Byrne).
 „ 10. Milltown (Rev. Mr. Bannon, P.P.), 107.—Paschal duty neglected by some.
 „ 12. Moyvour (Rev. Mr. Cane, P.P.), 87.
 „ 13. Ballimore (Rev. Dr. Coffey, P.P. and Vic.-For.), 162.—Paschal duty neglected by some; children not sent for instruction to the great many young, pious persons who teach in the parish.
 „ 14. I rested at Emo.

- Oct. 15. Conference, made by Rev. Mr. Cantwell.—The sermon preached by Rev. Mr. Fallon.
- „ 16. Drumrany (Rev. Mr. Fagan, P.P.), 161.—Neglect of Paschal duty and of children's education by some parents.
- „ 17. Tubber-Clare (Rev. Mr. M'Cormick, P.P.), 56.
- „ 18. Kill and Kilmanaghan (Rev. Mr. Wyer, P.P.), 263.—Many neglected the Paschal duty.
- „ 19. I rested at the house of Rev. Mr. Doyle, the pastor.
- „ 20. Clara (Rev. Mr. Doyle, P.P.), 150.
- „ 21. Rahin (Rev. Mr. Cunningham, P.P.), 160.—Paschal duty not observed by some poor, under pretext of want.
- „ 22. I dined at Tullabeg.
- „ 24. Rev. Mr. Lynch, P.P., 244.—Neglect of Paschal duty.
- „ 25. I dined with Mr. Fitzsimons.
- „ 26. I dined at Temora.
- „ 27. Eglish (Rev. Mr. Donohoe, P.P.), 108.—Violation of the Sunday; parents neglecting the pious education of their children; neglect of Paschal duty. I returned to Temora in the evening, and left it next morning for Tullamore.
- „ 28. Tullamore (Rev. Mr. O'Rafferty, P.P. and Vic.-For.), 474.—Subject of exhortation: dismal effects of immorality; Paschal duty neglected.
- Nov. 1. Kilbeggan (Rev. Mr. Cantwell, P.P.), 113.
- „ 3. Rahin-More (Rev. Mr. O'Neill, Administrator for Rev. Mr. Duffy, Rev. Mr. Maguire and Rev. Mr. Marky, curates to Rev. Mr. O'Neill), 236.—The Lord's Day violated, and Mass not attended by some on that day.
- „ 4. I dined at Rostella, with Dr. and Mrs. Naghten.
- „ 5. Midin (Rev. Mr. Shanly, P.P.), 148.
- „ 6. Kinnegad (Rev. Garrett O'Reilly, P.P.), 311.
- „ 7. Rathwire (Rev. Mr. Curran, P.P.), 266.—Forty of the flock neglected the Paschal duty.
- „ 10. Dunderry (Rev. Mr. Mullen, P.P.), 81.—Acts uncharitable and malicious contrary, in a high degree, to the love of the neighbour.
- „ 11. I went to Slane, and examined the candidates for confirmation.
- „ 12. Slane (Rev. Mr. Hanlon, P.P. and Vic.-For.), 163.—

Paschal duty neglected by many ; dismal effects of lewdness.

Letter from the Superioress of Rahin Convent.

“ Killina Convent, 7th of May, 1822.

“ MY LORD AND REV. FATHER IN GOD,

“ I beg you will accept my very grateful thanks for your kind letter of the 17th of April. I have now the pleasure of announcing Miss O'Brien's arrival here a few days ago. Her health and spirits seem much improved. I need not say how happy I feel in the hope that God may enable her to persevere. As she intends adding a few lines, I shall not delay, only to acquaint your Lordship that Miss St. Leger's profession will take place, please God, on the Feast of the Ascension. Her rev. brother being obliged to go to Dublin, has caused this delay. The community present your Lordship their most respectful wishes with, my Lord,

“ Your Lordship's grateful and obedient daughter in J. C.,

“ MARY ANGELA BIGGER.”

Letter of Miss O'Brien.

“ MY LORD,

“ I make no doubt that your Lordship will congratulate me on what my rev. mother has announced, that I have effected my flight to this much-wished-for retreat, where I find all that I aspire to, and as I have now the honour of being under your Lordship's exclusive obedience, I claim with the more confidence your paternal and pastoral remembrance in your communications with God, that He may grant me grace to fulfil His holy will, and to appreciate as I ought His mercy towards me. I find the religious exercises and society here quite suited to my disposition, and experience, as I hope I always shall, that the yoke of the Lord is sweet. I look forward to the happiness of receiving your Lordship's benediction and spiritual instruction upon your next visitation to Rahan, where, I trust, you will occupy, as usual, the apartment at the lodge dedicated to your Lordship.

“ I remain, my Lord,

“ With most cordial respect and esteem,

“ Your Lordship's truly obliged and obedient servant,

“ MARIA O'BRIEN.”

Letter from a Novice.

“ Jesus.



“ Convent of St. Teresa,

“ Warrenmount, 21st October.

“ I heard lately with much concern that your Lordship had met with an unpleasant accident. However, I trust the effects of it are by this time quite removed, and that it may prove serviceable to your general health, by warning you of the necessity of taking more than *usual* care of it during the approaching severe season. I trust, my Lord, you will pardon the liberty I take in expressing such a hope. The best excuse I can offer is the interest I feel for our holy mother the Church; and I much fear that in the present instance your Lordship is less concerned for one of her *dearest interests* than your most unworthy servant. May I also implore your Lordship to excuse me for intruding myself at present on your attention; but, from the many proofs of kindness I have already experienced from your Lordship, I presume to think that it will give you pleasure to hear that I am at present preparing for my religious profession. Although the day is not yet fixed, I have great hopes that it will take place on Thursday next, as I should be glad to be conducted to our Lord by the good Raphael. May I beg for a share in your Lordship's holy prayers, that I may give myself to Him without reserve who is about to confer on me such an unmerited favour. I should also hope, my Lord, that you will sometimes beseech our dear Lord to make me ‘a good soldier’ in the glorious warfare in which we are engaged. May I trouble your Lordship to present my respectful compliments and thanks to Rev. Mr. Barry. I shall not at present trouble him with a letter, but will hope to share in his pious prayers.

“ Allow me, my Lord, to present you with the compliments of my dear superiors and community, and to entreat for a share in your prayers for them and our dear sisters in the noviceship. I shall not presume even to express a desire of receiving an answer from your Lordship; it would be too much for me to expect. However, I must say that if I should be so honoured, I would consider it as a most invaluable treasure.

“ I beg leave to remain,

“ Your Lordship's most obedient, humble servant in J. C.,

“ EUPHRASIA A. M. GONZAGA OF JESUS,

“ ROSETTA SHERIDAN.”

CHAPTER LVI.

LETTERS FROM THE MOST REV. DR. CURTIS.—FROM GERALD DEASE, ESQ., TURBOTSTOWN.—FROM THE REV. BERNARD O'REILLY.—FROM VERY REV. JAMES O'RAFFERTY, P.P. OF TULLAMORE.

Letter from Dr. Curtis, Archbishop of Armagh.

“MY DEAR AND HONOURED LORD,

“As your Lordship left Dublin latterly, without determining anything on the consultation I had the honour of proposing to you, about granting or refusing any mitigation in the manner of observing the ensuing fast of Lent, I remained not a little embarrassed till Dr. Logan, your Lordship's V. Gen., assured me here this morning, that he was informed you had determined to allow the use of flesh meat in the same manner and terms we had both adopted for the Lent of last year. I have accordingly ordered the same to be published on Sunday next in all the chapels of this diocese.

“As our uniformity on this subject is of the utmost importance, I prayed Dr. L. to acquaint your Lordship of the matter; but I thought it my duty, as well as it was my inclination, to do so more directly.

“I have the honour to remain, most respectfully,

“My dear and honoured Lord,

“Your faithful, humble servant,

“✠ P. CURTIS.

“Drogheda, 5th February, 1823.”

Dr. Curtis to Dr. Plunket.

“MY VERY DEAR AND HONOURED LORD,

“In the course of a very few weeks last past, we have been informed of the loss of our late incomparable Holy Father, Pope, Pius VII., of venerable memory, and now recently of the speedy and peaceable election of a worthy successor, in the person of Cardinal della Genga, who has taken the name of Leo XII. It appears his Holiness has always been held as a prelate of extraordinary merit; was many years employed by his predecessor as Nuncio in Germany, and latterly

in the very confidential and important charge of Vicar Apostolic for the spiritual government of the diocese of Rome, where, consequently, he must have been well known, and no less esteemed.

“It would seem to be the duty, and, I believe, the custom, for all the prelates of Ireland to write a congratulatory address to every newly-elected Pope, expressive of their adhesion, obedience, and respect. But as that would require some time, and any delay might now be unseasonable, our dear friend, the M. R. Dr. Murray, has latterly proposed to me, that the four archbishops should immediately write, and send forward such address, in our own name, and of all our confreres, which we have accordingly done, as it is a matter in which there can be no difference of opinion. But this promptitude of correspondence should not preclude the other prelates from doing the same, more at leisure, and at large, either with or without us, or even each individually for himself, as may seem most expedient; and indeed, I should think, some such thing would be very proper, and might, perhaps, be expected. At all events, it is my duty to advise your Lordship of what has been done on the occasion.

“I was very happy to learn that your Lordship enjoys good health, and is taking some repose after your long visitorial labours.

“I have the honour to remain,

“My very dear and honoured Lord,

“Your most affectionate and faithful, humble servant,

“✠ P. CURTIS.

“Drogheda, 12th October, 1823.”

Letter from Gerald Dease, Esq.

“Turbotstown, June 29th, 1823.

“MY LORD,

“Having heard that your Lordship is to be at Dunshaughlin on Tuesday, I take the liberty of addressing you there, to request some information relative to the bourses founded by my relative, Dr. Dease, formerly Bishop of Meath, in the Irish College, in Paris. My brother is now in France, and has written to me to say he has strong hopes of recovering them for me, and desired me to send him a copy of the will. He told me to apply to your Lordship for any information you can give. I should feel for ever obliged if you could afford me any information, as it would be most advantageous to the cause

of religion, by enabling two young men to prosecute their studies gratuitously. If convenient I should be glad to hear from your Lordship on the subject, and trust we may soon see you in this parish at your visitation. Your Lordship will not, I hope, forget your good old custom of spending at least one day at Turbotstown. My mother and sisters are now here. They unite with Mrs. Dease and myself in respectful compliments to your Lordship, and believe me,

“Your Lordship’s faithful and obedient servant,

“GERALD DEASE

Letter from the Rev. Bernard O’Reilly.

“Seminaire de St. Sulpice, September, 1823.

“MY LORD,

“I trust that the motives which induced me to write to your Lordship will justify the propriety thereof. It’s to inform you that the Bishop of Perigueau has written to the superior of this seminary, requesting of him to send him an ecclesiastic qualified to profess theology in his seminary, and that I have been elected to fill that situation. Although I have no doubt of your granting me permission to accept of it (particularly as I want three years of age for priesthood), still, I considered it a duty incumbent on me to inform you of it, and to request your sanction and approbation. I shall be comfortably situated, and be worth about a thousand francs per annum.

“I should think that your dimissories to Mr. Duelax, superior of St. Sulpice, will be sufficient for me there ; but in case any other should be required, the bishop shall write to you about them. The death of my uncle has exceedingly affected me ; but it gave me peculiar satisfaction to learn that he died regretted by his flock, particularly by the widow and the orphan ; which gives me room to hope that he has exchanged this world for a better. Dr. Kearney, superior of the Irish college, inquires for you incessantly, recalling with pleasure the happy days which you both passed together in this capital. All your subjects at Paris are well, and join me in best respects to your Lordship. Wishing you many happy years to govern the diocese of Meath,

“I remain, with veneration,

“Your Lordship’s most obedient and humble servant,

“BERNARD O’REILLY.”

Letter from the Very Rev. James O'Rafferty.

"MY DEAR AND HONOURED LORD,

"When your Lordship will be making out your visitation route for this district I hope you will recollect to reserve, with your usual kindness, a few days extraordinary to honour me with your company, and to take some rest for yourself after the fatigues you must have undergone at that stage of your laborious visitation.

"The Right Rev. Dr. Doyle, Bishop of Kildare, has promised to meet your Lordship at Tullamore, if possible, this year. This distinguished prelate was in this neighbourhood a short time ago on his visitation. He made the most kind and affectionate enquiries for your Lordship.

"My flock are most anxious to hear again a sermon from the Rev. Mr. M'Keon, of the diocese of Ardagh. Will your Lordship have the goodness to gratify them by permitting this very eloquent speaker and most zealous and holy priest to preach in my chapel?

"You have heard, I am sure, before now of the death of the good and worthy Mr. Fitzsimons, of Castlewood. His death is greatly deplored by all classes in this country. He was an accomplished gentleman and a perfect Christian.

"Allow me to assure you that I have the honour to be

"Your Lordship's most obedient and
faithful servant,

"J. O'RAFFERTY."*

* We are all indebted to the late Pastor of Tullamore for the preservation of most of Dr. Plunket's papers.

CHAPTER LVII.

LETTERS FROM SISTER MARY CLARE O'BRIEN, RAHIN CONVENT.—FROM LORD KILLEEN.—FROM THE MOST REV. DR. CURTIS.—FROM THE REV. HUGH O'REILLY.—FROM THE REV. ROBERT ST. LEGER, S.J.

Letter from Sister Mary Clare.

“ Killina Presentation Convent, 3rd Nov., 1824.

“ MY LORD AND RIGHT REV. FATHER IN GOD,

“ Presuming that your Lordship has already received a communication from this house through the Rev. Mr. St. Leger, by which you will understand that Divine Providence has enabled me to remove the obstacles to making profession, which, when last I had the happiness of conversing with your Lordship, I had little hope of effecting for a considerable time, I now beg leave to renew the assurance of the pleasure I would feel that your Lordship could officiate at the ceremony, which, on account of family feeling and various circumstances, I wish to be private. Independent of the present state of the community under the recent shock of the sudden (though perfectly provided) death of a deservedly much-loved sister, which has also contributed somewhat to retard the usual proceedings in my regard to a very unfavourable season of year, on which consideration, however gratifying the honour and happiness of your Lordship's presence would prove to the community and to me, we could not, or should not, think of purchasing it at the slightest risk of your Lordship's health or convenience. Therefore, should such be apprehended, I beg your Lordship may be assured I shall feel, with the community, equal confidence in your Lordship's paternal interest and kindness of intention, and the same obligation and gratitude.

“ With the deepest sentiments of the most respectful attachment and esteem, in which your afflicted daughters in Christ cordially unite; earnestly recommending ourselves and our dear deceased sister to your Lordship's pious supplications,

“ I have the honour to remain,

“ My dear and Right Rev. Father in God,

“ Your Lordship's devoted humble servant,

“ MARY CLARE O'BRIEN.

“ P.S.—The Rev. Mother will add a line.”

“MY LORD AND RIGHT REV. FATHER IN GOD,

“The recent events in this small community must plead my excuse in your Lordship's feeling heart for these few lines ; also my requesting the Rev. R. St. Leger to communicate to your Lordship the proceedings of the community, and requesting your Lordship's directions regarding Sister Mary Clare's examination for profession, and the powers necessary for your delegate should we be deprived of the honour of your Lordship's presence on her making her vows. I trust Mr. St. L.'s letter has reached your Lordship, and that we shall soon have the honour of hearing from your Lordship that you are well and comforted by the solemnity of the 28th inst., which was not forgotten by the community in their petitions to God, and that they may long enjoy the happiness of your Lordship's most kind and paternal protection, which is the most ardent wish of each member here, and of none more sincerely than, my Lord,

“Your Lordship's grateful and obedient daughter in J. C.,
“MARY ANGELA BIGGER.”

Letter from Sister Mary Clare.

“Killina Convent, Nov. 20th, 1824.

“MY LORD AND RIGHT REV. FATHER IN GOD,

“I feel it impossible to express the pleasure your Lordship's most welcome letter imparted to me, offering in so kind a manner to comply with my earnest wish, which I could not venture to urge considering the season, to which circumstance not in human power have fixed the period of my profession. Thanks to Divine Providence, which bestows on you, our reverend father, health of body and vigour of mind, to the great gratification of your attached daughters of the Presentation, who anticipate, with peculiar consolation, the happiness of your Lordship's visit. I now confess that your Lordship's letter has also removed an apprehension, that as none of my family reside at Rahan Lodge, or have formed an establishment there, we could not have all matters there as we would wish for your Lordship's entertainment. Still, I trust well-aired rooms will obviate the risk of cold, and a most cordial welcome supply for etiquette. If Dr. Logan can conveniently come it will be considered an additional favour ; to whom, in unison with the community, I beg

my best respects, with a confidential communication regarding my profession, and the honour and pleasure all would feel at his presence during the ceremony, which, for the reasons I have communicated to your Lordship, it is necessary to have private. I confidently hope for a union of your pious prayers, that I may obtain the graces necessary to comply with all the duties of religious life, with gratitude to God for so happy a vocation.

“Rev. Mother has addressed your Lordship regarding the day, &c.

“I have the honour to remain,

“With sentiments of profound esteem and gratitude,

“Your Lordship’s most obedient daughter in C. J.,

“MARY CLARE O’BRIEN.”

Letter from Lord Killeen.

“MY DEAR LORD,

“On my return from Dublin Lady Killeen delivered to me your Lordship’s kind invitation to dinner at your hospitable table on Sunday next. It would have given me great pleasure to have had the honour of waiting upon you, and also to have met Mr. O’Connell, but Mr. Corbally expects some of the grand jurors here on their way to the assizes, and we are obliged to be in Trim so early on Monday that it will not be in my power to accept of your Lordship’s very polite invitation.

“I have the honour to be

“Your Lordship’s very faithful and obedient servant,

“KILLEEN.”

“Corbalton, March 8th, 1824.”

Letter from the Primate.

“MY VERY DEAR AND HONOURED LORD,

“Some little explanation of my sentiments concerning the C. Association seems to be called for, in consequence of your Lordship’s esteemed reply to my former letter, as you appear to have inferred from it that I was unfavourable to that body, and not desirous it should meddle in our affairs. I wish, therefore, and think it my duty, to set your Lordship right on that subject, that may be of some importance, by assuring you

I am decidedly partial to that institution, and to its chief ornament and director, Counsellor O'Connell, with whom I am in friendly correspondence, and have approved the C. Rent proposed by him, to which I have subscribed myself, and encouraged others, where I have any influence, to do the same, and to pay just attention to their patriotic and salutary measures. Nay, I have done much more ; I have seriously exhorted Mr. O'Connell and his friends to dismiss and sacrifice to religion and their country any opposition they may have had towards the chiefs of our C. aristocracy, many of whom I have earnestly prayed to coalesce with the former, as their disunion and bickerings must be fatal to both, and to the C. community at large. And I have not been unsuccessful in my endeavours on either side.

But several of the latter, your Lordship's friends and mine,* are inimical to the Association, its leaders, and proceedings, assuring me they know for certain that Government is so very adverse to them, as to hold them for a set of designing agitators, bent on irritation, and on disturbing the public mind ; and that no measure of theirs, however just in itself, will ever meet with anything from our superiors but contempt and disappointment, merely for coming from a quarter obnoxious. They have even gone so far as to caution me against having anything at all to do with the Association, and complain bitterly of the prelates and other clergy that have already addressed and flattered it ; not recollecting how they have been treated, not so long ago, by the same men.

" I am sure your Lordship will say this is very harsh ; well, it is so, but the recrimination of the other party is still more severe—and though they both be pretty right in some things, they are certainly wrong in the general charge, and worse than wrong, in suffering their mutual complaints to injure the common cause. I adopt neither side, but am a friend to both, and wish to bring them together in *vinculo pacis*. This is indispensable for effectually doing their own duty ; but I cannot join your Lordship in wishing that both or either of them, *should do our duty for us*, as we are obliged to do this ourselves exclusively, and to let no other interfere without our permission and direction. In a word, my Lord, I did not like to see the Associa-

* Did such men deserve to be Emancipated ?

tion call upon our clergy, by their own authority, to furnish them with reports or lists of the schools and state of instruction in their respective parishes, or for anything else, without our consent and approbation, or, at the very least, of the Archbishop of Dublin, in whose diocese they were sitting; and even this was omitted. I am willing to suppose it happened unintentionally, but, indeed, very improperly; as I told Mr. O'Connell, in a very clear but friendly manner, in answer to his letter, written to me on the subject, but long after the *faux pas* had been committed—and he candidly acquiesced in my sentiments, and acknowledged them to be perfectly *en regle*. I doubt not your Lordship will do me the same justice, and believe that nobody can be more sincerely attached than I am to the Association and its promoters, moving in their own proper sphere, in which they may do themselves and us great service. But, as I have already informed your Lordship that the eight prelates whose petition was presented in Parliament, must support it by documents produced and sent by themselves, and not by referring to those of others; which, however, may be very useful, in their place, on the occasion,

“I have the honour to be, most respectfully,

“My very dear and honoured Lord,

“Your faithful humble servant,

“✠ P. CURTIS.

“Drogheda, 21st May, 1824.”

Letter of the Rev. Robert St. Leger to Dr. Plunket.

“October 31st, 1824.

“MY LORD,

“I would have ere now addressed your Lordship to notify the appointment of a new superioress in the convent of Killina, were it not for the melancholy and afflicting event which lately took place in it. It has pleased God to take (to himself, we hope) one of the little community of that house, S. M. Austin St. Leger. She closed a very edifying and holy life on the 18th inst., in the twenty-ninth year of her age, after a few hours' illness, and has left after her the sweet odour of a pious memory, both in the house and without it. This will, I trust, plead my apology for the tardiness of the present letter. Some time ago, after the late visitation, Rev.

Mother Mary Teresa Bigger, then superioress, represented to me her inability to hold the office longer, by reason of the extreme delicacy of her health. Accordingly, agreeably to the instructions received from your Lordship, I accepted her resignation, and, in your name, appointed to the office Sister Mary Angela Bigger, who thus relieved her sister from the burden, which she declared herself unable to carry. I trust my proceedings will meet your Lordship's approbation, as I have endeavoured not to vary in the least degree from the commands given me.

"The edifying and worthy novice, Miss O'Brien, completed her two years of novitiate on the 23rd inst. But as the arrangement of her temporal affairs, and the death of my dear sister, prevented the execution of many necessary preliminaries to her profession, I am directed by the superioress to apply to your Lordship for permission to defer the ceremony for two months or thereabouts. During that period the prescribed examens shall be made, according to the Council of Trent, and the constitutions of the order. I am further directed to apply for permission to admit as postulant a young lady of the neighbourhood, who offers herself a candidate for religious life.

"The community further direct me to present their dutiful and affectionate respects to your Lordship, in which I also take the liberty to join mine.

"I have the honour to remain

"Your Lordship's obedient humble servant,

"ROBERT ST. LEGER."

Letter from the Rev. Hugh O'Reilly.

"St. Roch, Rue St. Honorè a Paris,

"October 4th, 1824.

"MY LORD,

"I should have long since written to you and informed you of Messrs. Gough and Halligan's arrival at Paris, and of the seminary in which I placed them, had I not been prevented by the state of my health, which has been very delicate for some time past. I can assure your Lordship I did everything in my power to procure them places in St. Sulpice, but could not succeed in consequence of applicants from French dioceses. I have been told the house is crowded to an extreme, and that if any subjects could be admitted, none would be received

more cheerfully than yours. This assurance caused me to resign every idea of success, and seeing the Irish college newly organized, I determined placing them there. The board of infamous trustees is dissolved. Mr. Bresnan is removed, and the Very Rev. Dean of Cashel holds his situation. Rev. Mr. Langan, a highly distinguished Maynooth student, is appointed Prefect of Studies, and Rev. Mr. Lynch of your own diocese is to occupy the place of Procurator. The University of Sorbonne is to supply the house with professors. This arrangement, which seems to be favourable to piety and a good education, and, under the present government, likely to remain permanent, must, I am sure, be approved of by your Lordship, and I trust shall convince you that I have fulfilled to the best of my power the high confidence you have placed in me. This new change is entirely owing to Count Lynch's interest with the Minister of the Interior, and with his present Majesty Charles X. I hope you will have no objection to Rev. Mr. Lynch's holding his situation. He told me he would do nothing without your concurrence, and that he should request your sanction to his nomination before he accepted of it. He went to Bordeaux with Count Lynch about three weeks ago, but he will be back in a few days. I shall send your letter of the 25th instant, which I received on yesterday, to the Bishop of Sarlat, as soon as possible. I expect my venerable friend and namesake, Mr. O'Reilly, will be shortly ordained. I am happy to hear that he is extremely well liked by the bishops and by all the students of the seminary, some of whom I have seen lately at Paris. Mr. Leotard has procured a place for Mr. M'Grane from the French funds. A splendid testimony of his good conduct, piety, and improvement. The other young men from your diocese were all well, and most exemplary as to their conduct and morals.

“I was sorry to hear that Mr. Murphy is determined to remain in Ireland until next March. He loses a full year by so doing. I think he will have to come here immediately, and to join the class which will commence in about a fortnight. I suppose the amount of the three burses, Barnwell's, Plunket's, and Hallicans, will amount to about 600 francs, a sufficient support for one young man. Should I hear anything new about them your Lordship may rest satisfied I will instantly let you know.

“We have lost our good King Lewis XVIII., on 16th of last

month. He is greatly regretted by all true and upright Frenchmen. He died like a saint, truly resigned to the will of Providence. I saw him laid out in winding sheets. He held a crucifix in his hands, and was surrounded by the clergy on the one side, and by the Marshals of France, in full uniform, on the other. On the 24th his remains were translated to St. Denis, where they remain in state until the day of interment. Charles X. entered Paris, from St. Cloud, on the 27th, and was hailed by the *vive le Roi* of the people. I saw him at Notre Dame, when he was received by the Archbishop. He is truly pious and seems to be adored by the people. France enjoys perfect peace and tranquillity.

“I am, my Lord,

“Your Lordship’s most obedient and humble servant,
“HUGH O’REILLY.”

The Rev. Hugh O’Reilly to Dr. Plunket.

“L’Eglise, St. Roch a Paris,
“Nov. 25th, 1824.

“MY LORD,

“During the course of the last two months you have done me the honour of addressing two letters to me; one regarding my rev. and much esteemed friend, Mr. O’Reilly of Sarlat, the other a Mr. O’Brien, whom you mentioned to have been recommended to you by that excellent gentleman, Sir Marcus Somerville, and approved of by his parish priest. . . . I have been now solicited by some of our diocesans at Paris, to make in their behalf some requests of your Lordship, and to congratulate your Lordship on a late grand event,* with which not only their future happiness is connected, but also the future welfare of religion in our diocese. . . .

“The Bishop of Perigueux has written to me about Mr. O’Reilly, and says that he is an excellent subject, full of the spirit of piety, beloved by all the priests of the diocese, and that he will be ordained very soon. Mr. O’Brien found the Irish College too expensive for his means, and as you requested me to do everything in my power for him, I have introduced him to the Bishop of Meaux, who has taken him to his seminary, where he shall only pay 400 francs a year. I

* This was the consecration of Dr. Logan.

shewed the Bishop of Meaux your letter. He speaks English very well, having passed the days of his emigration in England. He read your letter attentively, and told me that he well remembered your Lordship. He is a doctor of the Sorbonne, and highly distinguished for his piety and zeal. He requested me to present you with his best respects. You have in some of the other colleges of France most excellent subjects, who will very shortly have their studies finished. Mr. Gough,* now in the Irish House, is a most excellent and edifying young man. I think, if it meet with your Lordship's approbation, he will have no objection to orders at Christmas.

. I have heard, my Lord, with great satisfaction, of your having got a coadjutor, and that the choice you have made has met with the approbation of all the Meath priests, I am sure and convinced in my heart that Dr. Logan is a most excellent bishop. While a priest, he was humble, mild, and benevolent; and most strict as to Catholic principles. Now, when a bishop, I am sure he will be no less distinguished for his condescension, zeal, and Christian fortitude, in defending our much persecuted religion. Dr. Logan has long since procured for himself the veneration, respect, and esteem of all the priests of our diocese.

"I have been at the King's funeral. It was one of the grandest sights I ever witnessed. The funeral oration was beautiful, and the ceremonies beyond description. I saw the King where he now lies, and was amongst the last to take a parting view of Lewis XVIII. After he was laid in his tomb, the Grand Master of France cried out aloud, three times, "the King is dead, pray for the eternal repose of his soul;" and then, after a short interval in prayer, he cried out "long live Charles, King of France and Navarre." He will be crowned at Rheims. Mr. Magrane is highly rejoiced at the consecration of Dr. Logan; so is Mr. Healy, and in fact all the diocesans. All join me in wishing that you and Dr. Logan may live long together to watch over the vineyard which you have so well cultivated for nearly half-a-century.

"I am, my Lord, with respect and veneration,
 "Your Lordship's most obedient and humble servant,
 "HUGH O'REILLY."

* The present worthy and venerable pastor of Curraha, in whose society the author has passed some of his happiest hours.

CHAPTER LVIII.

ELECTION OF DR. LOGAN TO BE COADJUTOR-BISHOP OF MEATH.

THE venerable and saintly Dr. Plunket, after a long life of incessant labour, spent in the discharge of his onerous and sacred duties, was at length approaching the end, and was destined soon to pass away and receive his reward. From the year 1822 he was gradually sinking, mentally and physically, and in the summer of 1823 he petitioned the Holy See for a coadjutor, on account of age and infirmity, requesting to have Rev. Christopher Banon, P.P. of Milltown, County Westmeath, appointed to that office.

Cardinal della Somalia, Prefect of the Sacred Congregation, replied to this application, on the 31st of January, 1824, to the effect that three names should be sent to Rome, ecclesiastics remarkable for learning, piety, and prudence, and that, on the fulfilment of these preliminaries, a coadjutor would be selected for the diocese of Meath. In the meantime, many of the clergy of the diocese felt uneasy and dissatisfied that a matter of such momentous importance should be undertaken without consulting their wishes, and accordingly a number of pastors met in Kells, under the presidency of the Archdeacon of Meath, who approved of and adopted the following resolutions:—

“ We, the undersigned clergymen of the diocese of Meath, have unanimously agreed to the following resolutions:—

“ 1. That we entertain the greatest respect for our venerable bishop.

“ 2. That this respect induces us to be extremely solicitous with regard to his successor.

“ 3. That in the choice of such successor, the glory of God and the good of religion should alone be attended to.

“ 4. That, however, we have reason to know that much influence has been used, even by lay individuals, in order to procure the selection of some favourites.

“ 5. That in order to counteract such intrigues, our rev. brethren of the district of Kells, to the number of seventeen, addressed a letter to our bishop, in the course of last year, from which we extract the following paragraph :—‘ We beg to add our hope that whenever your Lordship wishes to have a co-adjutor-bishop, you will, with your usual kindness, consult the priests of your diocese.

“ 6. That our bishop, in answer to that letter, and on many other occasions, promised never to call for an assistant without the concurrence of the respectable priests of his diocese.

“ 7. That, notwithstanding, we have heard that a postulation has been lately forwarded to Rome, in favour of some individuals.

“ 8. That deeply interested as we are in the future welfare of our diocese, and participating in the sentiments of our rev. brethren of Kells district, we solemnly protest against such postulation, and will use every canonical means in our power to defeat its object.

“ 9. That we pledge ourselves never to approve of any postulation to Rome, which will not have met the approbation of the sound majority of the priests of our diocese, and that we will take an early opportunity of requesting their co-operation.

“ 10. That, entertaining the highest respect for our venerable Primate, the Most Rev. Dr. Curtis, and placing unbounded confidence in his Grace, we pray Rev. Mr. Mulligan and Rev. Mr. Murray to wait upon him, in the most respectful manner, in order to offer him our congratulations on his recovery from his late illness, hand him these resolutions, and request his advice and assistance in this crisis of the fortunes of our diocese.

“ MICHAEL KEARNEY, R. C. Archdeacon of Meath.

“ MICHAEL BRANAGAN, P.P., V.F., Ardbraccan.

“ MICHAEL FLOOD, P.P., Kilskyre.

“ JAMES RICKARD, P.P., Kildalkey.

“ JOHN CLARKE, Vicar of Trim.

“ PHILIP MULLIGAN, V.F., Dunshaughlin.

“ JAMES MURRAY, P.P., Clonmellon.

“ RICHARD CAROLAN, P.P., Ratoath.

“ February 10th, 1824.”

On the 27th of February, 1824, Dr. Plunket sent to the vicars of each of the eight conference districts the following circular:—

“MY DEAR AND REV. SIR,

“You will be pleased to convoke all the clergy of your district, on Thursday, the 4th of next March, and request each of them to give, as you will yourself, in writing, the names of three clergymen, most worthy of the episcopal dignity, which writing no one shall see but the writer, and which you will seal, and transmit to me on the following day, by being, if not inconvenient, the bearer yourself.

“ (Signed), P. J. PLUNKET.”

In answer to the bishop's circular, seventeen priests met in Kells, and returned the following reply:—

“MY LORD,

“We have met this day, according to your Lordship's directions. We feel happy that your Lordship now admits the right of the second order of the clergy to elect our future bishop. However, we extremely regret to have to state to your Lordship that we will not at present proceed to elect any person, for the following reasons:—

“1. The notice being so short, we really have not time for the deliberation which such an important business as the election of a bishop requires.

“2. We object to the manner of convoking the clergy by districts.

“3. And above all, my Lord, we most solemnly protest against the proposed manner of collecting the votes as *uncanonical*. We beg to refer your Lordship to the chapter ‘*quia propter*,’ and to the Council of Trent, ‘*sess. 25, cap. 6.*’ Relying, as we do, on these authorities, we feel a conviction that we possess the right of appointing our own tellers (*scrutatores*).

“Indeed, my Lord, it is not for us to remind you that the mode of election prescribed by the canons is imperative.

“In order to terminate this disagreeable business, we request your Lordship will have the goodness to convoke the clergy of your diocese, in one place, have tellers (*scrutatores*) appointed

canonically, and thus have a coadjutor elected. Further, we take leave to propose that our venerable Primate, the Most Rev. Dr. Curtis, be invited to attend the meeting. His Grace would, we are convinced, most willingly attend. We are thus explicit, my Lord, because we are anxious to convince your Lordship that we are actuated by no selfish views, but by a sincere wish for the welfare of our diocese.

“We trust, my Lord, you will believe us, when we assure you that we entertain the highest respect and esteem for your Lordship, and that our only object is to secure the freedom of election, and the *rights* which indisputably belong to the second order of the clergy.

They appealed also to the Primate, and requested that Dr. Plunket's commands might be inhibited by him. On the 9th of March, 1824, the Primate wrote to Dr. Plunket, and apprized him of these transactions. In the meantime, Dr. Plunket had issued another circular, convening the priests of the diocese together, for the purpose of electing three names. Six conference districts met together on the 15th; the two other deaneries had elected on the original day named, and the result* of all was, that Rev. James Murray, of Clonmellon, was declared *Dignissimus*; Rev. Robert Logan, of Duleek, *Dignior*; and Rev. Luke Doyle, of Clara, *Dignus*.

On the 20th of March, 1824, Dr. Plunket wrote to Rome in favour of Dr. Logan, and petitioned to have him appointed coadjutor.

On the 14th of May, 1824, thirty-two priests, who had voted for Rev. James Murray, met at Trim, and sent a joint letter to Cardinal della Somalia, Prefect of the Sacred Congregation de Propaganda Fide, requesting to have Rev. Mr. Murray appointed coadjutor. Cardinal Somalia

* The numbers were 52 votes for Rev. Murray; 44 for Dr. Logan; and 29 for Rev. Mr. Doyle. The curates of the diocese voted on this occasion. In a letter from the Primate to Dr. Plunket, March 24th, he says:—“I sincerely esteem Rev. Mr. Logan; he really appears as tranquil as if no such question had ever been agitated. He is an excellent clergyman, and piously resigned to the Divine Will.”

had previously written to Dr. Curtis for his opinion of the relative merits of the respective candidates, and he represented Dr. Logan in terms so highly advantageous and complimentary as to leave no doubt who would be selected. Rome at length spoke; Dr. Logan was appointed Coadjutor of Meath, and was consecrated in the chapel of Duleek, on the 29th of October, 1824. Thus terminated a painful controversy, and in a short time the diocese resumed its usual tranquillity and repose.

CHAPTER LIX.

LETTER FROM REV. TIMOTHY FLYNN.—FROM REV. ROBERT ST. LEGER.—FROM SIR MARCUS SOMERVILLE.—DEATH OF DR. PLUNKET.

Letter from Rev. T. Flynn.

“Drogheda, April 29th, 1825.

“MY DEAR LORD,

“I beg leave to send a few lines to you by the bearer, Thomas White. This young man is a member of a small community of the order of St. Augustine, consisting at present of four individuals, but when recommended by your Lordship, under whose protection they place themselves, and in whose diocese they reside, I am confident they will increase and multiply, increase the spirit of piety, and multiply the number of penitents amongst the faithful, by their exemplary, moral, and industrious deportment. You may recollect, my Lord, that I spoke to you relative to this little monastery, and mentioned also that, like St. Paul, they worked at their respective trades. The people who know those men are anxious for the establishment of such an institution. It is the first of our order ever attempted in this country, and nothing would be more flattering to my feelings than the prosperity of so laudable an undertaking in the diocese where I was born, and by the fraternal hand of Dr. Plunket, its venerable prelate. I am under many obligations to your very worthy coadjutor, Dr. Logan.

He gives us every encouragement in his power, as also Rev. Mr. Callan, our special and local friend. The Most Rev. Dr. Curtis is gone to Belfast, to consecrate Dr. Crolly. His excursion to England has done him the greatest service.

“As your Lordship intends to begin your forty-sixth visitation, may the angel of God accompany you, and bring you back safe.

“I have the honour to remain,

“With the greatest respect and gratitude,

“Your Lordship’s most devoted servant,

“TIMOTHY FLYNN.”

Letter of the Rev. Robert St. Leger to Dr. Plunket.

“MY LORD,

“I had the honour of addressing to you a letter some time since, on the subject of my brother’s ordination, and, having received your Lordship’s consent, I presented him to Dr. Murray, by whom he was ordained on the 16th of June.

“The present letter is on the business of your Lordship’s little convent,* in this neighbourhood. The religious ladies are well, and desire to present their most respectful compliments. They have also commissioned me to announce that, agreeably to your Lordship’s permission, they have admitted, as postulant, Miss Bridget Molloy, and that they are in expectation of the entrance of another young lady, Miss Blake, from Dublin. Moreover, in accordance with the sentiments expressed by your Lordship to them, and urged by the delicate health of the members of their little community, they are in treaty with the Convent of Richmond to send from their house a professed nun to assist them. The superioress and community of Richmond have consented, and they only await Dr. Murray’s consent to send her. We all, therefore, hope that at the approaching visitation the convent will be found in a flourishing condition.

“I have the honour to be, my Lord,

“With profound respect,

“Your Lordship’s obedient and humble servant,

“ROBERT ST. LEGER.

“July 15th, 1825.”

* The Convent of Rahin.

Sir Marcus Somerville to Dr. Plunket.

“Somerville, Dec. 28th, 1825.

“MY MOST ESTEEMED LORD BISHOP,

“It gave me pleasure to hear from you this day, and to learn you were in as good health and spirits as all your friends sincerely wish. Pray, my dear Lord, accept my best wishes and congratulations upon the season.

“Though suffering from a cold, I cannot, notwithstanding, absent myself from your charity, and I shall obey your Lordship’s summons to attend the sermon in the parish chapel of Navan on Sunday next, and to act, as you wish, as collector on the occasion.

“With sincere good wishes for the prosperity of your excellent institution, and with my great esteem for your Lordship,

“I have the honour to be,

“My dear Lord,

“Your most devoted friend and obedient servant,

“MARCUS SOMERVILLE.”*

Death of Dr. Plunket.

The time at length came when the venerable Dr. Plunket, whom the Most Rev. Dr. Curtis, Archbishop of Armagh, appropriately called “the ornament and father of the Irish Church,” was called to enjoy the reward of his labours. At a patriarchal age, in the eighty-ninth year of his earthly career, the noble old bishop departed this life on the 11th of January, 1827, and on the 13th of the same month, after due honour and celebration, was interred in the chapel of Navan.

Those who remember him, and there are many still living, both clergy and laity, speak of him in terms of admiration and filial affection; and they add that so venerable-looking a prelate, so dignified and apostolic, in face and form, they have never seen.

* He was father to the present learned, accomplished, and generous Lord Athlumney—a gentleman who has deservedly won for himself the respect and esteem of all who know him.

A sacred debt still remains to be discharged, which it is incomprehensible to have witnessed so long deferred, and that is to erect a fitting monument to his memory; that his many virtues, and his long, laborious, and faithful administration of the diocese may be kept vividly before our minds; that thus we may hand down to future generations the sentiments of veneration with which we have been inspired; and that the name, fame, and memory of the good and great Dr. Plunket may be embalmed in the recollections and traditions of the faithful and grateful children of the Church, throughout the length and breadth of the diocese of Meath.

In the London and Dublin Magazine for February, 1827, there is a short notice of Dr. Plunket which we cheerfully transcribe:—

“Died, a few days since, the Right Rev. Dr. Plunket, Catholic Bishop of Meath. The venerable deceased was one of the oldest bishops in Ireland, having been born on the 24th of December, 1738, and was consequently in his eighty-ninth year. For very near half-a-century, he presided over one of the largest bishoprics in Ireland; and he had the reputation, amongst all parties, of uniting as many of the qualities of a Christian pastor as ever were concentrated in one individual. Dr. Plunket was born at Kells, in the county of Meath. His father was a respectable inhabitant of that town, who gave him an excellent education, in spite of the laws then existing to prevent the instruction of Catholic youth. It is a singular fact, that he was articed to a respectable trader, residing in Pill-lane, Dublin, as a precaution, without which he could not venture into a foreign land, in quest of that instruction which was denied him in his own. By this artifice, the young ecclesiastic was suffered to go into France, on pretence of attending his master's affairs, in the year 1753, a period at which the talents and patriotism of Dr. Curry and Mr. Charles O'Connor had just began to exhibit the first feeble symptoms of returning life in the Catholic body. At the close of his academical course, in the celebrated college of *Trente-trois*, founded by the Duke of Orleans, he was promoted to the priesthood, obtained a professorship in the Irish community, and the place of chief almoner in one of the first families in France. He, subse-

quently, took the degree of Doctor in Divinity with unbounded applause, became an associate of the illustrious and royal Navarre, and one of the four principal superiors of the Irish College, called the Lombard. After six-and-twenty years' absence he returned to Ireland, and was, in 1778, appointed successor to Dr. Cheevers, who was for many years previously Bishop of Meath. His first visitation was made towards the close of that year, and, for 48 years subsequently, a similar duty was annually performed, with the zeal and spirit of a primitive bishop. Being a zealous patron of the domestic education of the Irish clergy, after the devastating revolution in France, he took an active part in the deliberations of the Catholic prelates in 1794, having for their object the establishment of Maynooth. Being named one of the original trustees, he was present in that capacity, together with the late Primate, and the Most Rev. Dr. Troy, when his Excellency, Lord Camden, laid the foundation of that college, in 1796. His growing infirmities compelled him to resign his trust in the summer of 1825. One who knew him well, in recording the melancholy event of his death, thus writes, in allusion to an incident in the life of this prelate:—"It cannot be dissembled that Dr. Plunket was one of the ten bishops who, in the beginning of 1799, signed the preliminaries of a Royal Veto. It is the only spot upon his memory. He was led into this single oversight by a too great anxiety for the emancipation of his Catholic countrymen, and by a rash confidence in the servants of the Crown, which subsequent experience taught him to retract. When the council of his Holiness had considered and condemned the dangerous resolve, he was amongst the first to abandon it, and joined cordially his brethren in the opposition to it. His letter in 1824, to the Catholic Association, *evinces principles of the most unbounded patriotism!* It is a singular fact, that the late Dr. O'Beirne, Protestant Bishop of Meath, was once a pupil of Dr. Plunket, during the time that the latter filled a professor's chair in the Irish community in Paris. Dr. O'Beirne, on his return homeward from college, for the recovery of his health, conformed in England to the religion of the State, and rose rapidly in his dignities and emoluments. Dr. O'Beirne was not trusted by the communion he had joined, and was despised by that he had abandoned, and died without a regret beyond the circle of his immediate family."

CHAPTER LX.

Dr. Logan.

Robert Logan was born in the parish of Bective, near Navan,* in the year 1784. After a preliminary education, he studied in the Seminary of Navan, and completed his ecclesiastical studies in the College of Maynooth. Having received ordination, he officiated as curate in Ardbraccan, and, subsequently, in Navan, under the venerable Dr. Plunket, in both of which parishes he is still gratefully and affectionately remembered, for his profound humility, his great zeal, his practical instructions,† and his many priestly virtues. When the Rev. Mr. Kearney, of Duleek, became infirm, he was sent to assist him as curate, next as administrator, and, after his death, in the spring of 1819, he became parish priest of Duleek. We next find him vicar-general of the diocese, and at the election of a coadjutor-bishop, he was *dignior* on the list. The venerable Primate, Dr. Curtis, wrote to Rome, in very eulogistic terms, recommending him, and Dr. Plunket humbly supplicated the Holy See, to have him appointed. Accordingly he was selected, and was consecrated in the chapel of Duleek, on the 29th of October, 1824, as Episcopus Tremithopolitanus‡ and Coadjutor of Meath, by the Most Rev. Dr. Curtis, assisted by Dr. Murray, Archbishop of Dublin, Dr. Plunket, &c., &c. For two years, after his consecration he accompanied the aged patriarch of the diocese, Dr. Plunket, on his visitation from parish to parish, and after his death, in January,

* This portion of Bective is, at present, comprehended in the parish of Navan.

† One of our most distinguished priests, Father Kelly of Kilskyre, no ordinary judge indeed, has told the author that for the last quarter of a century he had heard some of the most eloquent and eminent preachers, and that he never heard one who could make a deeper, or more lasting impression on his audience than Dr. Logan.

‡ Tremithus was a town and Bishop's See, in the interior of Cyprus.

1827, he succeeded as Bishop of Meath. On the death of the venerable Archdeacon Kearney, P.P. of Kells, on the 11th of February, 1827, he petitioned the Holy See for the vacant parish, and having obtained it, he appointed the Very Rev. Eugene O'Reilly, who had been president of the Seminary of Navan, to succeed Dr. Plunket as pastor of Navan. Alas! the days of Dr. Logan's episcopal rule were few. From the time the aged prelate of Meath departed this life, Dr. Logan began to pine away. He performed visitation throughout the diocese in 1827 and during a portion of 1828; and edified clergy and laity by his unostentatious piety and charity, by his great humility, and by his pithy, pointed, and impressive sermons, which proved him not an unworthy successor to the great departed, who, in his day, had been considered a model of style, an accomplished scholar and divine. At length, physical infirmity obliged him to succumb. By medical advice he was ordered to the Cove of Cork, now Queenstown, where, after a short time, he sank rapidly, and departed this life on the 22nd of April, 1830. When his death was made known there was the greatest regret; for he had endeared himself to clergy and laity, on account of his meekness and his rare humility. His remains were conveyed home to his parish of Kells, where every respect was paid to his memory by Protestants as well as Catholics. All vied in giving due honour to departed worth; and to this day, all who had been spectators of his life, and who had heard his sermons, speak with veneration of the saintly Dr. Logan. He was interred in the chapel of Kells, and over his tomb a marble monument commemorates him, with the following inscription:—

“Underneath are deposited
The mortal remains of
The Right Rev. Dr. Logan,
Roman Catholic Bishop of Meath,
who departed this life
on the 22nd of April, 1830,
in the 46th year of his age,

and the 6th of his episcopacy,
 Humilitate, Liberalitate, ac Pietate insignis,
 Omnium animos ita Sibi conciliavit ut cordibus
 Eorum altius infixum dulcem sui amorem
 Ac triste desiderium reliquerit.
 Requiescat in pace.
 In memoria eterna erit justus
 Ab auditione mala non timebit.

CHAPTER LXI.

DR. CANTWELL.—VISITATIONS OF 1832-33-34, AND '35.

Dr Cantwell.

JOHN CANTWELL, our late revered prelate, was born on Christmas Day, 1792, in the parish of Rahin, King's County, and was baptized by the Rev. John Murray, then Pastor of Rahin, subsequently translated to Tullamore. He entered the seminary of Navan in February, 1808, and became a student of Maynooth on the festival of the Purification, 1809. After a successful collegiate course, during which his application and observance of rule attracted the attention and admiration of his superiors and professors, he was promoted to the priesthood, and ordained by Dr. Troy in the Conventual Chapel, William-street, Dublin, on the 27th of December, 1815. He was appointed sub-dean of the College of Maynooth in 1815, and dean on the 26th of June, 1816. In June, 1820, he was appointed, by the venerable Dr. Plunket, who had a great respect for him, to the pastoral charge of Kilbeggan, and was inducted by the Very Rev. Dr. Kearney, who in a brief time afterwards became P.P. of Kells and Arch-deacon of Meath. After ten years of prudent and happy guidance, during which Rev. Mr. Cantwell won for himself golden opinions from clergy and laity, and endeared himself, above all, to the generous people over whom he ruled, Dr.

Logan, Bishop of Meath, was called to his eternal rest, and the pastors of the diocese were necessitated again to nominate three priests, remarkable for piety, prudence, and zeal, in order to have these names forwarded to Rome. The result of the election* was that Rev. Mr. Murray, of Clonmellon, was declared *Dignissimus*; Rev. Mr. Cantwell, *Dignior*; and Rev. Dr. Boylan, *Dignus*. The Rev. Mr. Murray was considered too old, Rev. Dr. Boylan too delicate; and these facts, together with strong representations in his favour, from distinguished and influential sources, inclined the Holy See in favour of Dr. Cantwell. The Bulls for his election arrived in due time, and he was consecrated in the chapel of Mullingar, in September, 1830, by Dr. Murray, Archbishop of Dublin; the assistant consecrating prelates being Dr. Crolly, then Bishop of Down and Connor, and Dr. Kelly, Bishop of Dromore, each of whom, subsequently, became Archbishop of Armagh.

Diary of 1832.

The diaries of Dr. Cantwell are not so copious as those of Dr. Plunket; his numerous collection of diocesan papers I have never seen; but I experience great pleasure in saving from ruin or oblivion all the materials which have fallen in my way. We shall first confine ourselves to his episcopal functions, and next we shall take a passing glance at his political career.

- Jan. 5. Died Rev. Mr. M'Dermott, P.P. of Oldcastle.
 „ 12. I collated Rev. George Leonard to the parish of Oldcastle.
 „ 13. Died Rev. Mr. Jones, curate of Navan.
 „ 16. Anniversary of Mr. James Delaney, in the parish chapel.
 „ 19. I assisted at the month's mind of Mr. Richard Gernon, Balliboy, Athboy.

* Since the text was written, I have discovered that Dr. Cantwell and Dr. Boylan got sixteen votes each.

- Feb. 9. I assisted at Rev. Mr. M'Dermott's month's mind, and inducted Rev. Mr. Leonard, in the chapel of Oldcastle.
- „ 24. Died suddenly Rev. John Reilly, P.P. of Kilmessan.
- Mar. 18. I appointed Rev. Mr. Dunne, P.P. of Kilmessan.
- May 6. Moynalvey (Rev. Mr. Magann, Administrator), 109 confirmed.
- „ 29. Anniversary for Rev. Mr. M'Cormack, P.P. and V.G., Mullingar.
- June 18. Anniversary for my father.
- July Conferences at Duleek, Trim, Kells, Dunshaughlin, Tullamore, and Mullingar.
- Dec. 7. Died Rev. Stephen Smith, P.P. of Johnstown.

Diary of 1833.

- July Conferences at Dunshaughlin, Navan, Kells, Mullingar, and Tullamore.
- Aug. Conferences, &c.
- Sept. Conferences, &c.
- Oct. Conferences, &c.

Visitation of 1834.

- April 16. Rahan, 315 confirmed.
- „ 17. Frankford, 426.
- „ 19. Eglish, 276.
- „ 22. Tubber, 346.
- „ 23. Kilkenny, West, 685.
- „ 24. Drumrany, 284.
- „ 26. Dysart, 43.
- May Conferences in Duleek, Navan, Kells, Trim, Mullingar, and Clara.
- June Turin, 230 confirmed.
- „ 4. Multifarnam, 256.
- „ 5. Sonna (*number not entered*).
- „ 9. Castlejordan, 430.
- „ 10. Turbotstown, 356.
- „ 12. Maypole, 289.
- July 1. Kildalkey, 236.
- „ 2. Dunderry, 156.

- July 3. Month's mind for Rev. Mr. Flood.
 „ 5. Bohermien, 578.
 „ 7, 8, 9, 10. Conferences.
 „ 11. Skryne 136.
 „ 12. Kilmessan, 216.
 „ 14. Kells, 845.
 „ 17 and 18. Examinations in the seminary.
 Aug. Conferences, &c.

Students sent this year to Maynooth—Messrs. Whelehan, Mulligan, Kearney, Mathews, Kelly, Ryan, M'Glew, Duff, O'Reilly, and Plunket.

- „ 25. Kilberry, 175 confirmed.
 „ 26. Castletown-Kilpatrick, 234.
 „ 27. Drumcondra, 210.
 „ 28. Lobinstown, 252.
 „ 29. Grange, 156.
 „ 30. Slane, 514.
 Sept. 2. Dunshaughlin. 230.
 „ 3. Ratoath, 215.
 „ 4. Curraha, 176.
 „ 6. Dunboyne, 185.
 „ 7. Kilcloon, 231.
 „ 8. At Maynooth College. 9th. At Clongowes.
 „ 11. Summerhill, 300.
 „ 13. Trim, 528.
 „ 15. Rathmullian, 568.
 „ 16. Longwood, 270.
 Oct. 7. Ballinacargy, 211.
 „ 14. Ardcah, 161.
 „ 15. Stamullen, 198.



Visitation of 1835.

- Feb. 10. I this day assisted at the general meeting of the prelates, in Dublin.
 „ 16. Rev. Timothy Shanly, P.P. of Midin departed this life, at four in the morning.
 „ 18. I assisted at the funeral office and interment of Rev. Mr. Shanly.
 „ 22. I this day visited the chapel of Kingscourt, and endeavoured to allay the excitement in that parish,

arising from a serious misunderstanding between the pastor and a portion of the flock.

- Mar. 11. I this day appointed Rev. Mr. Roan, Pastor of Midin.
- April 21. The diocesan synod, at which were published the statutes of the diocese, commenced this day at ten o'clock, and terminated at twelve o'clock on the 24th.
- May The conferences of the diocese.
- June 9 and following days, I conferred tonsure, &c., and priesthood on James Reynolds and John O'Donnell, of the diocese of Ardagh.
- July The conferences of the diocese.
- „ 26. Kinnegad, 245 confirmed.
- „ 27. Castlejordan, 173.
- „ 28. Killucan, 241.
- Aug. 2. Kilbeggan, 207.
- „ 4. Castletown-Geoghegan, 290.
- „ 5. Emper, 345.
- „ 6. Moyvour, 143.
- „ The conferences of the diocese.
- „ 23. I dedicated the chapel of Stamullen.
- „ 24. Consecration of the altar of said chapel.
- „ 25. Drogheda, 439.
- „ 26. Rosnaree, 94.
- „ 27. Duleek, 287.
- „ 29. Blacklyon, 142.
- Sept. 1. Kilskyre, 175.
- „ 2. Oldcastle, 318.
- „ 3. Ballinacree, 344.
- „ The conferences of the diocese.
- Oct. Tullamore, 718.
- „ 6. Clara, 403.
- Nov. 22. I assisted at the consecration of Dr. Denvir, in Belfast.

CHAPTER LXII.

VISITATIONS OF 1836, 1837, 1838.—PILGRIMAGE TO ROME,
AND VISITATION OF 1839.*Visitation of 1836.*

- Jan. 2. On this day the remains of Rev. Laurence Grehan, P.P. of Rathmullian, were interred. He departed this life on Wednesday last, at ten o'clock.
- „ 26. I assisted at the general meeting of the prelates of Ireland, in Dublin, at which all were present unless Drs. M'Mahon, M'Gettigan, and French.
- Feb. 4. I this day received in the Convent of Killina, Rahin, Sister Mary Joseph Mullally.
- „ 14. I appointed Rev. Mr. O'Connor Administrator of Skryne, and Rev. Mr. Lynch Administrator of Kilcloon.
- „ 15. I went to Dublin, and attended at the Lord Lieutenant's levee, in company with the three Archbishops.
- „ 24. I this day appointed Rev. Mr. O'Donoghoe to the parish of Rathmullian, having added a portion of it to Longwood and Summerhill.
- „ 25. I this day appointed Rev. Mr. Kiernan to the union of Eglish, vacant by the translation of Rev. Mr. O'Donoghoe.
- April 20. Visitation of Slane, 395 confirmed.
- „ 23. Kilberry, 119.
- „ 25. Nobber, 202.
- „ 26. Kingscourt, 306.
- „ 27. Drumcondra, 265.
- „ 28. Syddan, 225.
- „ 30. Johnstown, 126.
- May 2. Bohermien, 308.
- „ 3. Carolanstown, 159.
- „ 4. Carnaross, 213.
- „ 5. Moynalty, 448.
- „ 8. Kells, 407.
- „ 10. Clonmellon, 248.
- „ 12. Navan, 489.
- Conferences of the diocese.

- May 22. Mullingar, 712.
 „ 27. I received the religious vows of Mrs. Purcel, of the Sisters of Mercy, at Tullamore.
 „ 29. I confirmed 23 of the students of Tullabeg College.
 July 13. Castletown-Delvin, 338.
 „ 14 and 15. Examinations in the Seminary of Navan, and in the Loretto Convent.
 „ 16. I received Miss Clarke and two lay sisters in Loretto Convent, Navan.
 „ 19. Turbotstown, 113.
 „ Conferences throughout the diocese.
 „ 21. Collinstown, 322.
 „ 23. Multifarnam, 153.
 August and September. Conferences.
 Sept. 13. Ballymore, 487.
 „ 14. Drumrany, 275.
 „ 15. Kilkenny-West, 397.
 „ 18. Rahan, 337.
 „ 19. Reception at Killina Convent of Miss Nugent, Miss Duignan, and Miss Keena.
 „ 20. Midin, 377.
 „ 27. Tubber, 194.
 Oct. 9. Died, in Liverpool, Rev. Mr. O'Donoghoe, P.P. of Rathmolyon.
 Nov. 8. Died Rev. Mr. Fagan, curate of Dunboyne.

Visitation of 1837.

- Jan. 3. The very Rev. Dr. Clarke, P.P. of Trim, died this day, and was interred on the 5th in the chapel of Trim.
 „ 8. The Rev. Mr. Masterson, P.P. of Fore, died on this day.
 „ 10. The general annual meeting of the Irish prelates was held this day in Dublin.
 „ 22. I this day appointed Rev. Mr. Tuite pastor of Rathmolyon, and translated Rev. Mr. Kiernan to succeed Rev. Mr. Tuite in Dunderry.
 „ 25. Died this day Mr. James Hevey.
 Feb. 6. I this day made the following appointments:—Rev. Mr. O'Connell to Trim, Rev. Mr. Magrane to Kildalkey, and Rev. Robert O'Reilly to Ballivor.

- Feb. 15, 16, 17, and 18. I conferred tonsure, minor orders, sub-deaconship, deaconship, and priesthood on Rev. Messrs. Byrne, Smith, and Gogarty.
- „ 23. I administered to the will of Mr. Hevey, in the Prerogative Court, Dublin.
- Mar. 3. I this day appointed Rev. Mr. Murtagh pastor of Eglish.
- „ 7. To-day died Rev. Mr. Carbery.
- „ 31. Died this day Rev. Michael Callan, P.P. of St. Mary's, Drogheda.
- May Conferences throughout the diocese.
- June 25. Killucan, 264 confirmed.
- „ 26. Ballivor, 106.
- „ 27. Kildalkey, 135.
- „ 29. Dunderry, 115.
- July 2. Stamullen, 123.
- „ 4. Ardcath, 156.
- „ 5. Curraha, 113.
- „ 6. Ratoath, 125.
- „ 8. Skryne, 217.
- „ 11. Dunshaughlin, 225.
- „ 14 and 15. Examinations at the seminary and convent.
- „ 17. Funeral office for Mr. Corbally. Conferences throughout the diocese.
- Aug 7. Longwood, 175.
- „ 8. Rathmolyon, 257.
- „ 9. Summerhill, 234.
- „ 10. Moynalvey, 110.
- „ 14. Kilcloon, 145.
- „ 15. Dunboyne, 215.
- „ 16. Dunsany, 175.
- „ 20. Castlepollard, 535.
- „ 27. Trim, 558.
- „ 29. Athboy, 548.
- Sept. Diocesan conferences.

Visitation of 1838.

- Jan. 1. I went this day to the College of Maynooth.
- „ 5. I went this day from Maynooth to Navan.
- „ 6. On this day Miss Sheridan was received in Loretto Convent, Navan.

- Jan. 16. I went this day to Dublin, and attended a levee at the Castle.
- „ 22. Month's mind for Rev. Mr. Curran, P.P. of Killucan.
- „ 24. Anniversary of the late James Hevey, Esq.
- Feb. 2. Miss Delamer and Miss Lock were this day professed in the convent of the Sisters of Mercy, Tullamore.
- „ 3. Rev. Mr. O'Reilly, of the parish of Oldcastle, received priesthood this day in the Presentation Convent* of Mullingar, and I granted him leave of absence for seven years on the foreign mission of New South Wales.
- „ 5. I went this day to attend a general meeting of the bishops in Dublin.
- April 11. The Rev. Mr. Plunket, P.P. of Kingscourt, departed this life after an illness of ten days.
- May Diocesan conferences.
- „ 15. I this day translated Rev. Mr. Duff, P.P. of Grange, to the pastoral charge of Kingscourt, and on the same day I appointed Rev. Mr. Brady to Grange.
- July 3. Visitation at Frankford, 762 confirmed.
- „ 4. Eglish, 931. On the same day I consecrated a cemetery.
- „ 8. Clara, 331.
- „ 9. Ballimore, 228.
- „ 11. Moyvore, 125.
- „ 12. Milltown, 324.
- „ 19 and 20. Examinations in the seminary of Navan, and the Loretto Convent.
- „ 22. Drogheda, 358.
- „ 23. Rosnaree, 78.
- „ 24. Duleek, 368.
- „ 26. Blacklyon, 228.
- „ 28. Castletown, 270.
- Aug. 4. On this day Rev. Mr. Carolan departed this life after a long and painful illness. Diocesan conferences, &c.
- „ 12. Kinnegad, 310.
- „ 15. Mullingar, 418.
- „ 19. Kilbeggan, 326.

* For an account of this Convent see vol. ii., p. 472.

- Aug. 20. Castletown, 441.
 „ 22. Midin, 233.
 „ 23. Churchtown, 159.
 Sept. 4. Miss Dempsey's anniversary.
 „ 5. I this day translated Rev. Mr. Sheridan from Drumcondra to Ratoath.
 „ 7. I this day appointed Rev. Mr. M'Cormick P.P. of Drumcondra.
 „ 9. Rahan, 273.
 „ 23. Tullamore, §35.
 „ 24. I officiated at the solemn profession of Miss Nugent, Miss Digan, and Miss Keena, in the Presentation Convent,* Rahin. Diocesan conferences, &c.
 Oct. 11. I this evening attended the public dinner given to the members of the King's County, at Tullamore.
 Nov. 5. Rev. Mr. M'Laughlin departed this life at four in the evening.
 „ 7. On this day his remains were interred in the north transept of the cathedral of Mullingar.
 „ 26. On this evening, at six o'clock, of malignant fever, the Rev. Richard Magane, P.P. of Kildalkey, departed this life.
 Dec. 17. I this day professed Miss Murphy in the Loretto Convent, Navan.

Visit to Rome, and Visitation of 1839.

- April 4. I went this day to Dublin.
 „ 11. I sailed this evening for Liverpool.
 „ 12. I went by the railway from Liverpool to London.
 „ 18. I went this day from London to Calais.
 „ 19. I went from Calais to Brussels.
 „ 22. I started from Brussels for Paris.
 „ 26. I left Paris for Lyons.
 May 1. We† this day sailed down the Rhone from Lyons to Avignon.
 „ 3. I this evening went from Avignon to Marseilles.

* For a notice of this Convent see Diocese of Meath. vol. ii., p. 532.

† Dr. M'Gettigan (Raphoe), Dr. O'Finan (Killala), Dr. O'Higgins (Ardagh), and Dr. Cantwell, represented Ireland in Rome on this august occasion, when five saints were canonized, amongst whom was the great apostle of colleges, seminaries, and convents, St. Alphonsus Liguori.

- May 6. I this morning set off (by a steamboat) for Genoa and Leghorn, from Marseilles, and arrived at Genoa on Tuesday morning.
- „ 8. I this morning, at six o'clock, sailed from Genoa for Leghorn.
- „ 9. I arrived this morning early at Leghorn, breakfasted at Pisa, returned to Leghorn, and sailed the same evening at half-past six o'clock for Civita Vecchia, where I remained about four hours, and proceeded in the same vessel for Naples.
- „ 11. At ten o'clock I landed in Naples.
- „ 12. After Mass I visited Purruoli, the lake Avernus, the baths of Nero, the ruins of Baii, &c.
- „ 13. I this day visited the ruins of Pompeii and Herculaneum.
- „ 15. I this day visited the Museum, the church of St. Martino, &c.
- „ 16. I this day set off for Rome, and slept at Mola Gaetæ.
- „ 17. I this day proceeded on my journey, and slept at Velletri.
- „ 18. I this day arrived at Rome.
- „ 19. I this day assisted at High Mass, in the Cappella Sixtina.
- „ 20. I this day assisted at the Consistory, at which his Holiness, 31 cardinals, and 104 bishops were present.
- „ 21. I had an interview with the Cardinal Prefect (Fransoni) at the Propaganda, as also with the secretary, Cardinal Cardolini, and dined with Lord Clifford.
- „ 23. I this day had an audience with his Holiness. He received me most kindly.
- „ 26. I assisted this day at the ceremony of the canonization of the saints.
- „ 28. I this day assisted at High Mass, with the Pope, cardinals, and bishops, in the church of St. Philip Neri.
- „ 29. I assisted at the solemn vespers in the Papal Chapel.
- „ 30. I this day assisted at the solemn procession of the Most Adorable Sacrament.
- June 5. I this day visited Tivoli.
- „ 12. I visited Frascati, Tusculaneum, Marino, Castelle de Gandolphi, &c.

- June 16. In the evening I set off by the mail for Florence, from Rome.
- „ 18. I visited the churches, palaces, galleries, wax-works, &c., at Florence.
- „ 21. I went to Leghorn, and sailed the same evening for Genoa, where I arrived at six o'clock on the following morning.
- „ 23. At twelve o'clock this day I set off from Genoa for Milan, via Pavia, and arrived at Milan, at four o'clock on Monday.
- „ 30. I this day left Milan for Geneva.
- July 2. I arrived in Geneva at three o'clock.
- „ 4. I left Geneva at seven in the morning for Paris.
- „ 7. I arrived in Paris, at five o'clock in the morning.
- „ 9. I went to Versailles.
- „ 10. I devoted to the Louvre, &c.
- „ 11. I this day left Paris for Calais at twelve o'clock.
- „ 12. I arrived at Calais at three o'clock, p.m.
- „ 13. I sailed for Dover, and went to Canterbury.
- „ 14. At eleven o'clock I left Canterbury for London.
- „ 16. I went by railroad to Liverpool.
- „ 17. I went to Dublin, where I arrived by the day-packet at seven in the evening.
- „ 19. I returned this day to Mullingar.
- „ 23 and 24. I attended the examinations in the Seminary of Navan and the convent.
- Aug. 1. Visitation at Castlejordan, 421 confirmed.
- „ 5. Kilbeg, 212.
- „ 6. Carnaross, 214.
- „ 7. Kingscourt, 568.
- „ 8. Drumcondra, 495.
- „ 10. Lobinstown, 539.
- „ 12. Slane, 648.
- „ 13. I held the annual meeting in the Asylum, Dunderry, and returned to Mullingar.
- „ 18. On this evening, at nine o'clock, departed this life Rev. Thomas Kennedy, curate of Clara, Kings-county, in consequence of fever caught in the discharge of his duty. He was distinguished by his piety and zeal, and his premature death was deeply and sincerely regretted by all the clergy and laity of the surrounding district.

Aug. 18. The Diocesan Conference, &c.

„ 21. Drumrany, 172.

„ 22. Kilkenny-West, 620.

„ 25. Tubber, 395.

Sept 1. Navan, 667.

„ 3. Kilberry, 270.

„ 5. Bohermien, 370.

„ 8. Kells, 840.

„ 9. Carnaross, 369.

„ 10. Moynalty, 508.

„ 12. Kilskyre, 401.

„ 14. Clonmellon, 460.

„ 15. Delvin, 412.

„ 16. Turin, 251.

„ 23. At Fore, 365.

„ 25. At Oldcastle, 847.

„ 26. At Kilbride, 512.

CHAPTER LXIII.

VISITATIONS OF 1840-41-42-43 AND 44.

Visitation of 1840.

Dr. Cantwell had visitations this year at Killucan, Longwood, Ballivor, Kilcloon, Dunboyne, Ratoath, Curraha, Kilmessan, Moynalvy, Summerhill, Kildalky, Dunderry, Johnstown, Ardcath, Stamullen, Dunshaughlin, Skryne, Ballinacargy, Trim, Athboy, and Castlepollard. The total number confirmed amounted to 5,211.

He attended the conferences of the diocese in May, July, and September; and assisted at the examinations in the Seminary and Loretto Convent of Navan, on the 16th and 17th of July. The Retreat of this year was conducted by the learned Dr. Kenny, Jesuit, in the Seminary of Navan, attended by 115 of the clergy of the diocese.

On the 27th of October died Rev. Mr. Donoghoe, P.P. of Mount Nugent.

Visitation of 1841.

Dr. Cantwell held visitations this year at Castletown-Kilpatrick, Blacklyon, Kinnegad, Milltown, Moyvour, Castletown-Geoghegan, Clara, Kilbeggan, Mullingar, Dysart, Ballymore, Drogheda, Duleek, Rosnaree, Rahan, Tullamore, Frankford, Eglish, and Midin. Total number confirmed—9,293.

Visitation of 1842.

(I have never seen the diary for this year.)

Visitation of 1843.

Dr. Cantwell held visitations this year at Killucan, Ballivor, Castlejordan, Athboy, Kildalkey, Dunderry, Kilmessan, Moynalvey, Summerhill, Jordanstown, Longwood, Kilcloon, Dunboyne, Ratoath, Curraha, Ardcath, Starmullen, Skryne, Dunshaughlin, Johnstown, Ballinacargy, Moyvour, Trim, Turbotstown, Castlepollard; and confirmed, in all, 7,468.

The Retreat of this year, at which 117 of the clergy attended, was conducted by the Very Rev. Father Haly, then Rector of Clongowes College.

Visitation of 1844.

Dr. Cantwell held visitations this year in the parishes of Milltown, Ballymore, Clara, Rahan, Frankford, Eglish, Castletown-Geoghegan, Rosnaree, Drogheda, Duleek, Midin, Churchtown, Kinnegad, Mullingar, Castletown-Kilpatrick, Tullamore, Kilbeggan; and confirmed, 8,509.

On the 10th of April, this year, Dr. Cantwell ordained Rev. Messrs. Murphy, M'Keon, and Wheeler.

CHAPTER LXIV.

VISITATIONS OF 1845-46-47-48-49 AND 50.

Visitation of 1845.

DR. CANTWELL held visitations this year in the parishes of Fore, Kilbride, Oldcastle, Clonmellon, Delvin, Multifarnam, Carnaross, Lobinstown, Drumcondra, Kingscourt, Nobber, Carolanstown, Moynalty, Bohermien, Kells, Kilskyre, Oristown, Navan, Slane, Grange, Blacklyon, Tubber, Drumrany, Kilkenny-West, Taghmon; and confirmed 11,572.

On the 15th of May, Dr. Cantwell consecrated the new cemetery of Moylough, in the union of Oldcastle; on the 21st he attended the meeting of the prelates in Dublin, and on the 22nd he attended the great Repeal Banquet at Navan. On the 23rd of July he attended at the election of a Coadjutor-bishop, in Derry; and on the 5th of August he promoted to the priesthood, in the chapel of Tang, county Westmeath, Rev. Messrs. Shanly* and Duncan.

Visitation of 1846.

On the 30th of April Dr. Cantwell had a reception and profession at Tullamore. In the months of May, June, and July, he held visitations in the parishes of Killucan, Balliver, Longwood, Jordanstown, Summerhill, Moynalvey, Kilmessan, Dunshaughlin, Kildalkey, Ballinacargy, Moyvore, Kilcloon, Dunboyne, Ratoath, Curraha, Ardath, Mayne, Castlepollard, Athboy, Dunderry, Trim, Skryne, Johnstown; and confirmed 6,649 children.

Visitation of 1847.

(We have only two entries in the diary of this year.)

Sept. 8. Visitation at Stamullen, 376 confirmed.

„ 13. Ballyboggan, 459.

* Rev. Mr. Shanly died soon after his ordination; Rev. Mr. Duncan is at present P.P. and V.F., Trim, county Meath.

Visitation of 1848.

During the summer of this year Dr. Cantwell held visitations in the parishes of Kinnegad, Midin, Thomastown, Frankford, Castletown-Kilpatrick, Rosnaree, Duleek, Drogheda, Milltown, Clara, Rahan, Kilbeggan, Ballymore, Dysart, Mullingar, Castletown-Geoghegan, Tullamore, Multifarnam; and confirmed, in all, 8,334. On the 28th of May, he consecrated the new burial ground of Clonard; on the 24th of June he held a reception in the Loretto Convent of Navan; and on the 9th of July he consecrated the cemetery of Boher. He assisted at the examinations in the Seminary and Loretto Convent on the 20th and 21st of July; and attended the Diocesan Conferences in the months of May, July, and September.

Visitation of 1849.

In this year, Dr. Cantwell held visitations in Tubberclare, Drumrany, Tubber, Collinstown, Kilbride, Oldcastle, Carnaross, Kilbeg, Nobber, Kingscourt, Drumcondra, Lobinstown, Navan, Kells; and confirmed 5,663.

Visitation of 1850.

In this year Dr. Cantwell held visitations in Kilbarry, Bohermien, Moynalty, Longwood, Rathmolyan, Summerhill, Moynalvey, Kilmessan, Dunshaughlin, Ratoath, Curraha, Ardath, Skryne, Kentstown, Johnstown, Balliver, Sonna, Moyvore, Slane, Trim, Dunderry, Athboy, Delvin, Mayne, Castlepollard, Dunboyne, Kilcloon; and confirmed, in all, 8,609.

On the 15th of October he held a reception in the Convent of Rahin.

NOTE.—The anecdote I am about to record has reference to the year 1831, when Dr. Cantwell was Parish Priest of Kells. In a family history, written lately by a distinguished ecclesiastic, intended for private circulation amongst his friends, I have been fortunate in being favoured with the

CHAPTER LXV.

VISITATIONS OF 1851-52-53-54 AND 55.

Visitation of 1851.

DR. CANTWELL attended the Diocesan Conferences of Duleek, Kells, Trim, Clara, and Mullingar, during the months of May, July, and September. During the summer of this year he held visitations in the parishes of Frankford, Eglish, Kinnegad, Castlejordan, Rochfortbridge, Castletown-Geoghegan, Ballymore, Milltown, Mullingar, Tullamore, Rahan, Clara, Duleek, Stamullen, Rosnaree, Kilbeggan, Drogheda, and confirmed 6,981.

There are a few additional entries in his diary, which we transcribe:—

July 4. I this day promoted to priesthood, in the convent chapel of Mullingar, Rev. Mr. O'Neill, of the dio-

following sketch of his aunt, Nanny Dillon, a very respectable old lady, who lived at Girley, in the union parish of Kells:—

“She was remarkable for the license she allowed herself of advising everyone; and yet she did so in such a manner that she would never offend. A singular instance occurred with respect to the Right Rev. Dr. Cantwell, the bishop of the diocese. After his appointment he changed the curates very much, and he dealt severely with some of the old parish priests, more particularly with a Father Branagan, who was parish priest of the neighbouring parish. The bishop lived in Kells at the time, and she was therefore a parishioner, residing in the united parish of Girley. The priests coming out to celebrate Mass in Girley breakfasted generally with her, and the bishop himself came on one occasion to pay her a visit. She recollected the two things, respecting the curates and Father Branagan, and took occasion to say—‘My Lord, I am an old woman, and have seen a great deal of the world; and will you let me give you an advice?’ ‘By all means,’ said the bishop, condescendingly. ‘Well, my Lord,’ said she, ‘what I would advise you is, in the first place, *not to be making policemen of your curates*, changing them up and down so often. The people cannot respect them when they see them *canted* about in that way. And, about Father Branagan, you know you cannot, my Lord, make an old man young. I know him more than forty years. We all have had a great respect for him, at all times, and your Lordship ought not to be troubling him, in the latter end of his days.’ The bishop thanked her very politely, with, of course, a smile, which it would be hard to suppress, under the circumstances, and told her he would consider her good advice.”

cese of Waterford, and Rev. Mr. Ryan, from Down and Connor.

July 24-25. I assisted at the examinations in the Seminary of Navan, and in the Convent.

Sept. 8. I visited the establishments* of the Loretto Convents of Navan and Laytown, and made the necessary regulations affecting both.

„ 12. I this day held the annual meeting at the Priory, in Dunderry.

„ 13. I this day appointed Rev. Mr. Jones Pastor of Dunsany and Kilmessan, vacant by the death of the Rev. Mr. Dunne.

„ 16. I this day received the religious vows of Miss O'Rafferty, in the Convent of Mercy, Tullamore.

„ 24. I this day appointed Rev. Mr. Lynch, Administrator of Blacklyon.

Nov. 10. I this day promoted to deaconship Rev. Robert Kelly, student of the Irish College of Paris, and on the following day to priesthood.

„ 25. I this day officiated at a reception and profession of sisters in the Loretto Convent of Navan, and also administered confirmation to some of the young lady-boarders in that establishment.

Dec. 11. Died suddenly on this evening of disease of the heart, the Rev. William Halligan, P.P. of Delvin. On the 13th I assisted at his funeral office, at which forty of the surrounding clergy attended.

Visitation of 1852.

In the diary of this year we have the usual record of attendance at conferences during the months of May, July, and September. In the following parishes visitations were held, viz., Kells, Carnaross, Nobber, Kingscourt, Drumcondra, Lobinstown, Kilbeg, Castletown-Kilpatrick, Kilbride, Oldcastle, Multifarnam, Taghmon, Navan, Kilskyre, Clonmellon, and Collinstown. Total number confirmed this year—6,646.

* The Loretto nuns of Navan had then a house at Laytown, called since "The Convent." Their present summer residence, at Laytown, is convenient to the former one.

On the 14th of January Dr. Cantwell ordained, in the convent chapel of Mullingar, Rev. John Lenehan, of the diocese of Waterford; and on the 2nd of March our venerable bishop assisted at the funeral obsequies of the venerated Dr. Murray, Archbishop of Dublin. On the 15th of July, Dr. Cantwell assisted at the examinations in the Seminary of Navan, and, on the following day, in the Loretto Convent. On the 4th of August, he assisted at the election of a Primate, at Armagh.

Visitation of 1853.

The visitations this year were held in Longwood, Rathmolyon, Summerhill, Balliver, Kilmessan, Moynalvey, Dunshaughlin, Dunderry, Bohermien, Kilbarry, Johnstown, Killucan, Kilcloon, Dunboyne, Ratoath, Ardath, Blacklyon, Slane, Grange, Skryne, Delvin, Athboy, and Trim. Total number confirmed this year—5,641. There are other interesting entries in the diary which we transcribe with pleasure:—

- Jan. 5. I this day assisted at the funeral obsequies and interment of my lamented friend, the Right Rev. Dr. O'Higgins, Bishop of Ardagh.
- „ 16. The Rev. Mr. Strickland, S.J., preached and collected in the Cathedral of Mullingar for the Madura Indian Mission.
- „ 18. I this day went to Dublin, to be present at the Board of Maynooth.
- „ 19. I assisted at the Paris Board, in Dublin.
- „ 20. I attended a meeting of the University Committee.
- „ 25. I assisted at the month's mind of Father Eugene O'Reilly,* of Navan. Sixty-six priests attended on the occasion.
- „ 26. I officiated at the religious profession of a nun, in Loretto, Navan.
- „ 27. I received to the religious habit Miss Coghlan, in the Kells Convent of Mercy.

* The Rev. Michael Tormey, then professor in the Diocesan Seminary, at present curate in Rathmolyon, preached a magnificent funeral oration on this occasion.

- Feb. 2. I received to the religious habit Miss Norton, in the Presentation Convent of Rahan.
- Mar. 20. Having obtained the parish of Navan as my mensal in place of Kells, I this day appointed Rev. Mr. M'Evoy, Pastor of Kells and Girley.
- June 1. Profession of Sister Mooney, in the Convent at Rahan, and I confirmed 21 young gentlemen in the Jesuit College of Tullabeg.
- „ 23. I this day attended the Paris Board, at Maynooth.
- July 13 and 14. Examinations in the Seminary of Navan, and the Loretto Convent.
- „ 18. Spiritual retreat of the clergy at Navan.
- Sept. 9. I this day went to Rostrevor.
- „ 17. I returned from Rostrevor to Navan.
- „ 18. I received in the Navan Loretto Convent five sisters, three of whom proceeded on the following day to the foreign mission, diocese of Patna, India.
- Oct. 4. Profession in the Convent of Rahan.
- „ 5. Profession in Tullamore.
- Nov. 3. Reception of Sisters Faulkner and Grey, in the Convent of Mullingar.
- Dec. 6. I this day assisted at the anniversary of Father Eugene. Fifty-four clergymen of the diocese were also present.
- „ 7. Reception in the Loretto Convent, after which I returned to Mullingar.

Visitation of 1854.

The conferences and confirmations took place this year as usual. The bishop held visitations in the parishes of Castlepollard, Mayne, Workhouse of Mullingar, Kinnegad, Castlejordan, Milltown, Ballinacargy, Midin, Moynalty, Tubber, Drumrany, Kilkenny-West, Ballymore, Rosnaree, Drogheda, Stamullen, Duleek, Mullingar, Dysart, Castle-town-Geoghegan, Clara, Rahan, Frankford, Eglis, Tullamore, Kilbeggan; and confirmed, in all, 10,251. We transcribe now his diary, in his own words:—

- Jan. 17. I assisted at the dinner to the county members of Meath (Messrs. Lucas and Corbally). 450 sat down to dinner in the Seminary of Navan.

- Jan. 19. I assisted at the office for Mrs. William Ford, in the Church of Kingstown.
- Feb. 9. Anniversary of Mr. William Murray.
- „ 15. I assisted at the funeral office of Mr. Michael Colgan, of Donore.
- „ 16. I went to Dublin and had a consultation with the Christian Brothers.
- „ 26. I received this day in the Convent of Tullamore, Misses Cantwell, Mangan, and Dunne. The sermon was preached by Rev. Mr. Birmingham, of Carlow College. On the same day I professed Miss Flood.
- „ 28. I had a visit to-day from Dr. Monaghan, Bishop of Roseau, and Rev. Mr. Gargan, professor in the College of Maynooth.
- Mar. 8. I visited the schools of Stackallen and the Chapel of Rushwee.
- April 19. I this day received Miss Mary Anne Salmon to the religious habit in the Convent of Rahan.
- May 9. I this day went by Dublin to Drogheda, where the Provincial Synod was held. It opened on the 10th; all the bishops of the province (unless the Bishop of Dromore) being present. It closed on Wednesday the 17th. I officiated as celebrant at the solemn Mass.
- „ 18. I assisted at the general meeting of the bishops of Ireland.
- „ 21. On this morning I gave the religious habit to Miss O'Halloran, in the Convent of Mercy, at Kells; and at twelve o'clock I assisted at High Mass and sermon (by Dr. Cahill) at the opening of the new chapel of Kilskyre.
- June 14. I went to Dublin to declare the contractor of the new College of Mullingar.
- „ 18. I attended High Mass and a charity sermon (by Dr. Cahill) in the chapel of Tang.
- „ 30. Reception and confirmation in the Loretto Convent of Navan.
- July 1. I administered confirmation in the Seminary of Navan.
- „ 17. Examinations and distribution of premiums in the Seminary of Navan.
- July 28. Distribution in the Loretto Convent of Navan.

- Sept. 13. I officiated at the marriage of Miss Hammond, of Sheephouse, to Mr. Verdon, of Drogheda, in the parish chapel of Donore.
- „ 21. I this day assisted at the funeral office of Mr. Gerald Dease, in the chapel of Turbotstown.
- Oct. 4. I this day professed Miss M'Alroy, in the Convent of Mercy, at Tullamore.
- „ 8. Collection for the Catholic University throughout the diocese.
- „ 14. I went by Dublin to Rostrevor.
- „ 15. At the request of the Bishop of Dromore, I officiated at the dedication of the beautiful church at Rostrevor. The new coadjutor (Dr. Leahy) preached.
- „ 20. I went to attend a Paris Board, in Dublin.
- „ 21. At half-past seven, p.m., the Very Rev. Richard Ennis,* P.P. of Rathmolyon, departed this life, of a malignant typhus fever.
- Nov. 2. Rev. Messrs. M'Alroy and Birmingham left for the mission of Melbourne.
- „ 19. I assisted at the High Mass in Navan. The sermon was preached by Dr. Cahill. On the same day I officiated at a profession in the Loretto Convent.
- „ 20. I received Miss Finnegan to the religious habit, in the Convent of Mercy, at Kells; and afterwards held a meeting of the trustees of the Dempsey Charity.
- „ 22. I assisted at the month's memory of Father Ennis, in the chapel of Jordanstown. In the evening I appointed Rev. Mr. M'Alroy, P.P. of Multifarnam, to succeed Rev. Mr. Ennis, of Rathmolyon.
- „ 30. I this day translated Rev. Mr. Duffy to the parish of Multifarnam.
- Dec. 1. I appointed Rev. Mr. Ferrall to the parish of Rosnaree.
- „ 18. On this day the remains of Rev. Mr. Hackett, P.P. of Longwood, were interred in the chapel of the village. He departed this life on the 16th.

* For some notices of this great and holy priest see vol. ii., p. 379.

Visitation of 1855.

During this year Dr. Cantwell held his visitations at Multifarnam, Taghmon, Collinstown, Oldcastle, Mountnugent, Nobber, Kingscourt, Drumcondra, Lobinstown, Kells, Clonmellon, Castletown-Kilpatrick, Kilbeg, Carnaross, Kilskyre, Navan, Moyvore; and confirmed 4,856. The following additional entries occur in his diary:—

- April 16. I attended a meeting of the trustees of the Dempsey Charity, at Kells.
- „ 17. I officiated at the reception of two sisters in Kells Convent.
- „ 20. I officiated in the Convent of Mercy, Navan.
- „ 26. I spent this day in the College of Maynooth, and returned to Mullingar same evening.
- July 9. Meeting of the Governors at Mullingar Lunatic Asylum.
- „ 12 and 13. Examinations in the Seminary of Navan, and in the Loretto Convent.
- „ 16. Retreat of the clergy of the diocese—100 in attendance; conducted by Rev. Father Haly, S.J.
- „ 23. Reception and profession in the Loretto Convent of Navan.
- „ 25. Profession in the Convent of Mercy at Kells.
- „ 30. I attended a meeting of the Governors of the Lunatic Asylum, at Mullingar.
- Aug. 1. I assisted at the month's memory of the late Mr. Thomas Maher.
- „ 2. I received two sisters in the Convent of Mercy, at Drogheda.
- „ 6. I went to Sligo, *en route* to Donegal, where I arrived on the following day.
- „ 8. I assisted at a meeting of the clergy of Raphoe, at which seven bishops were present. Three clergymen were recommended to the Holy See, praying the Holy Father to elect one as coadjutor to the bishop.
- „ 15. On this festival commenced the Triduum in honour of the Immaculate Conception of the Blessed Virgin.

CHAPTER LXVI.

VISITATIONS OF 1856-57-58-59-60 AND 61.

Visitation of 1856.

The visitations of this year were held at Ardcah, Curraha and Ratoath, at Ratoath, Dunshaughlin, Moynalvy, Summerhill, Ballivor, Dunderry, Bohermien, Grange, Slane, Skryne, Johnstown, Athboy, Delvin, Dunboyne, Kilcloon, Trim, Kilmessan, Rathmolyon, and Longwood. Total number confirmed—5,204. We have the following notices in the diary of this year:—

- April 1. Reception and profession in the Loretto Convent of Navan.
- „ 2. Reception in the Convent of Mercy, of Navan.
- „ 28. Profession of Miss Salmon in the Convent of Rahin, afterwards the election of a superioress in the Convent of Mercy, Tullamore.
- May 4. On this day commenced the Mission of the Jesuit Fathers at Mullingar.
- „ 25. On this day closed the Mission, conducted by the Jesuit Fathers.
- June 20. On this day and the following was held a general meeting of the Irish prelates.
- „ 24. I this day attended the board and distribution in Maynooth College.
- „ 26. The meeting of the bishops was resumed, and closed on the evening of the 27th.
- July 16 and 17. Examinations in the Navan Seminary and Loretto Convent.
- „ 20. This day I held a visitation in the Loretto Convent.
- Aug. 1. I dined this day with Dr. O'Hanlon, in the College of Maynooth.
- Sept 24. I assisted this day at the dedication of the Longford Cathedral.
- Oct. 9. Reception at the Convent of Rahin.
- „ 13. Reception of Miss Murray in the Convent of Mullingar.

- Oct. 18. Reception in the Loretto Convent of Navan.
 „ 19. Dedication of the Chapel of Kentstown.
 „ 22. I attended a meeting of the Paris Board, in Dublin.

Visitation of 1857.

The visitations this year were held at Frankford, Eglish, Clara, Tubber, Ballymore, Kilkenny-West, Milltown, Rochfort-bridge, Kinnegad, Castlejordan, Ballinacargy, Castletown-Geoghegan, Mullingar, Blacklyon, Oristown, Stamullen, Drogheda, Duleek, and Kilbeggan. Total number confirmed—6,829. There are additional entries in the diary, which we quote :—

- May 10. Opened this day the mission at Navan, conducted by the Jesuit Fathers Haly, Fortescue, Ronan, and Kyan.
 „ 13. I attended this day a meeting of the Governors of the L. Asylum at Mullingar.
 „ 19. Reception in the Convent of Mercy, Tullamore.
 „ 20. I joined again the Mission at Navan.
 June 1. Profession at Navan.
 „ 2. Assisted by Rev. Messrs. Kearney and Mathews, I held a solemn inquiry at Delvin.
 „ 29. I assisted at the consecration of the Archbishop of Cashel.
 July 16 and 17. I assisted at the examinations of the Seminary of Navan and the Loretto Convent.
 „ 18. I this day assisted at a solemn profession in the Loretto Convent of Navan.
 „ 27. Profession this day in the Convent of Mercy, Drogheda.
 „ 31. Reception and profession in the Convent of Mercy, Navan.
 Aug. 5. Month's memory for the Very Rev. Dr. O'Rafferty, at Tullamore.
 „ 10. On this day I conferred ordination* on the Rev. Messrs. Clarke, Rooney, and Morgan.

* Rev. Simon Clarke, a native of Navan, a graduate of our Diocesan Seminary, and, subsequently, of Maynooth, officiated as curate in Carna-

- Nov. 24. Profession in the Convent of Mercy, Kells.
 „ 25. Confirmation and profession in the Loretto Convent of Navan.

Visitation of 1858.

Visitations were held this year in Tullamore, Multifarnam, Taghmon, Kildalkey, Collinstown, Clonmellon, Oldcastle, Mount Nugent, Castlepollard, Kilskyre, Carnaross, Nobber, Kingscourt, Drumcondra, Lobinstown, Navan, Castletown-Kilpatrick, Kells, Moynalty, and Turbotstown. Total number confirmed this year amounted to 5,697. Additional entries in the diary as follows:—

ross, Mayne, Duleek, Castlepollard, and is at present Administrator of Mayne. When the author was on his antiquarian tour throughout Westmeath, in the summer of 1863, Father Clarke, then in Mayne, drove him to several of the neighbouring churchyards.

The Rev. John Rooney, a native of Athlumney, near Navan, graduated in the Seminary of Navan, and in Maynooth, where he was distinguished. He professed in the College of All Hallow for several years, came on his native mission a few years ago, to the joy of all who knew him, and officiates at present in the parish of Frankford, King's County.

The Rev. Christopher Morgan, born in Kentstown, near Navan, studied in the Diocesan Seminary, and in Maynooth, in both of which colleges his manifest abilities were held in high repute. For ten years he officiated in Navan, with unostentatious piety and charity, and the most ardent zeal, during seven years of which the author of this work had the pleasure of having been his fellow-curate, and, I will add, his bosom-friend. Scarcely two years ago, or so, he was removed, with his own consent, to the curacy of Skryne, where he now discharges as of old, the duties of a faithful priest; but the memory of happy days gone by, of unbroken friendship, of fidelity, honesty, and sincerity; of a genial, gentle, gentlemanly, high-minded, and patriotic confrere, shall never, and could never be forgotten by the writer of these pages. No one can be more dissatisfied at my eulogy than Father Morgan; for his humility can only be equalled by his worth; but the author wishes to place on record, even against his will, the feelings of appreciation and affection with which he regards his old, faithful, and dearly beloved friend and fellow-labourer.

Another mutual friend, equally dear to us both, cannot be passed over here, I mean the Rev. Michael Kelly, a native of Eglisk, and an alumnus of Navan and Maynooth. This worthy priest officiated on the Glasgow mission, Scotland, and in the diocese, in Frankford, Tullamore, Delvin, Navan, and Mullingar. He joined the Jesuits nearly two years ago, followed by the respect and veneration of clergy and laity who had the happiness to know his worth and his many merits. Wherever he laboured his name is still a household word, and nowhere more than amongst the good people of Navan.

- May 17. I re-appointed the Rev. Mother to the Convent of Rahan, and on same day I confirmed 45 of the pupils of the College of Tullabeg.
- „ 18. I received two sisters in the Convent of Mercy, Tullamore.
- „ 31. I assisted at the month's memory of Mr. James G. Murphy, of the Grange.
- June 1. I assisted at the month's memory of Rev. Mr. O'Connor, P.P. of Skryne, and appointed Rev. John Kelly to succeed him.
- „ 3. I assisted at a charity sermon in Kells, preached by the Hon. and Rev. W. Plunket.
- „ 6. I assisted at a charity sermon in Navan, preached for the Sisters of Mercy, by the Hon. and Rev. William Plunket.
- „ 8. I held a visitation in Kildalkey, for the purpose of addressing the misguided young men, who appeared to be seduced into a secret and illegal confederacy. Not being a regular visitation only 58 were confirmed.
- „ 20. Close of the Mission in Castlepollard.
- „ 22. I assisted at the anniversary of Rev. Dr. O'Rafferty, V.G., Tullamore.
- July 20 and 21. Examinations in the Seminary of Navan and the Loretto Convent.
- Sept. 12. I assisted at the opening of the Mission at Tullamore.
- „ 25. Reception and profession in the Convent of Mercy, Drogheda.
- „ 26. I assisted at the opening of the new Chapel of Tyrrellspass.
- Oct. 4. Reception of three sisters in the Convent of Mercy at Tullamore.
- „ 5. I professed Miss Sullivan in the Convent of Rahan.
- „ 17. I solemnly dedicated the new Chapel of Rochfort bridge.
- „ 20. I attended the Paris Board, in Dublin.

Visitation of 1859.

Visitations were held this year at Ratoath, Ardath, Johnstown, Kilmessan, Moynalvey, Ballivor, Dunboyne, Kilcloon, Longwood, Rathmolyon, Summerhill, Athboy, Dunderry, Bohermien, Trim, Skryne, Dunshaughlin, Slane,

Delvin, and Killucan. Total number confirmed—3,855.

The following additional entries occur in the diary of this year :—

Jan. 3. Mother Ignatius and Sister Bernard of the Mullingar Presentation Convent, left with Dr. Fennelly for Madras, East India.

March 1. Six sisters of the Convent of Mercy, Tullamore, left with my permission, accompanied by Rev. Mr. Kelly and Rev. Mother, to found a branch of the order, in the Archdiocese of Westminster, London.

„ 20. I this day received two sisters in the Convent of Mercy, at Navan

„ 22. On this evening I assisted in the Church of Navan, with Dr. O'Brien of Limerick, in establishing the Navan Young Men's Society.

July 11. Classical examinations in Mullingar, and on the following day in the Christian Brothers' Schools.

„ 14. Examinations in the Diocesan Seminary of Navan, and on the following day reception, profession, and confirmation in Loretto Convent.

„ 18. Spiritual Retreat of the clergy, conducted by Dr. Haly—95 in attendance.

„ 25. Profession in the Navan Convent of Mercy.

Aug. 2. I assisted this day at the general meeting of the bishops.

„ 14 and 15. I conferred deaconship and priesthood, for the Trinidad Mission, on Rev. Messrs. Molloy, Smith, and Naughten.

Sept. 11. Reception in the Convent of Mercy, Drogheda.

„ 14. A meeting of the vicars in the Seminary of Navan.

Oct. 19. A meeting of the bishops at Dublin.

Visitation of 1860.

Visitations were held this year at Clara, Rochfort-bridge, Kinnegad, Castlejordan, Frankford, Eglish, Castletown-Geoghegan, Ballymore, Drumrany, Kilkenny-West, Sonna, Dysart, Moyvore, Drogheda, Kentstown, Duleek, Stamullen,

Mullingar, Tullamore, Rahan, Kilbeggan, Milltown, and Rosemount. Total number confirmed—7,218.

The diary of this year contains the following entries:—

April 22. The Mission in Clara closed this day.

May 9. I attended a meeting of the trustees of the Dempsey Charity, Kells.

„ 16. I assisted at the anniversary for the late Mr. John Sheil.

„ 17. Died in Dublin the Very Rev. Nicholas M'Evoy, P.P. of Kells.

June 6. I officiated at the reception and profession of sisters in the Convent of Tullamore.

„ 8. I this day appointed the Very Rev. John Nicolls to the parish of Kells, and on the same day I appointed Rev. Mr. Mathews Administrator of Delvin.

„ 27. I assisted at the Paris Board, in Maynooth.

July 8. I blessed the new cemetery at Milltown.

„ 11. I assisted at the month's memory of Mr. William Ford, in Johnstown chapel.

„ 12 and 13. Examinations in the Seminary; Reception and examinations in Loretto.

„ 19. I officiated at the marriage of J. A. Farrell, Esq., to the Honourable Lucretia Preston, daughter to Lord Gormanston.

Aug. 2. I assisted at the funeral office for Mrs. Coffey, housekeeper for twenty-four years.

Sept. 16. Reception of Sisters of Mercy and charity sermon at Navan.

„ 27. Profession in the Convent of Mercy at Tullamore.

Oct. 3. A meeting of the trustees to the Hevey Charity.

Visitation of 1861.

Visitations were held this year at Multifarnam, Taghmon, Castlepollard, Mountnugent, Turbotstown, Navan, Nobber, Kingscourt, Kells, Clonmellon, Kilskyre, Oldcastle, Moyalty, Kilbeg, Castletown-Kilpatrick, and Kilberry. Total number confirmed—3,784.

The following notices are inserted in the diary of this year:—

- Jan. 11. On this morning, at half-past four o'clock, the Rev. P. Barry, P.P. of Clara, departed this life, fortified by all the sacraments.
- „ 14. I this day attended the funeral office of Rev. P. Barry, at which over fifty priests and a vast congregation of the people were also there.
- June 18. I assisted at the laying of the first stone of the Monaghan Cathedral.
- „ 25. I was appointed trustee of the College of Maynooth.
- July 4. I distributed the premiums in the Seminary of Navan, and on the 5th at the Convent.
- „ 8. Commenced the spiritual retreat of the clergy, at which 105 were in attendance.
- „ 24. I attended the funeral office of Rev. Mr. O'Brien, of Drumcondra.
- Aug. 13. I married Thomas Boylan, Esq., Hiltown, to Miss Thunder, of Lagore.
- Sept. 7 and 8. I conferred deaconship and priesthood* in the Loretto Convent, Navan.
- Dec. 18. Died on this day the Very Rev. Dr. Kearney, P.P. of Kilkenny-West, deeply regretted by the clergy and laity.

The diaries of Dr. Cantwell terminate with this year, and although he discharged sundry episcopal functions subsequently, he seems not to have placed them on record. Let us pass on now to jot down a few notes, illustrative of his career as a patriot.

* The priests ordained on this occasion were the Rev. Bartholomew Moore, late and deeply lamented curate of Multifarnham, who departed this life on the 3rd of April, 1862; Rev. John Murray, curate of Duleek, a native of Delvin, who departed this life on the 11th of May, 1868; and Rev. Thomas Gavin, the present zealous, energetic, and patriotic curate of St. Mary's, Drogheda. The deceased priests were gentle, pious, and exemplary, and their premature departure was deeply deplored by clergy and laity.

CHAPTER LXVII.

THE REPEAL YEAR, 1843.—MEETING OF TARA—REMINISCENCES.

BETWEEN Daniel O'Connell and Dr. Cantwell the closest intimacy existed through life. The great Tribune was accustomed to call him his beloved friend, and often remarked that some of the most genial hours of his life were spent in the society of the Bishop of Meath. Throughout all the stormy agitations and political contests of O'Connell's life, he was nobly sustained and encouraged by the practical sympathy and patriotic co-operation of the bishop, clergy, and people of the diocese of Meath. Hence, when the illustrious Liberator hoisted the banner of Repeal, for the purpose of completing the emancipation of the Irish people, and invoked the aid of all who loved their country, and wished to see her rescued from the oppression and bondage of centuries of misrule, Dr. Cantwell and the clergy and laity of Meath instantly and cheerfully responded to his call. The marvellous eloquence of O'Connell, replete with facts and figures, and overflowing with intense nationality, breathed a new spirit into the country, as, in language the most thrilling, he denounced the so-called Union as a usurpation and a sham; of its being carried by the most flagrant bribery, treachery, and corruption; and of its calamitous consequences in the total neglect and ruin of the dearest interests of Ireland. He warned the people of Ireland, in words almost prophetic, that there was only *one hope*—that the only panacea for our national grievances; the only effectual mode of recovering our lost manufactures, trade, and commerce, and of developing the long-neglected resources of Ireland, was in home rule, in self-legislation, in the restoration of our Irish Parliament—in other words, in the Repeal of the disastrous Act of Union.

The mighty movement began, and rolled over the land, awakening new hopes and aspirations, and impregnating with a new spirit the long-suffering and down-trodden

people of Ireland. The seeds of patriotism were scattered broadcast over the land; monster meetings were everywhere held; and, in a short time, the whole Irish nation may be said to have joined the Repeal Agitation, save and except a few cold spirits impervious to any ray of national glory, and a certain class, a mere fragment, our hereditary oppressors, whose interest it has always been to keep the masses of their countrymen in hopeless slavery, in order that they might riot, luxuriate, and reign in the helotry and demoralization which their bigotry and anti-national fanaticism were but too willing to foster and perpetuate. The Irish abroad, in England, Australia, America, or wherever scattered in exile, turned their eyes homeward like the captive Jews; and every national sentiment that dropped from the lips of O'Connell touched a cord in their hearts, that vibrated with hope for the old land of their affections. Bright days seemed in store for Ireland; her long night of slavery seemed about to usher in a long period of happiness. Irish members, it was expected, permeated by Irish feelings, would glory in their country, and would legislate in an Irish spirit, surrounded by their sympathetic and applauding countrymen, in an Irish Parliament.

Has that colossal movement, inaugurated by O'Connell, collapsed or crumbled away; or has the dream of the Irish people terminated in an empty shadow? Was the expectation of a Repeal of the Union, as Sheil said, a splendid phantom? No—a thousand times, no. The dread famines—yes, an artificial famine, for there was more than sufficient food in the country to save our perishing people; the death of O'Connell, broken-hearted, seeing he was unable at the time to accomplish his wishes, and to procure food for his starving countrymen—these and other causes have tended merely to interrupt the Repeal movement, but certainly not to extinguish it. The spirit of the mighty dead still lives; his principles have become national traditions; and if we be only true to ourselves, this generation cannot pass away until poor Ireland, so long the Niobe of the nations, shall take that elevated and dignified position

amongst the kingdoms of the earth which God and nature have manifestly intended for her. Yes; there is something in the buoyant and elastic spirit of our noble people, under every phase of our melancholy history, which, in the very darkest hour, forbids us to despair.

The poet could prophetically write, and O'Connell was fond of quoting it:—

“The nations have fallen, and thou art still young,
Thy sun is but rising, when others are set;
And tho' Slavery's cloud o'er thy morning hath hung,
The full noon of Freedom shall beam round thee yet.
Erin, Oh! Erin, tho' long in the shade,
Thy star will shine out when the proudest shall fade.”

But we are anticipating

O'Connell called the memorable year 1843 pre-eminently the Repeal year. We shall confine ourselves to the part Dr. Cantwell took in the political agitation of the Repeal year. In referring to the files of the periodicals of that period we find that Dr. Cantwell attended the Repeal banquet to O'Connell in Trim,* on the 19th of March, 1843; and he responded to the toast of the Catholic Hierarchy of Ireland. At the Repeal monster meeting, held at Kells, April 23rd, same year, he spoke to the same vote of confidence. At the Repeal monster meeting, held in Mullingar on the 14th of May, Dr. Cantwell acted as chairman at the banquet, and, in proposing the health of O'Connell, his Lordship said:—

“Gentlemen, we are now come to the principal toast of the evening, as you may easily perceive that I must combine the

* 20,000 attended the Trim meeting; 150,000 attended the Kells meeting; the Mullingar meeting was attended by 130,000; 270,000 attended at Longford; 150,000 attended the Tullamore meeting; and 1,500,000 were present at Tara. These numbers will not be deemed exaggerated by those who remember 1843. See the files of the *Nation* newspaper for these dates.

health of the distinguished guest whom we are all assembled here to honour by the banquet of this evening, and the success of the great and glorious cause which is the object of this day's demonstration. The presence of that great man, who lives in the hearts of all true Irishmen, and who has burst the chains that kept our country so long prostrate, and the conviction which I know every one of you entertain, that a domestic Legislature can alone render the Emancipation Act principally valuable, will, I am convinced, secure to this toast a response worthy of the great leader of the Irish people, and worthy of the glorious cause of which he is the indomitable champion. I beg to propose the health of

“ ‘ Daniel O’Connell and the Repeal of the Union.’ ”

The *Nation* newspaper of that date, in describing how that toast was received, remarks :—

“ A rapturous burst of popular feeling, which could take place only in Ireland, and only after such a toast, succeeded. The entire company continued waving their hats and handkerchiefs, with deafening and rapturous peals of acclamation, for nearly a quarter of an hour. The band played ‘ See the Conquering Hero comes,’ &c.”

O’Connell, in proposing the health of the chairman at a later period of the evening, said :—

“ It is my pleasing duty to propose a toast. You all anticipate what that toast is, and you know this, that his presence necessarily restrains me from speaking of him as I could wish ; and if he even were absent, my heart would so overrun my mind that in my affection for the individual, I would forget the high station of his personal, political, and pastoral merits. Gentlemen, I wish you joy in having such a bishop. I congratulate Ireland on having such a bishop ; and though there are more than one of them present, yet the inestimable advantage of having each with us is not one bit the less important on that account—nay, it means the more, for they are the constellation genius that enlightens our hemisphere, and that guides and invigorates us in our moral struggle for the greatest of all political advantages. And would not the Repeal feed the

hungry, and clothe the naked, and open the prison-house ? Would it not found the monastery, and the hospital, and the house of refuge for the destitute ? Yes ; it would perform all the evangelical works of mercy, and, therefore, it is, my Lords, that you use them. But how could they be but attentive to their country through centuries of bleeding oppression ? The people were firm and faithful to them ; they never, my Lords, betrayed your predecessors, and your order never deserted them. The people shared their small pittance by them with readiness, and paid in respect and veneration what they could not pay in money, as their earthly reward. I would take the entire hierarchy of Ireland and I would ask, where in the world is such a hierarchy to be found ? Look at our entire political history, you will find all the laws made to support a living stock of strangers. Behold foreigners confiscating our property, taking away the goods and chattels of the people, robbing, plundering, murdering, scouring over the face of the land—look at the moral desolation that the stranger and the Saxon imposed on the country ; and yet, like the splendid temples of Palmyra in the desert, the Irish hierarchy appears, its beauteous columns rising with their feet on earth, but with their heads to heaven. The churches were desolated, their golden ornaments destroyed, their walls themselves prostrated to the earth, but still the hierarchy stood majestic, powerful, beauteous as the day-dreams of the sainted spirits that perpetually see the eternity to which they are destined to conduct us. Do not tell me that Ireland is not a nation ; she has a national Church ; she is a complete nation in her Church, for it has ever remained perfect, and is so still. England has not been able to strike it down, the foreigner was not able to put down our Church, the penal law has not contaminated it, tyranny has not trampled upon it, and if the Irish monarch reigned to this day—and I do not regret him—the Church of Ireland could not be more perfect in all its parts, in all its ornaments, in all its efficacy, in all its holiness, and in its fidelity. I have gone away from the subject of my toast ; but he is one of the class to whom I have been referring, and he will not lose by a comparison with the brightest of them. Yes, never has any country had such a hierarchy—never has any nation been so blessed with that prelacy as Ireland. You will, therefore, I know, drink with me, with affectionate enthusiasm, the health of ‘ Our Revered Chairman, the Right Rev. Dr. Cantwell.’ ”

The toast was drunk with the most unbounded applause.

Dr. Cantwell replied :—

“Gentlemen, I really feel so bewildered by the scenes of yesterday and to-day, and I am so completely overpowered by the too flattering terms in which our distinguished guest has introduced my name, that I shall save you the infliction of a long speech at present. I have another duty to perform, which it will be impossible for me to omit ; it is to congratulate myself and my country on the glorious demonstration of this day. It furnishes indisputable evidence that Westmeath, as well as Eastmeath, is fully alive to the utter hopelessness of England ever rendering a full measure of justice to Ireland, and that you are all determined, particularly and constitutionally, but energetically and continuously, to co-operate with your country under the peaceful guidance of your wise leader, until you effectually wipe off the degrading stigma of your inferiority, and by means of self-government raise Ireland again to the prosperity and dignity of a nation. Gentlemen, we do not seek, and we would not accept of any ascendancy in religion ; we want nothing but Ireland for the Irish. We will leave England to the English, and we desire no separation from her. We abhor the very idea of the dismemberment of the Empire ; our only object, and that of the Liberator of the Irish people is to procure the advantage of a domestic legislature. It would promote the happiness and prosperity of the people of Ireland, and thereby secure to the throne of England the willing and grateful allegiance of nine millions of Irishmen. Gentlemen, at the present moment Ireland presents a picture of misery and wretchedness not to be found in any other portion of the civilized world. We must, therefore, either say that the laws by which the people are governed have no influence on the comfort and prosperity of that people, or we must admit that being under the government of the British Parliament for 43 years trade has become extinguished, that our commerce has been annihilated, and that the want of employment, and the unparalleled misery and wretchedness which everywhere surround us, are the bitter fruits of British injustice. He must, indeed, be very blind to passing events who will read the late debates in the House of Lords and Commons, and not come to the conclusion that England is absolutely not qualified to legislate for

Ireland. Look to the Arms Bill ; look to Lord Elliot's amendment to the Poor Law Bill ; look to the present state of parties in Ireland, and I have no hesitation in declaring it to be my decided conviction that the Arms Bill, which is an engine of great mischief, might be again inflicted on Ireland, with partisan judges, with Orange sheriffs, and with packed juries. And what security have we against the recurrence of that calamity ? Will not the Arms Bill afford them great facility for the indulgence of base and malignant passions ? When we consider the amendments proposed by Lord Elliot to be added to the Poor Law Bill, must we not be struck with the fact that they were nothing short of a mockery of legislation ? The last few days furnished an instance which illustrate a sort of sympathy with that class. Within that period he had paid a visit to a workhouse not fifty miles from where they were, and on inspecting the minute book he perceived, under the hand of a grand juror and a magistrate, and one who never would be off the Board of Guardians as an ex-officio if Lord Elliot's bill became law, an entry which was in substance as follows :—

“‘I have seen with astonishment that the paupers of this workhouse got a dinner of meat on Easter Sunday, at the expense of the ratepayers.’

“The fact was afterwards stated at a numerous and respectable company, and a gentleman present who was himself also a grand juror and a magistrate, pleaded, as an excuse for his order, every country has its savages. His Lordship then described the ignorance of English legislators on all matters connected with Ireland, and mentioned as an instance, that an English Member of Parliament, possessing large Irish estates, who had recently visited him, could be scarcely persuaded to believe that the Irish paupers in the workhouse did not get meat three times a week. He would tell Lord Elliot that those who communicated the principles of his amendments to him were either grievously mistaken themselves, or had grossly misrepresented the state of public feeling to him ; and he could also tell him that the greatest opponents of the Bill hail with delight those amendments, because they feel that in the event of their becoming law the inevitable repeal of the entire statute must follow.”

Dr. Cantwell, in company with Dr. O'Higgins, the patriotic bishop of Ardagh, attended the monster meeting

in Longford, on the 25th of May, 1843; and in company with the same illustrious prelate, attended the monster meeting of Tullamore, King's County, on the 16th of July, same year, on which occasion his Lordship presided with his usual dignity and grace at the banquet; but all these meetings sink into absolute insignificance compared to the national convention of the Irish people on the historic hill of Tara, on the memorable 15th of August, 1843. This was perhaps the greatest political meeting which ever assembled in Ireland or in any other country; and when we bear in mind that not an act of intemperance took place, not an angry word passed, not a single law was violated amidst such numbers, we might fairly challenge any nation in the world to exhibit such a high standard of morality. During the entire of the preceding night, thousands and tens of thousands, accompanied with bands playing national tunes, were pouring from north, south, east, and west of Ireland, through the various villages and towns, on their way to the hill of Tara. The long-suffering serfs, the hereditary bondsmen, so long ground to the dust under foreign and domestic oppression, were resolved to show themselves worthy of freedom, and there was not a man there who was not ready at O'Connell's bidding to 'do or die.' Early on that morning Masses were celebrated on the hill, and exhortations were addressed to the people to violate no law, to prove themselves worthy of true liberty. When the uncrowned monarch of a nation's love was in sight the scene surpassed description; and the great leader of the Irish people was so overwhelmed with amazement at the prodigious numbers, and at the indescribable enthusiasm, that, uncovering his head, he said in a voice to be heard afar off "Oh, good Heavens, what a multitude!" While O'Connell was addressing the masses of the people from the platform, Dr. Cantwell and Dr. M'Loughlin, Bishop of Derry, ascended the hill from the Navan road; and the moment the eagle eye of the Liberator observed them, he called on the meeting, in a voice of thunder, to open a passage and make way for the

bishops. Like the waters of the Red Sea, at the command of Moses, the vast multitude opened, and up this living lane the bishops passed on to the platform.

No one, unless those who were present, can form an idea of the meeting of Tara, and O'Connell himself, who was familiar with the monster meetings, as well as other competent witnesses, computed the numbers on that occasion at one million five hundred thousand. Scarce a town or village in Ireland that was not represented, and vast numbers came over from the cities and towns of England and Scotland. It was a memorable protest of the Irish people against foreign rule; it was a national vote for the restoration of an Irish Parliament.

While O'Connell was addressing the masses from the platform, thousands, who were unable to get within hearing of him, turned to another object of attraction and that was "the Croppies' grave," the tomb of the Wexfordmen who were shot and sabred on the hill of Tara, in the year 1798, and whose bodies were shoveled into this grave. Many of the trades planted their banners round this lonely tomb, and each band, in succession, formed a circle and played "The Harp that once through Tara's Halls," and "Rousseau's Dream."

It would take a tear from a stone to witness the grief of the old men and women, who, availing themselves of the great Repeal Meeting, came all the way from Wexford* to take a last look at the grave that sheltered all that was mortal of their fathers, brothers, or children. They well remembered how numbers of the poor victims were literally driven to defend their wives, their sisters, their daughters, their altars, and their homes, by the lawless

* The writer of this, then a little boy, sat for hours on that day, at the foot of the "Lia Fail," listening to the music, and watching the sobs and lamentations of the old men and women from Wexford; he heard, too, the exclamation of O'Connell, when ascending the Hill of Tara, and was standing alongside of Dr. Cantwell when, at the command of O'Connell, the wave of human beings opened to admit the bishops. There are other reminiscences, too, connected with the Meeting of Tara, which he shall ever remember with pleasure, and treasure up, as precious mementoes of the hopes of Ireland.

and brutal yeomanry and soldiery, who, with more relentless wickedness than savages, plundered, burned, and destroyed everything that came in their way. Free quarters and unbridled military license drove numbers of the defenceless peasantry to congregate for self-defence, many of whom never returned to tell their sad tale of suffering and disaster. The head-stone that marks the "Croppies grave" was another object of great attention, as it is popularly believed to be a portion of the "Lia Fail," or Stone of Destiny, so celebrated by the bards of Ancient Erin, and so ominously and significantly placed here. The whole scene at the grave of the Wexford men was truly impressive and grand, and many were moved to tears, thinking of the past history of Ireland, and then looking around at the imposing demonstration of the day. Few of the spectators turned away from the Croppies grave without uttering a fervent prayer to Almighty God for the eternal repose of the souls of the unfortunate men who, "in dark and evil days," were goaded by remorseless tyranny into resistance, and then shot down without pity, far away from home and kindred, far away from their village churches and the graves of their fathers, and flung into a deep pit, in one of the ancient mounds, on Tara of the Kings, where they are taking their long, lonely sleep, awaiting the sound of the Archangel's trumpet.

The proceedings of the day were terminated by a banquet to O'Connell, at which upwards of a thousand gentlemen sat down to dinner. The chairman was the late Nicholas Boylan, Esq., Hilltown House, and, after the toast of "O'Connell and Repeal of the Union," came "The Right Rev. Dr. Cantwell and the Catholic Hierarchy of Ireland." When the cheering subsided, his Lordship proceeded to observe:—

"That the noble scenes of that day, a day which would be long remembered in the annals of Ireland, when combined with the mingled feelings of delight and sorrow which the sacred and immemorial spot on which they stood were calculated in so eminent a degree to awaken—if they had not altogether de-

prived him of utterance, had at all events rendered him wholly incompetent for the task of giving anything like an adequate expression to the sentiments of unbounded gratitude with which his heart was filled for the flattering manner in which the company had been pleased to receive the health of that body of which he was himself an humble member—the Catholic hierarchy of Ireland. It was scarcely necessary for him to say what were the feelings and what the determination of the Irish bishops with respect to the Repeal movement. Their motto, and that of the clergy, now was, ‘no compromise.’ If some felt that the other onerous and laborious duties of their responsible office of clergymen did not afford them leisure to take an active part in the splendid national movement which had already become co-extensive with the soil, and in which the happiness of their country was involved, they were of course entitled to their opinions on matters which concerned themselves; but he (the Bishop of Meath) felt justified in saying thus much for their consolation—that the more time he devoted to the Repeal agitation the less labours had he in his professional station. Yes, his own personal experience warranted him in thus asserting, and never was he in a more competent position for making the declaration than at the present moment. The bustle of worldly matters, and the busy excitement of political affairs, appeared to him strange and unusual just at that moment; for he had but recently come out from a spiritual retreat, in which he, in common with 117 of his clergy, had been engaged for the last ten or twelve days. They all knew in what consisted the sacred duties of that annual obligation. The institution of that retreat was holy and sanctified in its design, for the intention of the Church was this—that the priesthood, after having for the past year administered to the spiritual, and, as far as in them lay, to the physical necessities also of their respective flocks, should, at a stated period, withdraw from the world to commune inwardly with themselves. They were not permitted while in this retreat to receive letters, nor newspapers, nor any other communications whatsoever from the world without. They did not even communicate one with the other, and held no converse save with that mighty Being whose servants they were, and whom to adore was their highest privilege. During that retirement the duty devolved upon them in a more special degree than at any other period of scrupulously examining their own hearts and consciences as to the faithful

discharge of those duties which they owed to God, to man, and to themselves; and he could safely declare, no less upon his own behalf than on behalf of all the clergymen, without exception, who were engaged with him in that retreat, that not one single sentiment was uttered of remorse or sorrow at the part which they had taken in the agitation of the Repeal movement. It occurred to him that the Repealers were indebted in no small degree to England herself for the prosperous position which their cause had now attained. As far as his observations went, England appeared to him to be labouring under that madness which was the precursor of destruction, and her every action betokened a wild infatuation which would appear to betoken a desire to rush upon their own ruin. They admitted that we were an ill-used, misgoverned people; and yet to what expedient had the wisdom of their collective senate recourse, in order to ensure us redress of our grievances? They had come to the sublime determination of doing nothing for the future, and during the past session they had granted us no legislative measure that was not constructed with a view to meet their own base purposes, and that was not hateful in the last degree to nine-tenths of the Irish people. When we went upon our knees to them with supplications that they would grant us some relief in our bitter distress, they instantly mocked us with an Arms Bill; and when we complained of what we suffered by the operation of an unwise and dishonest Poor Law Bill, they 'amended' the Act, and gave us a Bill ten-fold more oppressive and obnoxious than the former. They first took care to dismiss from office the magistrates in whom the people had confidence; and no sooner had they accomplished this reputable feat, than they proceed to pass a law enacting that one-half of the poor law guardians shall, for the future, be chosen from the magistracy; they thus vest the entire management of the poor in the hands of a body which they have taken the precaution of filling with none others but Tories of the most inveterate dye. Such was the redress—such the commiseration which we received at the hands of an alien Parliament; but it was folly—it was insanity to hope for justice at their hands, and every true Irishman, devoting his energies to the re-achievement of our legislative independence, ought for the future to take 'no compromise' for their motto. Look at the religious persecution to which the Catholic members of the army were at the present day compelled to submit. At this present eventful period, when

the great national movement for Repeal was progressing majestically through the length and breadth of the land, when it ought to be the policy of Government, had they a particle of common sense, to remove all just causes of complaint—yes, even in our own times the practice was, that no Catholic soldier shall dare assist at Mass upon a holiday, which he feels bound in his conscience to keep holy. Nor did it end here, for the fact was notorious that in every barrack there was a military school, which usually was the nursery of proselytism, and the Catholic soldier, who felt himself covered by a conscientious scruple to abstain on days marked out by the Church for abstinence, was made to pay for the meat which he did not use. Of late days the practice had been introduced of marching the soldiery to the Catholic church with their guns, bayonets, and knapsacks, in violation of all public decency, and to the manifest desecration of the house of God. And as he was on the subject of the military, he would just take occasion to remark that he had a case of complaint which he applied to the Whigs fully as much as to the Tories, and which made him as averse to the restoration of the Whigs to office as to the continuance in office of the Tories. To him both parties were indifferent. When the Whigs were in office he thought he might, perhaps, have some little influence with them, and, accordingly, when he was engaged in the erection of a very large and expensive church, he made an application to them which they thought fit to refuse. The old Catholic church was so small that it was inadequate to afford accommodation to all who sought admission to its doors, and they were obliged to have additional Masses *for the military*. When he began his new church he applied to the Whigs, not for a subscription towards the edifice, but for a remission of the duties on the materials of which it was to be composed; and the reply which he received to this application was, that the law was against its being granted; and yet the ministry of the present day presumed to send guns, knapsacks, and bayonets, to terrify and alarm the congregation of a church, towards the erection of which Government had not contributed a single farthing. His Lordship, after some further observations, concluded by remarking that it was absurd to expect justice from an English Parliament; and it accordingly became the duty of all men in the community, whether bishops, priests, or laymen, to throw themselves into the present great struggle for the re-achievement of our legislative independence."

CHAPTER LXVIII.

THE AGITATION FOR TENANT RIGHT.—BANQUET TO FREDERICK LUCAS, AND THE OTHER INDEPENDENT MEMBERS OF PARLIAMENT.—DR. CANTWELL.

WHEN the mighty O'Connell was in his tomb, and the great agitation for Repeal *suspended*—when the *famine years* were raging, carrying off myriads of the poor, unprotected people—an artificial famine, as we have said; for if we had a paternal Government there would have been *no famine*, as there was then food enough in the country to satisfy the wants of all—when poor Ireland was prostrate in the dust, an object of sympathy to all the nations of the earth, even to the Turks—when numbers were dying of starvation, and thousands were flying with their lives to the emigrant ships, to transplant themselves beyond the wide Atlantic, where they were sure of a shelter and a home, under the generous flag of America—this was precisely the time selected by a portion of the English Press to denounce the Irish race in the vilest and most insulting terms—that hardy and heroic race, that has upheld their supremacy on many a hard-fought field—to halloo the exterminating landlords to level the homes of our people, and to convert our island into a grass-walk for the beasts of the field. This unchristian, atrocious, and suicidal policy, was adopted by a considerable portion of the Irish landlords *with a vengeance*; and it was carried out so successfully and so fanatically, that in a few years these fiends in human shape, these deadly enemies of the Crown and of their country, absolutely levelled to the earth upwards of 300,000 of the homes of the Irish people. Are we chronicling the barbarities of Tamerlane the Tartar, or of Nadir Shab—monsters in human shape? Are we describing the desolating invasions of Goths, or Vandals, or Scandinavian pirates, or of Mahomedan fanatics, plundering, burning, slaying, destroying, uprooting all civilization, and leaving nothing behind them, no trace, save and ex-

cept uprooted homesteads, and blackened ruins, as ghastly memorials of where a pious, a brave, and a noble people once lived and flourished? No, reader, we are feebly narrating what occurred in our own day, a portion of which we have witnessed; we are detailing what has been notoriously perpetrated by men, living in our own country—called Christians, I suppose, by way of jest—who doubtlessly, in their conventicles, piously thanked God that they were not like other men, especially like Irish Papists. Things went on in this way, from bad to worse, until three millions of the Irish people were hunted from their homes, and driven to exile, the poorhouse, or the grave, to cherish vengeance in their hearts for a day of reckoning and retribution; or, again, to tell their tale of suffering and of wrong before the throne of God. It may be asked, and will yet be asked, with wonder, by the future historian, where were the Sovereign, or the Government, or the laws of the land while the Irish people were thus being exterminated? What punishment was inflicted on the men who were depriving the Crown of its subjects—the empire of its bravest defenders, and who were converting our island into a wilderness? The laws were all ingeniously and elaborately made by one class, for their own exclusive benefit; and they took care, under the shield of law, to arm themselves with the power of life and death over their unfortunate serfs, and thus hold the tillers of the soil in perpetual vassalage. These sapient legislators made laws, for their own amusement, to protect the birds of the air, the beasts of the field, the fish that swarmed up our rivers, but there was no law to protect the homes of the Irish farmer or the Irish peasant from the crowbar brigade—the tenants of Ireland were to live by sufferance, at the whim or caprice of the taskmaster, on that land which God gave their forefathers, and which he manifestly intended for themselves. Where then were the laws while a few men were depopulating the island, scarce one of whom would have the courage to defend the country tomorrow against the common enemy? supplying cavalry, infantry, and, if necessary, artillery, to uphold, forsooth,

the rights of property, ignoring, of course, its duties—that is, the right to rob tenants of the fruits of their industry, to level the homes of the people, and to banish the Irish race from their native country. Almighty God created the earth and the fulness thereof for the benefit of the people, that they might increase, multiply, and give glory to Him; but the spirit of English legislation, heretofore, went on the vicious principle that the world was created for the benefit of the few, ignored the designs of Providence, and treated the defenceless inhabitants as if God gave the few a direct power to depopulate and lay waste the land; and thus make Ireland, not the prolific parent of a brave and faithful, a generous and chivalrous, a highminded and religious people—but the fruitful mother of “flocks and herds,” merely to supply meat to the English market. The frequent and cruel exercise of such arbitrary, irresponsible power; the wholesale evictions of the people in the most inclement time of the year; and the hard-hearted insensibility to their cries for mercy naturally provoked, on some occasions, terrible retaliation; but on the whole, considering what retribution would have swiftly followed the exterminator had such iniquities been perpetrated against life and property in any other country in the world, we have reason to be grateful and thankful to the good God, whose Providence has watched over our people, that the cases of “the wild justice of revenge” have been so few amongst us.

Whole volumes might be written on this subject; but as the facts are recent and known to all, we pass on to chronicle that a Tenant-right organization was established, to have justice done the Irish tenant, and to save from extermination the remnant of the people. Good men and true sustained this movement, conspicuous amongst whom were the clergy of the diocese of Meath, headed by their patriotic bishop. A weapon was discovered, a most effectual and an unerring weapon, if properly handled, and that was an opposition, dignified and independent, to either of the great parties, which alternately swayed the destinies of the empire; an opposition

to either, when in office, if justice to Ireland were not adopted as a Cabinet measure. Had this weapon been unanimously adopted by the constituencies of Ireland, no Government could constitutionally exist for a single session, without yielding to the just demands of the Irish people. To carry out this programme, Frederick Lucas, late editor of the *Tablet*, a man of great honesty of purpose, and of wonderful ability, was returned for the county of Meath; and faithfully and eloquently during his short career, he discharged this sacred trust. As a recognition of his services, and to stimulate others, a great Tenant-right banquet was given to him in Navan, on the 17th of January, 1854. The chair was occupied by Edward M'Evoy, Esq., Tobertinan, the present member for Meath. On the right of the chairman sat Frederick Lucas, M.P.; G. H. Moore, M.P.; C. G. Duffy, M.P.; Tristram Kennedy, M.P., &c. To the left sat M. E. Corbally, M.P.; the Lord Bishop of Meath, Col. Greville, &c. Letters of apology were received from the Archbishops of Dublin and Tuam; and from the Bishops of Dromore, Clonfert, Cloyne, Killybegs, Achonry, Derry, and from sundry Members of Parliament. As we are not going to describe the banquet of that night, we shall confine ourselves to the speech of the Bishop of Meath:—

“The chairman said he would then call upon them to drink the toast of the Hierarchy of Ireland, and with it he would couple the name of the Bishop of Meath. The Bishops of Ireland had ever been the best friends of the people of the country, and especially their own good bishop, who was there to mark his opinion of their excellent representatives, and who never failed to appreciate and support every patriotic movement in that county.

“‘The Irish Hierarchy.’

“The toast was received with enthusiastic demonstrations of applause.

“The Lord Bishop of Meath, on rising to respond, was greeted with vehement and protracted cheering. He said—To say I am most grateful for the enthusiasm with which the

toast of the venerated body to which I have the honour to belong has been received, and to say I am delighted with the present assemblage as exhibiting a magnificent demonstration of your gratitude, your confidence, and your admiration of the members that you have chosen and sent to represent you in Parliament, would, indeed, very inadequately express what I feel at this moment. To witness such an assembly—so numerous, so respectable, and so influential—convened for such a purpose, very naturally conveys the strongest feelings of delight and gratification to one so closely connected with your county as I am. It is in itself a fact so important, and will, I trust in God, in its consequences prove so useful, that I would doubt the honesty of the Irishman that would not be overwhelmed with delight at reading even the report of it. To rest satisfied with this expression of my own delight and gratitude, and not to add a single further observation, would be, perhaps, the most becoming return for the honoured position you have given to the toast that has been just drunk, and with which my humble name has been associated. I feel that delicacy forbids any lengthened remarks that would detain you from giving what I know you will give—a most rapturous expression of your applause, approval, and admiration of your faithful representatives. But I also feel that my silence might be perhaps, misunderstood—it might be misconstrued, if not misrepresented—and therefore I feel it my duty on an occasion so solemn and so important to trespass on you for a moment to add one or two general remarks. That we are arrived at a very critical juncture, I believe, is pretty generally admitted. At very few periods of the history of our country was there a time in which good legislative measures were more required. I see in the motto before me what appears to me should be with your representatives, and with every every Irish representative who has the interests and happiness of the Irish people at heart—the cry in the coming session of Parliament. I never had a stronger conviction on my mind than this—that the Irish party of independent opposition is the only hope for Ireland. I believe it is the only hope—and it follows as a very obvious and natural consequence that it is the duty of us all to use whatever influence we may possess in the position in which Providence has placed us to give effect, and permanence, and stability to such a combination. It is only from a party acting on these principles—and they are now so well understood by every Irish

member that it is unnecessary to repeat them—but it is only by your representatives acting on these principles that we can hope to obtain from the present Parliament any beneficial measure. It is the duty of us all to do everything in our power to give strength to that party—to add to the number of our representatives those who not only will make pledges to belong to that party, but in whom we can repose confidence that they will act honestly by and with it. That it is the duty of us all—the duty of every Irishman—to pursue this course at the present juncture I think quite obvious. As the most effectual means of strengthening that party, I look upon it as necessary that they should avoid everything that could weaken its efficiency. It is a truth admitted in all bygone times, as well as at the present, that union is strength—that division is weakness. Hence if the Irish party of independent opposition be, as we believe it to be—and as your cheers to-night have ratified—the only hope for Ireland, it is our duty to promote union, and avoid everything that could lead to dissension. To illustrate the disastrous effects of division, and how it has ever frustrated our best hopes, I need only refer to events and occasions gone by when this principle of disunion was uniformly the game of our enemies. During my own experience—and it is now of pretty long duration, for the time in which I have taken part in public affairs has occupied a mission of at least four-and-thirty years, and I think I ought to have some little experience—and during that experience I have ever felt—and I never met a clergyman, or good patriotic layman, who did not concur in the feeling, and who was not strongly impressed with the truth of it—that whenever there was a prospect of accomplishing any measure of decided amelioration in the condition of the middle and lower classes, it was a common practice of our enemies, in order to defeat these efforts, to sow dissension and to promote discord. As we are arrived at the period in which, I believe, the Irish party propose to themselves, with all honesty, to make an effort to secure the enactment of measures that they believe of vital importance to Ireland in its present condition, it is at such a period of special importance that we should carefully guard against everything that could cause dissension or discord amongst ourselves. It would be, in my mind, conclusive as to the honesty and patriotism of a party, if he only looked around him and is reproached with the fact that the course he is pursuing is such that he will not merely escape condemnation, but

merit for himself the approval and applause of the bitterest enemies of the Church and of the people. For my own part, if my public conduct was such as that—and, in making the observation, I mean no personal disrespect to any member of that press should there be any present on this occasion—but if the course I was pursuing in connection with the affairs of the country merited the approval and received the applause of the bitterest enemy of the people, and of the religion of the people, I would begin not only to have great fears, but to have very little opinion of my own honesty. I am most grateful for the very warm manner in which you have received the toast of the Hierarchy of Ireland, with which my humble name is associated, and I beg to return you my most sincere thanks.'

CHAPTER LXIX.

MEETING IN NAVAN TO EXPRESS SYMPATHY WITH THE HOLY FATHER.—SPEECH OF DR. CANTWELL.—ADDRESS OF THE CLERGY AND LAITY OF MEATH TO THE POPE.

THE last public meeting that we can remember Dr. Cantwell to have attended was in the Catholic church of Navan, the object of which was to express heartfelt and practical sympathy with our Holy Father, Pius IX. We transcribe a report of the proceedings from the *Morning News*, December 30th, 1859 :—

“SYMPATHY WITH THE HOLY FATHER.—GREAT MEETING OF THE COUNTY MEATH.

“*December 29th, 1859.*

“Navan, Thursday Night.

“The Meath demonstration took place to-day, and a more important and decisive expression of public feeling, even on the part of the Catholic county of Meath, could scarcely be imagined. For some short period arrangements had been in progress amongst the clergy and laity to render the meeting in every way successful and potential, to accomplish the great object for which it was convened. The expectations of its pro-

motors were realized to the fullest extent. Every class and interest in the country sent a representative, and the proceedings were satisfactory, both as indicating Catholic feelings of sympathy with the Holy Father, and a determination to resist to the utmost any encroachment upon his temporal rights. The town of Navan, which had been selected as the locality in which the meeting was to take place, presented quite a *gala* appearance. Triumphal arches were erected at intervals in the principal streets, and the houses were decorated with an endless variety of evergreens. The reception accorded to the respected county representatives, Messrs. Corbally and M'Evoy, was most flattering; they were met at the entrance to the town, and escorted by several hundred persons to the place of meeting. A prominent feature in the day's proceedings was the presence of upwards of thirteen hundred members of the Catholic Young Men's Society, who, at an early hour, headed by their estimable and zealous guardian, the Rev. A. Cogan, and preceded by their excellent band, marched from their rooms to the Metropolitan Church, and took the places allotted for their accommodation. When the chair was taken at twelve o'clock, it was calculated that upwards of seven thousand persons had secured standing room within the church, and that quite as many more were unable to obtain admission. Owing to the very crowded attendance, we were unable to obtain a list of names, but we have ascertained that nearly every priest of this patriotic diocese was present, and that the following were amongst those who occupied places on the platform.

[Then follows a list of names.]

"Mr. Corbally, M.P., who, on presenting himself, was received with tremendous cheers, said—I am merely going to say that, in a meeting which is solely called for an expression of sympathy with the Pope, who is so proper to preside as our revered bishop? I, therefore, have great pleasure in moving him to the chair.

"Mr. M'Evoy, M.P., who also met a most enthusiastic reception, seconded the motion.

"The chair was then taken, amid prolonged cheering, by the

"LORD BISHOP OF MEATH.

"On the motion of the Very Rev. T. Mathews, P.P., seconded by James Gernon, Esq., J.P., Ardcarne Castle, the Rev. A. Cogan, C.C., Rev. Mr. Morgan, C.C., and James Cullen, Esq., were requested to act as secretaries to the meeting.

“ His Lordship, the Chairman, then rose, amid renewed cheering, and said—The sacred edifice in which we are assembled already proclaims that our cause is holy. What other cause could, on this very inclement day, and from so great a distance, bring together the vast assemblage that I have the pleasure and the honour of addressing? It is the cause of religion—it is the cause of the Vicar of Christ—it is the cause of the great, the glorious Pius IX. It becomes my first duty to announce the object for which this monster meeting has been convened. I cannot better convey to you what that object is than by reading for you—but I have no need to read; I have by heart, and shall give to you, from my recollection, the terms of the requisition by which this meeting has been convened. They are—‘ We, the undersigned, request a meeting of the Catholics of the county of Meath for the sole purpose of adopting an address of sympathy with the Father of the Faithful.’ To this, the requisition convening the meeting, the numbers of names attached are countless. They comprise the rank, the station, the intellect, the talents, the influence, and the virtue and worth of the entire county. We are, in consequence of that numerous signed requisition, here this day, assembled in the temple of God to assure the afflicted Head of the Church that he possesses our warmest and most filial attachment and sympathy. We are come here to assure him further that we look on the spoliation and rebellion within the Papal States, originated and fomented by foreign intrigue, as a just cause to elicit, and in obedience to that call we are here in the face of God and the public, to proclaim our indignant reprobation of the robbery that is attempted to be practised upon the Head of our Church. We have come here also to declare that we will use every constitutional means—mark it, every constitutional means—to preserve the Papal territory in its full integrity, and that we will expect and require that the representative of Great Britain at the coming Congress shall not vote for the dismemberment of or against the temporal interests of the Vicar of Jesus Christ. We have a yet more powerful, but very gentle demand—that we will call upon our representatives in Parliament, in whose integrity we have the most unbounded confidence—that we will earnestly request of them to oppose the present or any other ministry that will foment or abet rebellion in the States of the Church. This is what I understood and what I still understand; and I cannot see how any one can view it in any other

light by filial sympathy with the Holy Father. Are not we the children of the Church? Is not the reigning Pontiff the Head of that Church, and is he not the Father of the Faithful? Let me now ask any one in this vast assembly were he in his father's home, sitting at his peaceful fireside, and that a robber or a plunderer came into his house whilst he was there, and began to filch his father's pockets, and rob him of what was dearer to him than the whole world—if that son were to say, 'I am very sorry, father, that they are robbing you, but I will give you no assistance'—would that be sympathy? I look upon that as what is commonly called lip-service. Oh, yes, it is a divine saying—'They honour me with their lips, but their hearts are far from me.' I believe, now, you all understand what is meant by that soft phrase, 'filial sympathy.'—Warm attachment, unceasing love, and undying determination at any sacrifice of health, of comfort, of property, of means, aye, of life, if necessary, to stand by your father. We look upon the cause of the Pope as an all-absorbing measure—a measure which at this time engages the attention of the good and the Catholic throughout the world. In order that we might not be interrupted by the introduction of any other topic, I have fixed the 8th of the coming January as the day on which a convenient opportunity will be given to every parish in this extensive diocese, of passing resolutions and adopting petitions on those great grievances of our own. We lose sight of ourselves, and very properly so, when there is before us a question affecting the Head of the Church. I will not anticipate the very reverend gentlemen and the good lay gentlemen who are to move and second the resolutions to be proposed for adoption, by dwelling on any one of the arguments that they will with much more effect and more eloquence address to and enforce upon you. There is only one topic connected with the question before us upon which I will make any observation. You have all heard of the famous pamphlet published within the last few days. The *Times* newspaper ascribed it to the Emperor Napoleon. Now I say that, because the *Times* said that, it is therefore a lie. The great O'Connell used to say in his own way that he always deemed it his best argument in favour of the truth of a statement that the *Times* asserted the contrary. Well, now about the pamphlet. It is, in my opinion, one of the most unmeaning lucubrations that ever came from a talented man. What does the author of it propose? He praises the

Pope to the stars for his virtue—his labours—his zeal—his patience—his benignity—his wisdom. There is no good quality in human nature that he does not give his Holiness credit for. And yet what is the conclusion he arrives at? ‘The poor old man!—it is a charity to relieve him of the trouble of administering his own affairs. We will, therefore, take it out of his hands.’ How would my dear and most respected friend, Mr. Corbally, who stands to my right—give me any man who, in the middle of this county where he is so loved and respected, would go and say to him—‘You have abundance already; you have plenty within Corbalton demesne. We have such a regard for you that we will not let you distract yourself with cares or thoughts beyond that boundary.’ I would give a great deal to see such a Garibaldi at Corbalton gate. The pamphleteer, in the same manner, would relieve the Pope of his temporal cares. But, with all his sympathy, and all his affection of friendship, what is the return he makes—what the price he offers for this? Nothing else than that the Catholic powers will take care of the poor Holy Father. You will have a good opportunity of testing the wisdom and benevolence of such intentions, when I tell you that the notorious King of Sardinia is one of those Catholic powers. You will permit me now to ask you—and I will close with it—‘who is the King of Sardinia?’ I know a little about him, and you will be glad to hear of it. The Sardinian Government at first imprisoned and afterwards cast into the exile in which he is still living, the most saintly bishop of the Church of God—the brother of the late Prefect of the Propaganda at Rome, Cardinal Franponi. What has Sardinia done further? You know something about the illustrious order of the Jesuits. They have been banished. You know something of the illustrious institutions of nuns and monks, who educate your children, and distribute alms to God’s poor. Their property was seized upon, and they themselves evicted from their monasteries. I will close by expressing, as far as I can command words, but no words of mine could convey to you, in any adequate way, the intensity of my grateful acknowledgement for the attention with which you have heard me, and for the zeal that you have manifested in this glorious cause, which I look upon as the most unequivocal testimony of your undying attachment to the Father of the Faithful, and the centre of Catholic unity.”

The Address to the Holy Father, composed by the author, was, on the motion of William Ford, Esq., Town Clerk of the City of Dublin, seconded by the Very Rev. T. Lynch, V.F., P.P., Painstown, unanimously adopted:—

Address of the Bishop, Clergy, and Laity of Meath to the Holy Father.

“Most Holy Father—We, the bishop, clergy, and faithful of Meath beg leave to approach your sacred person with sentiments of the most profound veneration and most heartfelt filial affection. We have heard with sorrow and indignation of the ingratitude which some misguided subjects of your Holiness—the dupes of wicked and ambitious men—have exhibited towards you, the kindest and most paternal of Sovereigns. We have heard how these impious and deluded men have been encouraged in their career of spoliation and rebellion by the sworn enemies of the Church of God who seek to inflict a deadly wound on the Spouse of Christ through the person of the Supreme Pastor. We are long familiar with the pretended interest taken in the liberty and welfare of your subjects by British statesmen who, however they may impose on strangers to British rule, as advocates of freedom, are well known to us as oppressors of the Church and hostile to the rights and liberties of the people. We are aware, too, that an infidel and unscrupulous press has lent its aid to misrepresent and calumniate the Holy See; and that all the enemies of religion would rejoice at the confiscation of the Papal States—that thus, your personal and political independence being compromised, they might compass their unholy objects of subjecting you to some foreign power, and, as they expect, of destroying or impairing your spiritual authority. We know well that these men, in conspiring against your temporal rights, are actuated by an undying hatred to the Church of God, and that they have leagued against you because you are the Vicar of Christ—the centre of Catholic unity. But we hope and believe that an All-wise Providence, which has so singularly protected the patrimony of the Church through so many trying vicissitudes, and enabled your predecessors to diffuse such blessings throughout Christendom, will interpose to confound these enemies, to frustrate their impious designs, and to give peace and joy to your afflicted heart.

“We ourselves, Most Holy Father, have eaten of the bread of affliction, and have drunk deeply of the waters of tribulation. Since the days that Pope Celestine, of happy memory, sent to us the blessed Apostle St. Patrick, our Church has passed through many and varied ordeals, and the hand of the spoiler has pressed heavily upon her. During the long night of persecution, through which we have passed, the voice of Peter cheered and consoled us. When our Monasteries and colleges, the monuments of Catholic piety, were torn from us and confiscated, and when our Church was in danger of perishing from want of pastors, the charity and generosity of Rome not only endowed seminaries for the instruction of our youth, but stimulated Catholic nations to make still further provisions for our spiritual necessities. In all our troubles and difficulties the Apostolic See has not only consoled and succoured us, but has raised its voice to enlist in our behalf the sympathies of the Catholic world. No wonder, then, Most Holy Father, that the ever faithful Church of Ireland offers up its prayers to the God of all mercies, and invokes the powerful intercession of His Immaculate Mother, that peace and tranquillity may soon reign in your Holiness’s dominions, and that your present sorrows and trials may be turned into happiness and joy.

“Prostrate at the feet of your Holiness, we humbly beg the Apostolic Benediction.

“At the suggestion of the Lord Bishop, the following resolution was passed:—

“That this meeting discharges a most pleasing duty in recording the expression of their grateful acknowledgements to the very rev. and rev. secretaries—the laity of Navan—and to the Navan Young Men’s Society, for the zeal and success which they have exhibited in preparing for this manifestation of practical sympathy with the Vicar of Christ.

“His Lordship having been moved from the chair, and Mr. Corbally, M.P., being called thereto, it was resolved by acclamation—

“That this meeting tenders its warmest and grateful thanks to our beloved bishop, for his dignified conduct in the chair, and the zeal with which he never fails to promote every object connected with the interest of our religion and country.

“The proceedings then terminated.”

CHAPTER LXX.

DEATH OF DR. CANTWELL.—MONTH'S MEMORY.—SERMON OF DR. M'HALE, ARCHBISHOP OF TUAM.—THE ANNIVERSARY.

DR. CANTWELL was remarkable for his princely hospitality; and his episcopal residence was a home for any priest who had occasion to visit that neighbourhood. He was most genial and social in his intercourse with clergy or laity, wherever he met them, whether as his guests in Mullingar or during the visitations of the diocese. He was princely too in his charities, and generous in the highest degree.*

He got an attack of paralysis, on the 21st of January, 1862, having officiated on the day previous, at solemn professions, in the Convent of Mercy, Navan, and, on that morning, in the Loretto Convent. This he called his first warning; a second followed, after a time; and the night or so before the final summons he was more than usually cheerful, detailing the principal events of his life, and the many priests, friends of his earlier days, who had preceded him to the long home of eternity. On the morning of the 11th of December, 1866, the venerable Patriarch of Meath departed this life, and the sad news of his death was regarded throughout Ireland as a national calamity. In "Battersby's Registry" for 1867, we have a faithful description of his obsequies and interment:—

"On the occasion of the funeral obsequies, conducted with all that solemnity with which the Church is wont to invest that mournful ceremony, every rank in life, Catholic and Protestant, attested how universally beloved was the distinguished prelate who had gone to his rest. Trains from all directions arrived filled with those who took their places in the

* He gave £140 to the Convent of Trim, and acted in a similar spirit towards all the diocesan charities.

long procession which followed his coffin to the grave. The solemn ceremonies commenced with the office of the dead. The cathedral was draped in mourning. In the body of the church, on a raised platform, was placed a beautiful coffin, covered with purple velvet and ornamented with gold mountings, enclosing two other coffins, one of zinc and the other of American pine. The inner one contained the remains of the deceased bishop. The pastoral crook was placed on the coffin, at three corners of which stood, on beautifully embroidered cushions, three mitres representing the arms of the diocese of Meath. His Eminence the Cardinal Archbishop of Dublin presided during the ceremonies. The other prelates present were, Most Rev. Dr. MacHale, Archbishop of Tuam (between whom and the deceased an unbroken and cherished friendship had existed for more than half-a-century); Most Rev. Dr. Nulty, successor to the deceased prelate; Most Rev. Dr. Gillooly, Lord Bishop of Elphin; Most Rev. Dr. MacEvilly, Lord Bishop of Galway; Most Rev. Dr. Kilduff, Lord Bishop of Ardagh; Most Rev. Dr. Dorrian, Lord Bishop of Down and Connor; Most Rev. Dr. Conaty, Lord Bishop of Kilmore; Most Rev. Dr. Walshe, Lord Bishop of Kildare; Most Rev. Dr. Donnelly, Lord Bishop of Clogher. There were also present no fewer than 230 of the clergy, including many distinguished dignitaries from all parts of Ireland. At the High Mass, the Most Rev. Dr. Nulty, who now succeeds to the See of Meath, officiated as celebrant. The solemn Office and High Mass being concluded, a procession was formed, consisting of the girls of the Presentation Convent, dressed in mourning; the boys of the Hevey Institute, with white wands and crape; the gentry of the town and neighbourhood, in linen scarfs and hat bands; the staff of the Westmeath Rifles, the Town Commissioners of Mullingar, with bands and scarfs; the clergy, dressed in soutanes and surplices; boys in soutanes and surplices, bearing on cushions the mitres representing the arms of the diocese, and carrying the crozier of the deceased prelate; the funeral car, drawn by four horses, and bearing the coffin; the chief mourners, the carriage of the deceased prelate, the carriages of the gentry. Amongst those in attendance at the funeral was the Earl of Granard, with many of the local gentry, including several baronets and members of Parliament. The procession was over a mile long, and must have numbered about 10,000 persons.

“The Most Rev. Dr. Nulty officiated at the grave, which is

situated in the body of the church, to the left of the high altar. Previous to the coffin being lowered, all the clergy and the vast assemblage gathered round the grave, and looked for the last time on the coffin of him who had been one of the most distinguished on the roll of prelates who presided over the interest of patriotic and Catholic Meath."

The month's memory for Dr. Cantwell was held in the Cathedral, Mullingar, on Wednesday, the 16th of January, 1867. The day was very inclement; nevertheless, the church was crowded with a vast congregation. There were about 250 priests present on the occasion, and 10 bishops. It is unnecessary to describe the grandeur and solemnity of the ceremonies. We shall confine ourselves to the funeral oration, delivered by John, Archbishop of Tuam. Under the circumstances, as he had been, through life, the bosom friend of the deceased, and a patriot of the same stamp, no one could have been more appropriately selected to do justice to the memory of Dr. Cantwell. The author feels truly grateful for the honour conferred upon him, on so solemn and august an occasion, and under such peculiar circumstances, by his Grace the illustrious Archbishop of Tuam. We shall quote now the panegyric, as published in the *Freeman's Journal*, January 18, 1867:—

"The Most Rev. the Lord Archbishop of Tuam then ascended the altar, and delivered the following sermon, taking for his text—

"And we will not have you ignorant, brethren, concerning those that are asleep, that you be not sorrowful even as those who have no hope.—Kings, c. 4, v. 12.

"Such are the significant words regarding the faithful departed which St. Paul addresses to the infant Church of Thessalonica. Such, too, is the consoling language which the Church has adopted into her liturgy for the dead, thus manifesting their grief for the loss of friends and relatives by the cheering hope of a happy resurrection. For, continues the Apostle, if we believe that Jesus died and rose again, even so those God will bring with Him who have slept through Jesus. We may have perceived what a complete revolution, regarding the nature

of death, has been effected in the ideas and language of mankind by our holy religion. Instead of the ghastly idea of an eternal insensibility or of some shadowy existence with which death was generally associated, the light of faith reveals the resurrection of the body, a doctrine rendered familiar to us by the Apostles' Creed, but which, preached by St. Paul to the philosophers of Athens, was received by them with astonishment, if not derision. The bed of death, which unbelievers shunned, and from which the voluptuous votaries of the world still shrink with horror, is, in the eyes of the true Christian, a couch on which the faithful sleep, resting from their labours, and awaiting the morning of a new life, to awake to the enjoyment of never-ending bliss. The shroud, so unsightly and appalling to eyes that love exclusively to dwell on the fascinating scenes of fashion, becomes the wedding-garment in which the children of the Church are decked, expecting with impatience the joyous coming of the bridegroom. The bier, with all its sable emblems of mortality, is contemplated as the victorious car on which Christ's faithful followers are borne to the goal of their souls, and their grave, a dark and dismal dungeon to those who have no hope, rises and expands into a triumphal arch through which the conqueror of sin and hell has conducted the captives, whilst his heralds proclaim, in the inspired language—

O grave where is thy victory,
O death where is thy sting !

These are the reasons why the obsequies for the departed in the Catholic Church, mournful as they seem, furnish a subject of joy rather than of sorrow. The grave, bereft of its gloom, death stript of his terrors, and the friends of the departed soul present on the altar offerings to his eternal Father, his merciful mediator on his behalf, both before and after his departure, or, present to the survivors a group of consoling images never to be contemplated in those dark, and dreary, and chilling regions of unbelief outside the pale of the Catholic Church, on which the light and warmth of Christian hope never would have shone. These are the feelings that brought, but feebly a month ago, notwithstanding the severity of the season, such a number of his clergy and people to the obsequies of the illustrious prelate now sleeping in his grave. And it is to the in-

fluence of the same feelings we are indebted for this mournful and magnificent spectacle, amidst a drifting storm of snow, exhibiting such an array of priests and people, offering up their united prayers in behalf of that good Father to whom they are beholden for the profusion of blessings, of which his episcopal ministry was so fruitful. From me you cannot expect anything like an adequate portrait of your deceased prelate. To the learned and industrious annalist of this large diocese of Meath, who has already contributed so much to our ecclesiastical literature, I must leave the grateful task of devoting a luminous chapter to the life and labours in detail of one of the most illustrious prelates that ever adorned the Church, even of Ireland. He will record, on a scale commensurate with their importance, a series of events at which I can only glance, connected with which he held a prominent position. He will, no doubt, tell of his early life, tracing it back to that period when the footsteps of the apostle had yet scarcely left any deep or discriminating impression on the surface over which they bounded, and even then he will discover some of those elements of his future character and career, a robust and well-built frame, and buoyant and playful temperament, united with habitual innocence, which guarded and preserved the vigour of the one and the cheerfulness of the other, thus fitting him by their united development for the labours and conflicts incidental to his protracted ministry. We will not pass unnoticed his younger years at the seminary of Navan, or his yet more brilliant career in the College of Maynooth, where he united labour with recreation, in accordance with rule, in such due proportions, that one never trenched on the other, study forming his chief aim, and play, instead of degenerating into a loss of time, used as a relaxation in order to give it additional force. Having completed his college course before he reached the age for priesthood, he was appointed deacon in that establishment, and by his efficient and considerate discharge of the duties of his office he illustrated the maxim that they are the most safe to be entrusted with the exercise of power who have given the most edifying and practical proof of obedience. The comparatively brief term of his collegiate office was succeeded by his appointment to the parish of Kilbeggan, where he dispensed those treasures of piety and knowledge which he laid up during his academic seclusion, and left proofs of his ardent zeal and indefatigable labours in the monuments which he erected. Among

the clergy who vigorously sustained the efforts of O'Connell during the stormy and eventful years that immediately preceded the measure of our qualified emancipation, the parish priest of Kilbeggan was conspicuous. He communicated to others the generous flame which warmed his own heart, and so important were his services in the cause of an oppressed people, that they formed the link of an unbroken friendship between him and Ireland's Liberator. But it was on the occasion of his elevation to the episcopacy the talents and virtues with which he was blessed were displayed in all their beneficent lustre. In the annals of the ancient people of God, as well as in the more recent history of the Christian Church, we may observe how the Almighty, in His wisdom, extended to an unusual term the lives of some of his faithful servants, who were raised up to guide his people, or to repair the terrible evils inflicted by their enemies. Thus were the days of Moses, after being chosen to bring the Hebrew people out of Egypt, protracted to the period of forty years, whilst, amidst aggression from without and mutiny from within, he conducted them towards the Land of Promise. When in the early days of the Church the Christians had only a respite from the cruelty of the Roman Emperors, the din of the sectaries, which was drowned amidst the storm of persecution, again broke forth with redoubled fury under the banners which so troubled the minds of the people, and confounded the old landmarks of error and orthodox belief, that one of the eloquent fathers of the time exclaimed that the world wondered to find itself Arian, or rather, to strip the phrase of its exaggeration, the world wondered to find itself represented as Arian through the clamorous insolence of that dominant faction. Then did the Almighty raise up in the young Athanasius, afterwards the distinguished Archbishop of Alexandria, a powerful vindicator of the divinity of Christ. After assisting at the great Council of Nice, of which he was as if the oracle, and which formed a model for the ecclesiastical polity by which the Church has so often baffled the designs of her enemies—and will continue to defeat their hostile aggression to the end of time—his years were extended to near half-a-century. Now consoling and strengthening his own flock, and again doomed to exile and misery—his banishment into a benefit to the Church, by teaching and consoling those among whom he was doomed to wander. Thus, whenever Satan was let loose on the world, men holy and intrepid, witnesses of the faith, were raised up, like Enoch

and Elias in their own time, to control his impiety, and so achieve his discomfiture. Thus, in our own time, and in this extensive, prominent, and central diocese, comprehending, if I may term it, an octarchy of episcopal churches, some of them the earliest endeavours of our great Apostle, St. Patrick, have appeared two men, Patrick Plunket and John Cantwell, like pillars of light on the mountain tops, diffusing their heat and splendour for the long period of eighty-four years over one of the widest ranges of ecclesiastical scope in Ireland, was, including the brief reign of Dr. Logan, one of the mildest and most estimable of prelates which formed a connecting link between them, stood forth and wanted but a decade of a full century. And such a century of evangelical toil, so continuous and successful of digging and of sowing, sometimes in tears, and of fencing, and of weeding, and of reaping and of gathering into the barns the fruits of their industry, was seldom seen. For eight-and-forty years did the former traverse the whole diocese yearly, visiting every parish, preaching to every flock, catechising and confirming the young, giving seasonable counsel to the clergy, and apposite instruction to all classes of the people. The time for gathering the dispersed stones of the sanctuary, and of erecting the fallen temples, had not yet arrived, and scarcely did it set in when the latter, besides rivalling his predecessor in all the works of this monastery, began to run the course of a giant, encouraging the erection of churches of chaste design and ample area all over the diocese, so that to him might be applied an observation regarding a Roman emperor, that he found Rome built of brick, and left it built of marble. He was not one of those Pharisees who could impose the load of grievous duties upon his clergy and his people without putting so much as his little finger to lighten the heavier burden. No one ever better understood the value of that homage of the heart, and that prompt and implicit obedience which is ever accorded by the generous on seeing the leader cheerfully sharing the labours of the humblest of that hierarchy, which has been compared by an ancient prophet to an army in the array of battle. Well did he study, and cheerfully did he fulfil the precepts of St. Paul to Timothy and Titus, which form such a complete epitome of the episcopal duties—‘I charge thou, before God and Jesus Christ, who shall judge the living and the dead, preach the Word, be modest in season and out of season, reprove without rebuke, with all

patience and doctrine. Be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry.' In the performance of those duties none were more faithful or indefatigable. Like the commandments of the old law he seems to have set them before his eyes, and to have meditated on them in the morning and in the evening as he came in and as he went out, so that they became the habitual practice of his life. In fulfilling his ministry his vigilance never slumbered—his zeal never relaxed—his judgment regarding the sound doctrine of Catholic education never strayed, and his confidence in its ultimate achievement, when seriously and strenuously sought, never faltered. It is true that in common with his brethren he had often to exhort his people to patience and resignation. But if the occasion required, if any delinquents abused their wealth or power in the ruin of the humbler members of his flock, then would he, like the Apostle before Titus, discourse on justice, and chastity, and judgment—appalling the sinner from a continuance in his misdeeds if not immediately succeeding in his conversion, whilst he sympathised with the severe sufferings of the poor, he neither forgot nor denied the sources from which they flowed, whilst he preached patience under oppression, he neglected not to admonish those by whom it was inflicted—he lamented the fate of the poor, driven from their fields to make room for cattle bloated to enormous dimensions; between the conflicting claims of his people he laboured to keep an equitable balance. Was he ever known to reserve all his caustic reproaches for the bruised members of the one, and to pour on the heads of their oppressors all the oil of his education. Well may we rank him among those of renown, and taking in their generation men of great power and wisdom who were feared in their days, of him might well be said, as was said of Simon the high priest, that in his own sphere he took care of his nation, and that in his days he fortified the temple. It was feared, I understand, by some of the bishop's friends 'that there would not on this occasion be any memorial of his many virtues.' That could never be, for if ingratitude were insensible to the obligation, or rather if modesty were to shrink from its performance, the walls of this beautiful church, one of the first monuments of his zeal, would not fail to proclaim his praise. 'Blessed are they who die in the Lord,' says St. John, 'for their works follow them.' His numerous works follow him, and not only attest his merits upon earth, but have pleaded, I trust,

for him in heaven. It is now thirty years since he consecrated this temple, the work of his hand, when, in accordance with his desire to address some few words to the numerous throng that crowded the temple, on the subject of its inauguration, it is a curious coincidence that at a similar request of his respected successor on whom his mantle has fallen, and in accordance with the wishes of his respected clergy, it should be my lot to offer a like poor but affectionate tribute over the tomb containing his body, lately the temple of the Holy Ghost. The coincidence of such scenes cannot but inspire deep and solemn devotion in the hearts of any who may share them, especially when coupled with the recollection that the numerous assembly of archbishops and bishops who hastened on that occasion and assisted the same work at the consecration of the cathedral of Tuam, and not only those, but all the members of the Irish episcopacy have passed away to mingle spirits with that heavenly host, composed of people of all tongues, and sects, and nations, that were seen in the prophetic vision of St. John the Evangelist. When we consider how the faltering confidence of Moses in striking the rock a second time was visited with a temporal punishment, as was the complaining of the king who felt an inordinate satisfaction in displaying the wealth of his palace and his kingdom, we must feel a lively gratitude to the Church for her solicitude in providing for her departed children the means of satisfying the divine justice for those sins into which the most virtuous of the saints might have been betrayed by surprise and inadvertence. Should any such arrears remain due on your departed friend and father, you will fervently pray that they may be cancelled by the holy sacrifice of the Mass offered up on our altar; and that he, when released, if at all detained in prison, may fancy that we who yet remain may labour to provide for our own passage, in order that our long suffering Judge, who mercifully delays, because he is desirous to favour, but little condemn, may discover naught that would hinder or delay us from entering into the joys of the Lord, which He himself has purchased for us by the effusion of His blood.

The anniversary for Dr. Cantwell was held in Mullingar on the 11th of December, 1867. The following report, written by the author, appeared in the *Freeman's Journal* a few days subsequently:—

“On Wednesday the solemn anniversary for the eternal repose of the soul of the late lamented Dr. Cantwell, Bishop of Meath, was held in the Cathedral of Mullingar. The church, as was meet, was draped in mourning, symbolical of the deep feeling of regret and bereavement which pervaded the clergy and people of Meath for the loss of a prelate so universally esteemed, who for the long space of thirty-six years ruled the diocese of Meath with wisdom and prudence, with dignity and grace. The beautiful churches, convents, and schools, now so numerous throughout the diocese, which have appropriately replaced the wretched mud-wall thatched houses of old, are some of the fruits of his zealous supervision; and the noble cathedral which he planned and erected is a fitting shrine to contain all that was mortal of the lamented deceased. Possessed of a refined artistic taste, he everywhere reprobated, as unworthy of Catholic Ireland and of the present age, the miserable hovels which the bigotry of past ages had merely tolerated; and hence his noble example and zealous efforts stimulated priests and people to make sacrifices at least commensurate with their means, and to erect temples to the Living God expressive of that lively faith which had survived centuries of persecution. Of Dr. Cantwell's dignified and venerable appearance, of his courtly manners and paternal heart, of his love for the old land, and his long identification with the legitimate struggles of the people, it is now unnecessary to speak, and they shall endear his memory to the respect and veneration of future generations. When the sad announcement of his death took place, a year ago, all classes mourned his loss as that of a dear father and friend, and the vast numbers not only from Meath, but from various parts of Ireland, who, in the most inclement season, hurried to his funeral office and interment, and subsequently to his month's memory, to pray for his eternal repose, and to pay a mark of respect to departed worth, gave evidence of what a heartfelt impression the life and labours of the good and great Dr. Cantwell had made on the clergy and people of Ireland. Alas! alas! the venerable prelate of Meath is gone—we shall no more behold that princely form—we shall never again hear his silvery sonorous voice; the genial smile, the friendly and paternal welcome are hushed for ever in the silence of the grave. However, his name shall live long in the benedictions of the people, and his sorrowing clergy shall long remember the kind-hearted, noble-minded, dignified, patriarchal Dr. Cant-

well, on whom all loved to look, of whom any diocese might feel proud, and who, during a long administration endeared himself to clergy and laity by his many excellent qualities. On Wednesday morning, from an early hour, Masses were celebrated for the deceased, and vast congregations crowded the cathedral to pray for his eternal repose. The solemn office and High Mass commenced at eleven o'clock. The Most Rev. Dr. Nulty, Bishop of Meath, officiated as high priest; the Venerable Archdeacon Nicolls, P.P. of Kells and V.G., was assistant priest; Rev. Thomas Martin, C.C., Mullingar, was deacon; Rev. Patrick Cantwell, President of St. Mary's College, subdeacon; Rev. Michael Kelly, C.C., Mullingar, was master of the ceremonies, assisted by the Rev. John O'Connell, C.C., Slane; the chaunters were Rev. John Fullam, P.P., Ratoath; Rev. Thomas Fagan, C.C., Oldcastle, assisted by an efficient choir of priests. Amongst the prelates, dignitaries, and clergy who were present on the occasion whose names we could make out were—The Most Rev. Dr. Nulty, Lord Bishop of Meath; the Most Rev. Dr. Kiernan, Lord Archbishop of Armagh; the Most Rev. Dr. Dorian, Lord Bishop of Down and Connor; the Most Rev. Dr. Conaty, Lord Bishop of Kilmore; the Most Rev. Dr. Derry, Lord Bishop of Clonfert; the Most Rev. Dr. Walsh, Lord Bishop of Kildare; the Most Rev. Dr. M'Evilly, Lord Bishop of Galway, &c., &c.

The clergy and laity of the diocese subscribed most generously to have a suitable monument erected to his memory. On the marble slab that marks his resting place is the following inscription:—

“Reverendissimus
Joannes Cantwell
Midensis Episcopus
obiit die XI Decembris,
1866,
annos natus 74,
Ora pro eo.”

CHAPTER LXXI.

Dr. Nulty.

THE Most Rev. Dr. Nulty, present Bishop of Meath, was born in the parish of Oldcastle, county Meath, studied in the Diocesan Seminary of Navan, and completed his ecclesiastical studies in the College of Maynooth, where he was highly distinguished. He received ordination at Pentecost, 1846, and, after having spent three years on the Dunboyne establishment, he came out on the Mission in the summer of 1847. He professed for a time in the Seminary of Navan, and officiated, successively, in Athboy, Trim, and Mullingar. He was appointed President of the College of Mullingar in October, 1856, and, on the death of the late lamented Very Rev. John O'Connell, P.P. of Trim, in August, 1863, Dr. Nulty was appointed his successor as pastor, vicar forane, and master of conference for the deanery of Trim. As Dr. Cantwell had been for some time in declining health, he petitioned the Holy See for a coadjutor, and Rome having consented, an election took place in Mullingar, the result of which was that Dr. O'Hanlon, of Maynooth College, was declared *dignus*, Rev. Cornelius M'Cabe (present Bishop of Ardagh) *dignior*, and Dr. Nulty *dignissimus*. The provincial bishops, following Dr. Cantwell, recommended the choice of the majority, and the Holy See ratified this recommendation by appointing Dr. Nulty Bishop of Centuria, *in partibus infidelium*, and coadjutor of Meath.

His Lordship was consecrated in the parish church of Navan on the 23rd of October, 1864, by Dr. Dixon, the late Primate, assisted by Dr. Kelly, of Derry, and Dr. Kilduff, late Bishop of Ardagh. All the provincial bishops of Armagh were present, unless Dr. M'Nally, of Clogher, then in declining health; and the ceremonies were also graced by the presence of the Archbishops of Dublin and Tuam, and the Bishop of Clonfert. Upwards of 100 priests attended, and a vast number of the laity, and Dr. Nulty

hospitably entertained the bishops and clergy in the Diocesan Seminary.

His Lordship is now* in Rome attending the General Council of the Vatican, and, as we hope he may live long to govern the ancient diocese of Meath, we bequeath to the future diocesan annalist the duty, as well as pleasure, of chronicling the various events of his episcopacy, and of recording (*inter alia*) how successful he has been in communicating a new impetus to theological studies amongst the clergy of the diocese, young and old.

CHAPTER LXXII.

Bishops from the Diocese of Meath.

It would be impossible to ascertain just now the number and names of ecclesiastics, natives of our diocese, or connected with it, who were promoted to the episcopacy and who officiated elsewhere. All we can do is to collect the names of those within our reach, and bequeath to the future annalist the pious and praiseworthy duty of adding to the list until it be complete. We pass over many names, because doubtful, and we confine ourselves to those alone, whose connection with our diocese cannot be called in question.

St. Benignus was the son of Sesgnen, a man of wealth and power in Meath, who hospitably entertained St. Patrick on his way from Colpe, at the mouth of the Boyne, to the Hill of Slane, in 433; and was, with his whole family, converted by him. When the son of Sesgnen was baptised, St. Patrick gave him the name of Binen, or Benignus, which signifies *sweet*, from the good qualities and gentle disposition he observed him possessed of. He afterwards became a man eminent for piety,

* This was written in March, 1870.

learning, and virtue, and was placed by St. Patrick in the See of Armagh, when he had resigned in 455. St. Benignus ruled for 10 years, resigned in 465, and died, according to the Martyrology of Donegal and the *Annals of the Four Masters*, on the 9th of November, A.D., 467.—Harris's Ware's *Bishops*, p. 35.

Cormack was nephew to Leogaire, King of Meath and Monarch of Ireland. He was baptised by St. Patrick, and educated under four of his disciples; by whose instructions he became eminent for innocence of life, learning, piety, and the knowledge of the Holy Scriptures. He was made bishop of Trim by St. Patrick, and after the death of Jarlath, he was appointed to the See of Armagh. The *Annals of Ulster* call him St. Patrick's heir, because he survived him. He died on the 17th of February, 497, and was buried in Trim.—Harris's Ware, p. 36.

Colman, Abbot of Clonard, became Bishop of Clonmacnoise, and died in the year 924.

Dunchard O'Braoin became Bishop of Clonmacnoise in 969, and died in 974. Colgan tells us that he was born of the ancient family of the O'Braoins, in the territory called *Bregmuin*, near Lough Ree, in the County Westmeath, of which the O'Braoins were petty princes.—Acta, p. 106; Harris's Ware, p. 169.

Fobach, a native of Meath, became Archbishop of Armagh, and died in 807.—Lanigan, vol. iii., p. 252.

William O'Findan, called by some O'Muan, Abbot of Kilbeggan, succeeded as Bishop of Clonmacnoise, in 1298, and died in 1300.—Ware, p. 172.

Maurice, Abbot of St. Mary's, Kells, became Bishop of Kilmore in 1286, and died in 1307.—Ware, p. 227.

Luke Netterville, son of Sir Luke Netterville of Dowth, County Meath, became Archbishop of Armagh in 1220, having been consecrated by Stephen Langton, Archbishop of Canterbury. He founded a Monastery for Dominicans at Drogheda, died on the 17th of April, 1227, and was buried in the Abbey of Mellifont.—Archdall's *Peerage*, vol. iv., p. 203.

Nicholas Cusack, a Meathman, who had joined the Franciscan order, was appointed by the Pope to the See of Kildare, in 1279. He died in 1299.—Ware, p. 385.

Philip of Slane, was born in Slane, County Meath, joined the Dominican order, was consecrated Bishop of Cork, in 1321, and died in 1326.

Ralph of Kilmessan, County Meath, joined the Franciscan order, was consecrated Bishop of Down, on the 12th of December, 1328, by Bertram, Cardinal Bishop of Tusculum, and died in August, 1353.—Ware's *Bishops*, p. 200.

John O'Carroll, Bishop of Meath, was translated by the Pope, in 1327, to the Archdiocese of Cashel, and died in 1329.—*Diocese of Meath*, vol. i., p. 75.

John Swayn had been Rector of Galtrim, County Meath, and was consecrated in Rome in February, 1417, for the See of Armagh. He held a provincial synod in Drogheda, in October, 1427, resigned in 1439, and was buried soon after in St. Peter's Church, Drogheda, where he had founded a chapel and a chantry, dedicated to St. Anne.—Ware, p. 85.

John Mulgan, Rector of Lynn, County Westmeath, was appointed by the Pope to the See of Leighlin, in 1422. He died in 1431.—Ware, p. 459.

John Mey, official of the Court of Meath, and Vicar of the parishes of Delvin and Kilmessan, was appointed by the Pope to the See of Armagh, and was consecrated on the 20th of June, 1444. He died in 1456.

John Bole, Abbot of Navan, was consecrated Archbishop of Armagh in June, 1457. He held a Provincial Synod in Drogheda, on the 9th of June, 1460. He compiled a register of his diocese which is still preserved. He died in 1470.—Ware, p. 86.

William Rokeby, Bishop of Meath, was translated to the Archiepiscopal See of Dublin in 1511, and died in 1521.

Hugh Inge, Bishop of Meath, was translated to Dublin in 1521, and died in 1528.

Dermod O'Reilly, Abbot of Kells, became Bishop of Kilmore in 1511, and died in 1529.

Edmund Nugent, Prior of Tristernagh, was consecrated Bishop of Kilmore in 1541, and died in the reign of Queen Mary.—Ware, p. 230.

Thomas Dillon, a native of Meath, was consecrated Bishop of Kildare in 1523, and died in 1531.—Ware, p. 389.

Thomas Fleming, third son of William, sixteenth baron of Slane, a Franciscan friar, studied in Louvain with such success that he became lecturer. The celebrated Jón Colgan, author of the *Acta Sanctorum*, and Patrick Fleming, a relative, author of the *Collectanea Sacra*, graduated under him. He taught philosophy and theology, in Aix la Chapelle, and subsequently became guardian of Louvain. He was consecrated Archbishop of Dublin in 1623, being scarcely then 31 years of age, and during his eventful life discharged the duties of his episcopacy with fearlessness and zeal. He established schools for the young and old, and, undaunted by the penal laws appointed lecturers in philosophy and theology for the aspirants to the priesthood. His name is identified with Irish ecclesiastical literature, for having entertained brother Michael O'Clery, the chief of the Four Masters, in the Franciscan Convent of Dublin, where was compiled a portion of the Annals of Donegal; and for having supplied many materials to Father Colgan, by means of which he was enabled to publish his *Trias Thaumaturga*. Dr. Fleming was a member of the Supreme Council, during the Confederation of Kilkenny, and faithfully supported the principles of Rinuccini. After a life of great mortification and many labours, he died in Galway, on the 2nd of August, 1651, and was interred opposite the high altar of the Franciscan Church, in which his funeral oration was preached by Walter Lynch, Bishop of Clonfert.—Rev. C. P. Meehan's *Irish Hierarchy of the Seventeenth Century*, chap. iv.

Oliver Plunket, the martyr, Primate of Ireland, was born at Loughcrew, in the present union of Oldcastle, County Meath, in the year 1629. He was educated until his sixteenth year, by his relative, Dr. Patrick Plunket,

Abbot of St. Mary's Dublin, subsequently Bishop of Meath. He went to Rome in 1645, remained there for 25 years, was consecrated Archbishop of Armagh on the 30th of November, 1669, and was executed for the faith, at Tyburn, on the 11th of July, 1681. For the particulars of his life the reader is referred to the interesting *Memoir*, written by Dr. Moran, and also to *Collections*, by Dr. M'Carthy.

The Rev. Roch M'Geoghegan, alias *a cruce*, one of the old sept of the M'Geoghegans of Westmeath, an alumnus of the Dominican Convent of Mullingar, called justly, in our Irish Catholic Monasticons, the Irish St. Dominick, was consecrated Bishop of Kildare, died* in 1644, worn down with sickness and infirmity, after many labours, and was buried with his ancestors, in the churchyard of Multifernham.—For additional particulars, the reader is referred to the "Monastery of Mullingar," in the latter part of this work.

Dr. Patrick Plunket, a son of Lord Fingall's, became Bishop of Ardagh, and was subsequently translated to Meath—See his life in the second volume of the *Diocese of Meath*.

Dr. Patrick Tyrrell, a native of the diocese, became Bishop of Clogher, and was afterwards translated to Meath.—See vol. ii. *Diocese of Meath*.

Dr. Anthony Geoghegan, a native of the diocese, became Bishop of Clonmacnoise, and was transferred to Meath, same century.

As to the bishops of the eighteenth century, Dr. Luke Fagan, Bishop of Meath, was translated to Dublin, in September, 1729, died in 1773, and was buried in St. Michan's churchyard.—See *Diocese of Meath*, vol. ii.

Stephen Dowdall, alias Manville, a native of Navan, in Meath, who had studied at Lisbon and Aungiers, in France, and had officiated as chaplain to the Imperial Ambassador in London, was consecrated Bishop of Kil-

* Dr. Moran's *Archbishops of Dublin*, p. 400.

dare, in 1734, and died in 1736.—Fitzpatrick's *Dr. Doyle*, p. 513.

Dr. Thomas Hussey was born in the parish of Ballybogan, county Meath, in the year 1741; was appointed the first President of Maynooth College, on the 25th of June, 1795, and was consecrated Bishop of Waterford in 1797. He was one of the most influential prelates of his age, and was bold and fearless in the vindication of his dignity. He died on the 11th of June, 1803, and was buried with military honours, on the south side of the chapel-yard, Waterford, where a monument was erected to his memory.

With respect to the nineteenth century:—

Dr. John Connolly was born in the parish of Monknewtown, present union of Slane; studied in Monknewtown, and in Drogheda; joined the Dominican order, and completed his ecclesiastical studies in Liege and Rome. He was Prior of St. Clement's, Rome, for many years, during a portion of which time he discharged the duties of agent, in the Holy City, to Dr. Plunket. His letters to Dr. Plunket, while in this capacity, cannot fail to interest and instruct the reader. He was consecrated Bishop of New York, in America, in November, 1814, and died on the 5th of February, 1825.

Dr. Prendergast, one of the friars of the Carmelite Convent of Moate, county Westmeath, became Bishop of Malabar. The place of his birth and the time of his death are unknown to me.

Dr. Patrick Curtis was born in the parish of Stamullen, county Meath. He studied classics in his native village; graduated in ecclesiastical studies in Spain; officiated as chaplain to a Spanish ship, on the South American service, and shortly after his return, in 1781, was appointed one of the royal chaplains to the King of Spain, professor of theology, and rector of the College of Salamanca. During the Peninsular War he rendered signal services to the Duke of Wellington and the Spanish cause, which the Iron Duke afterwards remembered with gratitude. After the death of Dr. Richard O'Reilly, Dr. Curtis was chosen to succeed him in the Archiepiscopal See of Ar-

magh, and was consecrated, in Drogheda, in November, 1819. His correspondence with Dr. Plunket of Meath was voluminous, and amply illustrates the sentiments of respect he entertained for him. Dr. Curtis was a prelate very venerable, very learned, and held in great veneration by clergy and laity. He died on the 26th of July, 1832, in the 86th year of his age, and was buried in St. Peter's church, Drogheda.

Dr. Andrew Byrne was born in the parish of Kilmessan, county Meath, in the memorable year of 1798; studied in the Diocesan Seminary of Navan, volunteered on the American mission, under the guidance of Dr. England, the great Bishop of Charleston, by whom he was ordained, and whose vicar-general, in course of time, he became. After a few years he was transferred to the important mission of New York, where he is still gratefully and affectionately remembered, in consequence of his paternal solicitude for the poor Irish emigrants. In 1843, when the present diocese of Arkansas, or Little Rock, was formed, Dr. Byrne, on the recommendation of the American prelates, was appointed its first bishop, and was consecrated by Dr. Hughes of New York, on the 10th of March, 1844. The labours of Dr. Byrne to found schools, churches, and missions; to procure priests, nuns, and catechists; and to lay the foundations of faith broad and deep throughout his immense territory can only be catalogued in the Book of Life.

On his last visit to Ireland, in 1859, whither he journeyed to procure additional help for his extensive mission, the writer of these pages had the great pleasure of meeting this apostolic man, and the high honour of being urgently pressed to accept a position of dignity and responsibility in the diocese of Arkansas.

Dr. Byrne was called to his long reward in 1862, as he was preparing to accompany the American prelates to Rome, in obedience to the invitation of the Successor of Peter, to be present at the canonization of the Japanese Martyrs.

Dr. Francis Murphy was born in Navan, county Meath,

on the 20th of May, 1795. After graduating in the Diocesan Seminary, he entered the College of Maynooth, where he highly distinguished himself in theology and the Sacred Scriptures. He was ordained in 1825 by Dr. Murray, Archbishop of Dublin, and having volunteered on the English mission, he officiated in Bradford, Yorkshire, for four years. The next scene of his labours was St. Patrick's, Liverpool, where, for nearly seven years, he led the life and discharged the duties of an apostle. In 1838 he left for the Australian mission, and, after a short time, succeeded Dr. Ullathorne (now Bishop of Birmingham) as vicar-general, in Sidney. He was consecrated the first Bishop of Adelaide, by Archbishop Polding, on the 8th of September, 1844, and, for fourteen years, he discharged the onerous duties of the episcopate, for the glory of God and the salvation of innumerable souls. He was held in the greatest veneration by all classes, but above all by the poor of Christ, to whom he was pre-eminently a father and a kind, compassionate friend. He died on the 26th of April, 1858, and was buried, amidst the most unmistakable evidences of sorrow, in the Cathedral of St. Francis Xavier. On the brass plate of the coffin was the following inscription:—

“Franciscus Murphy,
Primus
Adelaidensis Episcopus.
Natus die xx Maii, anno Reperatæ Salutis,
MDCCXCV.
Obdormivit in Domino die xxvi Aprilis,
MDCCCLVIII.
Requiescat in Pace.”

Of living bishops, who belong by birth to our diocese, there are several at present, in America and other places, two of whom are only known personally to the author, viz., Dr. O'Connell and Dr. McCabe.

Dr. Eugene O'Connell was born in the parish of Kingscourt, studied in the Diocesan Seminary of Navan, and subsequently in Maynooth, where he was ordained in 1842. After professing in the Seminary of Navan for

some years, he joined the community of All Hallows' College; next discharged missionary duties in California, and, after three years, returned to All Hallows, to which praiseworthy institution he rendered innumerable services. His Lordship was consecrated Bishop of Marysville, California, on the 3rd of February, 1861, in the College of All Hallows, by the Most Rev. Dr. Cullen (now Cardinal Cullen), assisted by the Bishops of Ossory and Kildare, in the presence of several prelates and a large number of the clergy from various parts of Ireland. Early in March, same year, Dr. O'Connell left Ireland for his new mission, where, in a few years, he has succeeded in founding many churches, establishing innumerable missions, and very considerably augmenting the number of his clergy. His Lordship is at present assisting at the General Council of the Vatican, and we fervently pray that kind Providence may spare him many years, to cultivate that distant but important part of the vineyard entrusted to his charge.

Dr. M'Cabe was born in the parish of Mount-Nugent, county Meath, studied in the Diocesan Seminary of Navan, and in the College of Maynooth, where he was highly distinguished. After having completed his theological studies, he joined the admirable order of St. Vincent of Paul, and for many years assisted in giving missions throughout various parts of Ireland. At the election for a Coadjutor-Bishop of Meath, in 1864, Dr. M'Cabe's name appeared second on the list, or *dignior*. When Dr. Lynch, President of the Irish College of Paris, was promoted to the episcopacy, in 1866, Dr. M'Cabe was appointed his successor; and after the death of the late lamented Dr. Kilduff, the priests of Ardagh returned Dr. M'Cabe as *dignior*. The Holy See ratified this selection, and, accordingly, Dr. M'Cabe was consecrated Bishop of Ardagh, in the Irish College of Paris, on the 2nd of February, 1868. The consecrating prelate was his Excellency Mgr. Chigi, Apostolic Nuncio in Paris, assisted by the Most Rev. Dr. Amanton, Archbishop of Theodosiopolis, and Dr. Brady, Bishop of Perth, in Australia.

* *Cluain-Reilgeach* is now a townland in
par. of M^oate & Cabraiche, bar. of Clontonan, We-
meath, and diocese of Connaught.
see J. of the Royal Society of Antiquaries
1938.

ABBEYS OF EASTMEATH.

CONTINUED FROM VOL. I.

CHAPTER LXXIII.

Cluain-Reilgeach or Druim-Reilgeach, or Roilgech.

This monastery* was situated in ancient Meath, and probably in the neighbourhood of Duleek.* In the *Martyrology of Donegal* a St. Ernin of Cluain-Reilgeach is commemorated on the 5th of August. The festival of St. Ernin is marked in the *Martyrology of Tallaght* at August the 6th. Collatus, or Cruimthir Collait, of this Abbey, was one of the compilers of the life and labours of St. Patrick. He died most probably in 868.

Donnygarney, or Donnycarney.

Archdall, in his *Monasticon*, tells us that a convent of nuns once stood here.† A tradition still exists amongst the people of the truth of this. The locality is situated a short distance from Colpe, in the parish of Colpe, union of St. Mary's, Drogheda.

Druimchorcothri.—This religious house‡ was founded by St. Patrick, after having preached at Tara in 433. St. Diermit, the bishop, was placed by him over it. Dr.

* See *Acta Sanct.*, p. 339 ; *Tr. Thaum*, p. 478 ; Archdall's *Monasticon*, p. 709 ; Lanigan, vol. i., p. 87 ; O'Curry's *Lectures*, p. 608.

† *Monasticon Hibernicum*, page 529.

NOTE.—The reader is referred to vol. i. for the history of the great monastic foundations in Eastmeath.

‡ *Tr. Thaum*, p. 173 ; Archdall's *Monasticon*, p. 532 ; Lanigan, vol. i., p. 237

Lanigan remarks that this place was perhaps Drumcondra, in the Barony of Slane.—Vol. i., p. 237.

Druimfinchoill.—A religious house was founded here,* in ancient Meath, by St. Columba and St. Lugad. This place is now unknown.

Druimmacubla.—A monastery† was founded here, which is described as having been in the territory of *Uicrimthann*, now the Barony of Slane. St. Sedna or Seden, whose festival is celebrated on the 9th of March, was abbot here in 558.—See *Martyrology of Donegal*.

Kill-Abban.—A religious house was founded here,‡ in the early part of the seventh century, by St. Abban. The locality is said to have been in the northern part of Meath.

Killeen.—A college once stood here, endowed and patronised by the noble house of Killeen.—See vol. i., *Diocese of Meath*, page 355. Archdall has an abbey here, founded in the sixth century, by St. Endeus; but that was *Killaine*,§ or Killany, in Slieve Bray, Louth.

Kill-Ailbhe.—A convent was founded here, in East Meath, by St. Abban, over which he placed his sister St. Segnic, or Sincha, as abbess. This monastery is probably the same with Techsinche.—See *Acta*, p. 623; *Mon. Hib.*, p. 573; Lanigan, vol. iii., p. 14—or *Kilshine*, in the union of Castletown-Kilpatrick.

Lough-Shillen.—In an island in this lake, near the County Meath, the ruins of a friary are still to be seen. The origin, founder, and order are now unknown. A cemetery adjoins.

Rathossan.—This abbey stood near Trim, St. Ossan¶ was bishop here, and died on the 17th of February, 686.—See *Acta*, p. 366; *Mon. Hib.*, p. 568.

* *Trias Thaum*, p. 493; Archdall, p. 532.

† *Acta Sanct.*, pp. 569 and 830; *Calendar*, p. 90; Archdall, p. 533.

‡ *Acta*, pp. 623, 626; Lanigan, vol. iii., pp. 14, 22; *Mon. Hib.*, p. 550.

§ Archdall, p. 550; *Martyrology of Tallaght*, p. 27.

¶ The *Martyrology of Donegal* commemorates him thus at February 17th:—"Ossan, Bishop of Rath Ossain, to the west of Ath-Truim, A.D. 686. He was of the race of Laeghaire, son of Niall."

Techsinche.—See *Kill-Ailbhe*, identified with Kilshine.

Teghernain.—This monastery was called after St. Ernan, whose festival was observed on the 17th of January.—See *Tr. Th.*, p. 478; *Mon. Hib.*, p. 573; *Acta*, p. 372; Lanigan, vol. ii., p. 142.

NOTE.—There were other localities in ancient Meath, where religious establishments were connected with churches, about which little is known now—thus:—

Feart-Cearbain, i.e., the grave of Bishop Cerban, on the north-east of Tara Hill. *The Four Masters* note at A.D. 499.—“Cerban, a bishop of Feart-Carbain, at Tara, died.” This Carban was one of St. Patrick’s converts. The old church has disappeared.—See O’Donovan’s *Four Masters*; Dr. Petrie’s *Tara*, p. 200; Lanigan, vol. i., p. 419.

Inishmot, or *Inis-Mochta*, i.e., the Island of St. Mochta. A religious house stood here, dedicated to St. Mochta, whose festival was celebrated on the 26th of March. *The Four Masters* have the following notices of this place:—

“922.—Mochta of the Island, son of Cearnachan, Priest of Armagh, died.

“939.—Unusual frost, so that the rivers and lakes were passible; and the foreigners (Danes) plundered Inis-Mochta on the ice.

“1026.—An army was led by Flavertach O’Neill, and Maelseachlainn, into Meath, and they obtained hostages, and entered Inis-Mochta upon the ice, and plundered the island, then in the possession of the foreigners (Danes).

“1138.—Under this year the *Four Masters* describe a war between the O’Conors of Connaught, the O’Ruarks of Bressay, and the O’Carrols of Orgial, on the one side, and the Leinstermen, the Meathmen, and the Danes, on the other. After reporting some military evolutions the annalists proceed:—

“After this the Meathmen, Leinstermen, and the foreigners, proceeded to Inis-Mochta to plunder it, and a countless number of them went on rafts, and by swimming, on the lake, to reach the island; and a party of them did reach the island. The people of the island afterwards came to them in vessels, and numbers of them (the aggressors) were drowned and slain by them; and the party who were on the island fled from thence, not having been able to burn the island, through the miracles of God and the patron saint.”

“1150.—A royal journey by Murtoigh O’Lozhlan, with the chieftans of the North of Ireland, to Inis-Mochta, to meet O’Carroll and O’Ruark. The hostages of Connaught were brought him to that place without a hosting, through the blessing of Patrick, the successor of Patrick, and his clergy. He divided Meath on this occasion into three parts, between O’Connor, O’Ruark, and O’Carroll; and they banished Murtoigh O’Melaghlann from Meath, through the curse of the successor of Patrick and his clergy.”

Dr. O’Donovan justly remarks:—“The ruins of the church of Inis-Mochta are still to be seen on a spot of ground containing about two acres,

ABBEYS OF WESTMEATH.

CHAPTER LXXIV.

Ardnacranna.

This monastery was founded in the fourteenth century for Carmelites, or White Friars,* by Robert Dillon, Lord of Drumrany. It was situated in Dillon's country, now the Barony of Kilkenny-West, and had for its patrons the princely houses of Drumrany and Dunimoney. The memory of this abbey has almost departed. It is still indeed remembered in the traditions of the faithful people, but the vandalism of the Reformation has swept away its records, and completely obliterated its history. At the confiscation of the church property by Henry VIII., a temporary lease of this monastery with sundry others was granted to James Dillon of Dunimoney,† who, in consequence of the protection he extended to the clergy, and his continuing them in the possession of their abbey, lands, and church property, was nicknamed by the Reformation gentry "The Prior." On the 20th of March, 1546, this monastery with all its estates was granted‡ by

which was formerly an island, and is now surrounded by low, marshy ground, which is always flooded in winter."

Kilrue.—See *Ratoath*, vol. ii., p. 384.

Stackallen.—A religious house stood here, anciently called Teach-Collain, "the house of Collan." Dr. O'Donovan is of opinion that the *Four Masters* incorrectly entered Teach-Collain for Teach-Conan, "St. Conan's house," whose festival was celebrated on the 29th of June. The *Four Masters* note at 1047 :—"Cethernach, Bishop from Teach-Collain, died at Hy, on pilgrimage." After the Anglo-Norman invasion, Stackallen became a parish church.

Staholmock.—A religious house stood here, called Scrin-Mocholmog or "the Place of St. Mocholmog's Shrine," anglicised Staholmock. The *Four Masters* note at A.D. 1027 :—"Scrín-Mocholmog was plundered by Aulav, and Donnogh, Lord of Moybrey." The shrine was at Teach-Mocholmog. The festival of St. Mocholmog, a bishop, is marked in the *Martyrology of Donegal* at the 7th of June.

* Harris's *Tab.* ; *Hibernia Dominicana*, p. 752.

† Archdall's *Lodge*, vol. iv., p. 173.

‡ *Calendar of the Patent Rolls*, p. 122.

Henry VIII. to Sir Robert Dillon, the Attorney-General, for a fine of £33 13s. 4d., to hold for ever by knight's service, that is, by the tenth part of a knight's fee, as scutage runs, at a rent of 16d. Sir Lucas Dillon,* son to Sir Robert, who was Attorney-General to Queen Elizabeth, got a confirmatory grant of said lands with all their appurtenances and hereditaments.

Ballenoragh.

There was an *hospital* here, called the House of Lepers. James I. granted to Martin Lisle, gent., the following:—

“The site of the late hospital, or house of lepers of Ballenoragh—in Ballyhatten, 7a.; in Kellokene-aglisse, 4a.; in Clwonynee, 3a.; a parcel called Stange-ne-lowre, with 3a. of pasture adjoining—total 17a. Parcels of the estate of said hospital; rent, 1s 4½d., Irish. To hold for 21 years, at a rent of £18 11s. 1½d., Irish, and for a fine of £1 6s. 8d.; in respect of his long and painful service in Ireland. 18 May 1st.—*Pat. 1., James I.*”

We find a grant from the same king to Sir Charles Wilmott, as follows:—

“The site and precinct of the hospital, or house of lepers of Ballinoragh, otherwise Ballinoragher—in Ballihattin, 7a.; in Killokine-Aglishe, 4a.; in Clonyny, 3a.; Stangnelore and Stangnigollnan; all belonging to the said hospital, a crown rent of 16 farthings.—*Pat. 12, James I.*”

Bethlem, or Bethlehem.

Piers† tells us that there was a nunnery here, of the order of St. Clare, which was plundered and burned by the English soldiers, towards end of the first year of the war of the Confederation. The mother-abbess was a daughter of Sir Edmund Tuite of Tuitestown; but this did not prevent the expulsion of the religious, or the sacrilegious destruction of their home. The nuns re-

* Archdall's *Lodge*, vol. iv., p. 173-4.

† *Description of Westmeath*, pp. 81, 82, 89.

assembled at Athlone, under the same mother-abbess, and the soldiers who destroyed the convent were attacked by the people as they were revelling, and almost the whole party, to the number of sixty, including the captain and some of the officers, were put to death.

Ballimore.

Ballymore, otherwise called *Ballymore Lough-Seudy*, is situated in the barony of Rathconrath, about twelve miles (W. by S.) from Mullingar. An abbey was founded here about the year 700, the records of which have been lost. After the English invasion, the Lacies settled here, and built a castle, of which a round tower about twenty feet in height still remains. In 1388, Theobald de Vernon, lord of the manor, obtained a grant of a weekly market and a fair to be held here. In the wars of the Confederation, the English had an important military station on the shore of Lough-Seudy, accessible from the land only by a drawbridge. In the War of the Revolution, a part of King James's army occupied this place, but surrendered after a slight resistance to General De Ginkle.

The Monastery

Of Ballimore, otherwise *Plary* (or, as Harris remarks, *Clairie*), was founded about the year 1218, by the Lacy family, in honour of the Blessed Virgin Mary, for Gilbertin Canons and Benedictine Nuns, who occupied distinct portions of the same building. While this house lasted, no event of any particular importance occurred in the current of its history to attract the attention of the antiquary, or, if so, must have been lost in the plunder, ruin, and destruction of its annals. In 1324 died Gerald (called also Thomas) Fitzmaurice, son of Nicholas, Lord of Kerry, who was prior of this house. The last prior of Ballymore, or Lough-Seudy, was Thomas Tuite, who was compelled to surrender the monastery, with all its property, to the commissioners of Henry VIII. An annual pension of £4

was promised to the prior, payable out of the churches of Mymore and Clonkyshe. The nunnery was suppressed at the same time, and the religious dispersed. While the convent lasted it paid three marcs annually proxies to the Bishop of Meath.

On the 16th of March, thirty-sixth of Henry VIII., the bishop and clergy of Meath surrendered all their procurations, in recompense and satisfaction for the parish church of Loghsewdy, and the chapels of Clonecally, Bonowne, and Oghwall, parcels of the church of Loghsewdy.—*Patent and Close Rolls*, p. 111.

On the 9th of June, sixth of Edward VI., the parsonage and church of Loughsewdy, with the manse and glebe, the chapels or parish churches of Bonowne, Noghan, and Furrye, in the county of Westmeath, with the rectorial tithes and alterages, were leased, for thirty-five years, by Edward Staples, Bishop of Meath, and his clergy, to John Pettit, Parson of Trim.—*Patent and Close Rolls*, p. 457.

Clonfad.

Clonfad, anciently called *Clain-bile* and *Cluain-foda-Baedain-abha*, that is, "The Long Lawn or Meadow of Baetain Abha," is situated in the barony of Farbill, about five miles and a-half south-east from Mullingar. A monastery was erected here about the middle of the sixth century by St. Etchen.* This celebrated saint belonged to the royal house of Leinster, and was held in such repute for holiness of life and other eminent qualities, that St. Columba was sent to him, with the approbation of several prelates, for ordination. The ruined church of Clonfad must, therefore, be hallowed to Irish memory for having been the memorable temple in which, about the year 550, the great founder of churches and monasteries,

* O'Donovan's *Four Masters* at A.D. 577; *Acta Sanctorum* at 11th of February; *Calendar of Irish Saints*; *Obits of Christ Church*, p. 53; *Lanigan* vol. ii., pp. 125-7. In the *Martyrology of Donegal* the festival of St. Ainmire of Clonfad is marked at the 15th of September.

the apostle of the Picts, one of the patron saints of Erin, the venerated St. Columbkille, was elevated to the sacred order of priesthood. The *Four Masters* note at—

“ 577. St. Etchen, Bishop of Clonfad, died on the 11th of February.”

The calendar of Cashel has the following entry :—

“ Sanctus Episcopus Etchenus, qui ordinem presbyteratus dedit S. Columbækille, obiit.”

St. Etchen was buried in the cemetery or church of Clonfad, and tradition still preserves the fact of a bishop (name now unknown) having been interred here. When I visited the churchyard in August, 1863, a very intelligent peasant pointed to the fragment of an ancient stone cross, and said that he had heard from his childhood that this cross marked the resting place of the bishop who had founded the monastery of Clonfad. Another grave of a bishop is pointed out, on the roadside near the churchyard. The country round about is now deserted; the people are gone, whether willingly or unwillingly; cattle abound; silence and desolation reign around. God help poor Ireland.

“ 741. Aenghus Mac Tibraide, abbot of Clonfad, died.

“ 790. Quaire Mac Tibraide, abbot of Clonfad, died.”

This abbey seems to have been totally destroyed during the invasions and plunderings of the Danes.

Clonfad.

Clonfad, anciently called “ Cluain-foda-fine,” or “ Cluain-foda-Librain,” that is, “ St. Libran’s Long Lawn or Meadow,”* is situated in the barony of Fertullagh, about two

* See O’Donovan’s note to the *Four Masters* at A.D. 835; *Acta Sanctorum*, p. 584; *Martyrology of Tallaght*. Archdall has confounded the two Clonfads, but they were clearly two distinct monasteries.

miles to the north of Tyrrell's Pass. A monastery was founded here in the sixth century, most probably by St. Finian of Clonard, a portion of whose relics were in after years preserved in this church. He was succeeded by St. Senachi, who was bishop of Clonfad and Clonard, and who died on the 21st of August, A.D. 587.

St. Libranus was abbot of Clonfad; his festival was celebrated on the 11th of March.

" 835. Fiachra, abbot of Clonfad, died.

" 887. Conor, son of Flanagan, Lord of Hy-failge, was destroyed by fire at Clonfad, in the church; and the relics of Finian were violated (burnt with him) by the Fearsa-Tulach, on his way parleying with Flann, son of Maelseachlain, King of Ireland."

We find no record of this abbey after the Danish wars.

Clonrane, or Cluain-Dachran.

An abbey was founded early in the seventh century at Cluain-Dachran, near Rahan, by St. Mochua Mac Nellan, or Mac Mellain, called also St. Cronan.* Archdall† identifies this with Clonrane, in the barony of Moycashell, on the river Brosna, about seven miles south-west of Mullingar; but in O'Clery's‡ *Irish Calendar*, at the 11th of January, it is placed in the county of Longford.

St. Mochua was born about the year 570, entered the monastery of Rahan, then governed by the great St. Carthage, and was the first who embraced the monastic state there. After a very exemplary life he was placed by St. Carthage over the abbey of *Cluan-Dachra*, which he directed for many years. He subsequently founded and directed other religious houses, such as Clashmore in the county of Waterford. He died sometime about the

* Harris's *Tab.*; Usher's *Primordium*, p. 971; *Acta Sanc.*, at 10th of Feb.; Lanigan, vol. ii., p. 357.

† *Monasticon Hibernicum*, p. 708.

‡ O'Donovan's *Four Masters* note at A.D. 977.

middle of the seventh century, and his festival was marked in the *Martyrology of Tallaght* at the 10th of February. *Aengus the Culdee* passes the following high eulogium on him :—*

“Stella lucida, propago felix thesaurus aureus, prefulgidus et eximius Cronanus, sanctus absque macula, sol lucidus Glasmorensis.”—*Clashmore*.

The festival of St. Ernan of Cluain-Deochra was celebrated on the 11th of January. He was most probably the same as Ernan, for some time abbot of Torey Island, to whom, in 640, the Roman clergy, after the death of Pope Severinus, and during the vacancy of the Holy See, addressed a letter regarding the Paschal controversy and the Pelagian heresy.

The *Four Masters* note at A.D. 977.

“Flann, son of Maelmichil (servant of St. Michael), Professor of Clonmacnoise, Bishop and Airchinneach of Cluain-Deochra, died.”

This monastery seems to have perished in the Danish wars.

Cluain-Mecsna.

An abbey was founded here, in the barony of Fertullagh, but at what precise period I am unable to state. A St. Foilan† (Felan, Foelan) was abbot of this place, and his festival, in connection with Cluain-Mecsna, is marked in the *Martyrology of Tallaght* at January the 9th, and August

* *Calendar of Irish Saints*, p. 72. The *Martyrology of Donegal* marks the festival of St. Ernan of Cluaindeochra at the 11th of January, and adds, “It was for him Colum Cille composed the prophecy.”

† *Acta Sanctorum*, pp. 49, 104; *Calendar of Irish Saints*, p. 53; Butler's *Lives of the Saints*, at 9th of January. In the *Martyrology of Donegal*, a St. Faellan, of Cluain-Moesna, in Fertullagh, is commemorated on the 9th of January and 26th of August.

the 26th. He was the son of St. Kentigern and grandson of Kellach (Kelleus), King of Leinster. St. Foilan subsequently went to Scotland and laboured there on the mission for several years, during which God glorified him by the gift of miracles. He died on the 9th of January, in the seventh century, and was buried in Straphilline, where his relics were long preserved with honour and veneration. The Scotch martyrologists commemorate on the 9th of January a St. Foilan, who was baptized by a bishop Ibar, and educated by Mundus, an abbot. Colgan tells us that the St. Foilan marked in the Scotch and Irish martyrologies, at the 9th of January, was the same person, and that Ibar and Mundus were both Irishmen. Colgan promised to return to this subject, and to dwell on it at greater lengths, when treating on the Irish saints commemorated on the 23rd of April and the 21st of October; but, alas! for Irish Ecclesiastical History, the *Acta* of Colgan for these months never appeared, and it is to be feared, owing to the deplorable apathy of Irishmen, clerical as well as lay, for the literary honour of their country, that most of Colgan's comprehensive materials have been lost for ever.

St. Foilan was revered in Scotland as long as the old faith remained, and at the memorable battle of Bannockburn, in 1314, when the English legions, under Edward II., were ignominiously routed, and the king himself narrowly escaped, being obliged to cross the Tweed in a boat with a single companion, the arm of our Irish saint, enshrined in a silver case, was carried before the conquering army of Bruce; and to his intercession, amongst other causes, the Scotch historians attribute the victory.

In the *Martyrology of Tallaght*, the festival of St. Scoth, virgin, of Cluana-Moecsna, is marked at the 16th of July. This monastery seems to have perished in the Danish wars.

Comraire, or Kilcomreragh.

The Abbey of Comraire, now Kilcomreragh, was situated in the barony of Moycashel. It was founded by St.

*

Colman, the son of Fintan, early in the seventh century. This St. Colman was the grandson of Finnloga, prince of South Munster; his mother was Gelges, daughter of Aedhfinn (Hugh the White), Prince of Hy-bruinn. His brother was the celebrated St. Fursa, or Fursey, who preached the gospel and founded churches and monasteries in England and France, and whose name is conspicuous amongst our Irish Continental missionaries. The name *Colman*, being a diminutive of Colum* (or Colm), a contraction of Columba, was very frequent amongst the early Irish saints. In the *Martyrology of Tallaght* the name occurs upwards of eighty times. The festival of St. Colman† of Comraire was celebrated here on the 25th of September. His history and the year of his death are unknown to me. 757. Ferfio, a wise man, Abbot of Comraire, died.

This abbey seems not to have survived the Danish invasions.

Drumrath, or Drumrany.

The Monastery of Drumrath,‡ now Drumrany, was founded in honour of St. Enan, or Henan, some time in the sixth century. The churchyard, all that now remains, is situated about six miles north-east of Athlone, in the barony of Kilkenny-West. St. Enan was a holy hermit who lived here, and so remarkable was he for austerity of life that when St. Aidus (still popularly called *Bishop Hugh* by the natives of Westmeath) visited him, he had nothing to refresh him with unless herbs and water.§ The precise year of his death is unknown to me,

* Lanigan, vol. iii., p. 146.

† *Martyrology of Tallaght*; O'Donovan's *Four Masters*; the *Martyrology of Donegal* marks the festival of Colman, of Comhruire, at Uisneach, at the 25th of September, and adds—"Bronach, daughter of Miliac, son of Buan, with whom Patrick was in bondage, was his mother."

‡ Drumrath, Druini-ratha, i.e., the church of the fort.

§ Lanigan, vol. ii., pp. 187-188. The *Martyrology of Donegal* commemorates a St. Aenghas, Bishop of Drum-Ratha, at the 18th of February.

not O'Donovan & others have confused this place with
Kilcomrath near Uisneach. Kilcomrath = Cel.

but his festivals are marked in the *Martyrology of Tallaght* at August the 19th and the 18th of September. I may add, too, that his holy well is still pointed out, near the churchyard of Drumrany, and his memory, even after such a lapse of time, is still revered by the faithful inhabitants of this neighbourhood.

In the *Martyrology of Tallaght* we find the festival of St. Colman MacBaithin of Drumrath marked at the 9th of August, and that of St. Maolruain of Drumrath at March the 6th.

The *Four Masters* contain the following notices of this place:—

“788. Flaithgheal, Abbot of Drumrath, died.

“946. An army was led by the foreigners (Danes) over Drumrath; and they burned the oratory, and 150 persons within it.

“1016. Ceallach (Kelly) O'Maelmie, Airchinneach of Drumrath, died.

Dysart.

A religious house was founded here, called *Disert-Maeltuile*, i.e., “St. Maeltuile's desert or wilderness,” on the west of Lough Ennell, in the present barony of Rathconrath, by St. Maeltuile. The festival of *St. Maoltuile mac Mochuire*, founder of this place is set down in the *Martyrology of Tallaght* at the 30th of July, and his holy well, called *Tobar-Multilly*, is still pointed out, near the old churchyard of Dysart.

We read in the *Four Masters* that in 1033—“Disert Maeltuile was plundered by Murchadh O'Melaghlin.” In the table of the *Martyrology of Donegal*, at the 29th of May, the following entry is inserted:—“There is a Cill-Maoltuile, a parish church in Disert-Midhe, in the diocese of Meath. His baculus (or pastoral staff) works miracles on perjurers before they go out of the church. His well, and his yellow bell, and his baculus and his statue, are there still.”

Diserttola, or Dysart.

Disert-Tola, or Dysert-Taula, *i.e.*, St. Tola's desert or wilderness, was situated in the present parish of Killoolagh, barony of Delvin. St. Tola,* son of Donchad, belonged to the family of the Gallengi (in Gallen, part of the King's County), led, for many years the life of a hermit at Disert-Tola (called so after him), and founded a monastery there, about the end of the seventh or beginning of the eighth century, which he governed for some years. He was afterwards elevated to the see of Clonard, and died on the 30th of March, in the year 733. The *Four Masters* call him "bishop, a worthy soldier of Christ." The *Annals of Ulster* record his death at 737, and call him Bishop of Clonard; the *Calendar of Cashel* calls him St. Tola of Disert-Tola; and the *Martyrology of Donegal* calls him "St. Tola, bishop and anchorite, of Disert-Tola."

In the *Four Masters* occur the following notices of this place :—

"970. Disert-Tola, Clonard, Fore, and Lynally were burned and plundered by Donnell MacMurchadh.

"975 (*recte* 977). Gormghal, successor of Tola, died.

"1010. Dalach of Disert-Tola, successor of Feichin (abbot of Fore) and Tola, a distinguished scribe, died.

The site of the old church is still pointed out, but the walls have been uprooted, and even the ancient cemetery has been profaned, and sacrificed to political economy.

Farrene-Manach.

An inquisition taken 28th August, 3rd King James, finds that this friary, situated near Ballyloughloe, in the barony of Clonlonan, and then in ruins, was seized of a cartron of arable land, with the tithes and other appur-

* Lanigan, vol. iii., pp. 171, 173, 174; *Martyrology of Tallaght*.

tenances thereunto belonging, of the annual value, besides reprises, of 12d.—(Archdall, from *Chief Rememb.*; see also Harris's *Tab.*)

Farren-Macheigkese.

An inquisition taken 28th of August, 3rd King James finds that there were here the walls of a nunnery, at that time in ruin, and that the said nunnery was endowed with a cartron of arable land, and all the tithes thereof, with those adjacent to the same and to Ballyloghloe, in barony of Clonlonan.—(Archdall, from *Chief Rememb.*)

In *Pat. 10, James I.* we find the following grant (*inter alia*) to Francis Blundell, Esq., clerk of the commissioners for defective titles :—

“The late abbey, or house of nonnes (*sic*), called Farreneheglis; a cartron of land adjoining, with all the tithes, alterages, and oblations thereof; all the tithes of all the lands and hereditaments belonging to the late abbey, or house of sisters of Farrenemannagh, otherwise Moncton, near Balleloghloe, containing one cartron; parcel of the estate of the friary of Athlone; rent, £1 10s. 0d. Irish.”

Fore.

The monastery of Fobhar, now Fore, was founded by St. Fechin, early in the seventh century. It was situated on a firm spot of ground, in the midst of a bog, and encompassed by the magnificent scenery of a wild and beautiful country. The great sanctity of the founder soon attracted numbers to his retreat, and before long the monastery of Fore numbered 300 monks, over whom St. Fechin ruled, as a father and a guide, and all of whom subsisted by their own labour. Hence, in the office of St. Fechin we read :—

“Dehinc fuit monachorum
Dux et pater trecentorum
Quos instruxit lege morum
Murus contra vitia.”

The rule of this house was very rigid, and the founder was conspicuous amongst our early Irish saints for austerity of life and love of solitude.* Hence, Cuimin of Connor, a cotemporary of St. Fechin, and who, it may be supposed, knew him well, in his poem on the "Characteristic Virtues of Irish Saints," thus notices the founder of Fore† :—

"The hospitable Feichin of Fobhar loved,
It was not a false mortification,
To lay his fleshless ribs
Upon the hard rocks without clothes."

There are many places on the hills around Fore, still pointed out by tradition, as the haunts of his penitential exercises, and it is extraordinary in what veneration he is held, after such a lapse of time, and what deep root the memory of his holy life has taken in the hearts and recollections of the people.

Church of St. Fechin.

The old church, still in wonderful preservation, measures 60 feet by 23 feet 9 inches. The rood-screen, or choir arch, stood about 19 feet 3 inches from the east end. Of the doorway of this church, which is on the west end, Dr. Petrie remarks‡ :—

"This magnificent doorway, which the late eminent antiquarian traveller, Mr. Edward Dodwell, declared to me was

* The *Martyrology of Donegal* states that in a very ancient Irish record St. Fechin of Fore is compared in his habits and life to St. Antony the Monk. The festival of St. Aedhgein (Bishop and Abbot of Fore), who died, A.D. 766, is set down at the 1st of May; that of St. Brenainn of Fore, at the 27th of July; St. Conodhar (Abbot of Fore, who died A.D. 703), at November the 3rd; St. Liadnan, Abbot of Fore, at the 5th of February; St. Maeldubh Peg, Abbot of Fore, at the 2nd of October; St. Snairlech (Bishop of Fore, who died A.D. 745), at the 27th of March; and St. Faircheallach of Fore, at June the 10th.

† *Calendar of Irish Saints*, p. 161.

‡ *Round Towers*, p. 171.

as perfectly Cyclopean in its character as any specimen he had seen in Greece, is constructed altogether of six stones, including the lintel, which is about six feet in length and two in height, the stones being all of the thickness of the wall, which is three feet. This doorway, like that of the Lady's Church at Glendalough, has a plain architrave over it, which is, however, not continued along its sides; and above this there is a projecting tablet, in the centre of which is sculptured, in relief, a plain cross, within a circle. This cross is thus alluded to in the ancient life of St. Fechin, translated from the Irish, and published by Colgan in his *Acta Sanctorum*, at the 22nd January, cap. 23d, p. 135:—

“ ‘Dum S. Fechinus rediret Fouariam, ibique consisteret, venit ad eum ante.

“ ‘*Fores Ecclesiæ, ubi crux posita est, quidam a talo usque ad verticem percussus.*’ ”

Sir Henry Piers, of Tristenagh, in his *Chorographical Description of Westmeath*,* written in 1682, preserves the tradition respecting the miracle wrought by St. Fechin, in placing the lintel of this doorway in its present position, a tradition which, I may remark, exists vividly still:—

“ One of these churches before mentioned is called St. Fechin's one of our Irish saints. The chief entrance into this church is at the west end, by a door, about three feet broad and six feet high. This wall is hard upon, if not altogether, three feet thick; the lintel that traverseth the head of the door is of one entire stone of the full thickness, or near it, of the wall, and, to the best of my remembrance, about six foot long,

* P. 65. The late Dean Butler, who visited here in 1837, remarked of the remains of the abbey—“ There are considerable remains of this abbey—which more resemble the remains of a castle than an abbey. The square of the cloister is entire, but the cloister has disappeared. The chapel had at the east three circular-headed narrow windows, without mullions. Part of the plaster is still on the reveals, and has evidently been coloured red. The mill is still called St. Fechin's.” The tradition of the place is that one of the Nugent's, called the Black Baron, destroyed this abbey. There is a place on the townland of Ross, called “hangman hollow,” where this Nugent hung a man for having taken a piece of bread.—See *Meath Ordnance Survey Papers*, in the Royal Irish Academy.

or perhaps more, and in height about two foot or more. Having taken notice of it, as the largest entire stone I had at any time observed, especially so high, in any building, and discoursing of it with an antient dweller in the town, I observed to him that of old time they wanted not their engines, even in this country, for their structures. The gentleman, smiling as at my mistake, told me that the saint himself alone, without either engine or any help, placed the stone there, and thereon he proceeds in this formal story of the manner and occasion of it. He said, the workmen having hewen and fitted the stone in its dimensions, and made a shift, with much ado, to tumble it to the foot of the wall, they assayed with their joint forces to raise it, but, after much toil and loss of time, they could not get it done. At last they resolved to go and refresh themselves, and after breakfast to make another attempt at it. The saint also, for, as the story goes, he was then living, and present, advised them so to do, and tells them he would tarry 'till their return. When they returned, behold they find the stone placed exactly as to this day it remains, over the door. This was done, as the tradition goes, by the saint alone; a work, for my part, I believe impossible to be done by the strength of so many hands only as can immediately apply their force unto it."

Mill of St. Fechin.

Giraldus Cambrensis tells us of a mill at Fore, which St. Fechin miraculously hewed out with his own hands on the side of a rock, into which, as also into that saint's church, women do not enter. He says, too, that the mill was not less respected than one of the saint's churches.*

The Bollandists, at January 1st, thus account for the rush of water from the Benn of Fore:—

"Mochua Fobariam oppidum Midiæ pervenit ubi Fechinus ad aridi montis radicem molendinum aqua nulla proxima construi fecit et nihil nisi flumen, cujus cursu circumactæ rotæ catillum super retam volverat, desiderabatur. Ambo itaque ad Levinnum Lacum bis mille passuum distantem profisciscuntur.

* *Usher's Primordium*, p. 943.

Mochua baculi cuspidē lacūs lipam molas versus perforat, idem facit Fechinus sacerdotesque cum eo, et extemplo per tranversum montem subter terram mire delata, non procul supra molas prorumpit, inde precipiti casu ruens, rotas rapido cursui impetu circumduendo catillam supra metam volvit."

Giraldus tells us that, in his own time, the vengeance of heaven descended on three soldiers of Hugh DeLacy for having profaned this place. The one committed crime in the mill, and was consumed by fire; and of the others, who committed robbery here, one became insane, and the other died suddenly alongside of DeLacy, and in presence of the army :—*

"Contigit autem Hugone DeLacy exercitum per locum illum ducente, sagittarium quemdam mulierem violenter attractam in ipso Molendino libidinose violasse. Qui repentina ultione, igne infernali in membro percussus, usque in ipsum corpus statim exarsit, et nocte eadem expiravit. Iterum exercitu ibidem pernoctante, annonam, quam ab Ecclesiis et Molendino passim rapuerant, Hugo DeLacy totam restitui fecit, præter pauculam avenæ particulam de Molendino surreptam, quam coram dextrariis suis, duo milites occulte reliquerant. Quorum unus in insaniam versus, eadem nocte in stabulo, confRACTO cerebro interiit. Alter vero mane (milite, qui insidebat ei, alios, qui annonam reddiderant, super ficta religione irridente) subita, et improvisa morte, juxta latus Hugonis DeLacy, vidente, et admirante majore exercitus parte, obiter occubuit."

There is a mill at Fore, turned by a rush of water from the Benn, still called St. Fechin's.

Anchorites.

There was an anchorite's cell at Fore, where a regular succession was kept up for many years, and which in process of time became endowed with landed property. Harris remarks of these anchorites :—†

* *Messingham's Florilegium*, p. 432.

† *Harris's Ware's Antiquities*, p. 135; see also *Piers' Westmeath*, p. 65.

“The habitations of these anchorites are called by some of our writers *Inclusoria* in Latin, and *Arcti Inclusorii Ergastula*, ‘the prisons of a narrow inclosure.’ The earliest mention I find made of these anchorites in the ancient annals of Ireland is A.D. 732, about which time it may be conjectured these towers began to be erected; before which period the usual practise of the religious was to retire from the world into desolate and uninhabited islands, and other wild and inaccessible places, of which numbers of instances may be given out of the Acts of the Irish Saints. One of those anchorites at present remains in Ireland, viz., at *Foure*, in the county of Westmeath; but instead of taking his station in one of these towers, he inhabits a small low cell, so narrow that a tall man can scarce stretch himself at length on the floor. He makes a vow at *his entrance never to quit his cell, and the only recreation he takes is to walk on a terrace built over it, if he may be said to walk who cannot in a direct line stretch out his legs four times. He has servants to attend at his call in an out-house, but none of them are suffered to abide within the cell. The neighbouring natives hold him in great veneration for his holiness, as if purity and sanctity were entailed on his cell, and always descended to his successor.*”

The anchorite's cell is still at Fore, but it has been used these years back as the cemetery of the Nugent family. There is a slab inside, to the memory of one of the anchorites, with the following inscription:—*

“En ! ego Patricius Beglin sacræ incola eremi
 Hoc lapidum tumulo condor, humorque caro,
 Rupe sub aeriâ monumento et sede sacratâ
 Intemerato adhuc, tum sine labe domo.
 Quisquisis est ergo qui creverit hocce viator
 Dicat eremicolæ spiritus astra petat.

A.D. 1616.”

The Benedictine Abbey of Fore.

After the Anglo-Norman invasion the monastery

* I am indebted to the Rev. Michael Coghlan, P.P. of Fore, for this transcript.

founded by St. Fechin pined away, and its property passed into the possession of Hugh DeLacy. Early in the thirteenth century Walter DeLacy refounded Fore, under the invocation of St. Taurin and St. Fechin, filled it with Benedictine monks from the Abbey of St. Taurin, in Evreux, Normandy, and made the new monastery a cell to that abbey.* Hence, from this period Fore was denominated the Priory of St. Fechin and St. Taurin; and in the wars of England with France this house was seized into the King's hands as an alien priory.† In the 27th of Henry VI. the authority of the abbey of St. Taurin was abrogated by Act of Parliament, and a power granted to the monks to elect their own prior. In 1331 William DeWydeworth sued the Prior of Fore, in right of the Crown, for the presentation of the church of Derneskill, in the county of Meath (*King*, p. 221). In the reign of Edward III. a tax was levied, by letters patent to hold for twenty years, on all goods brought to the markets of Fore, Mullingar, or Multifernam, or within three miles of the same, also on goods conveyed thence, for the purpose of paving the town of Fore, and of erecting a wall and fortifications around it, as a means of defence against the Irish outside the Pale. In 1448 we find the Parliament of the Pale appointing as prior the King's superintendent over the abbey of Fore during its seizure and sequestration by the Crown, and the same Parliament enacted that on his decease the monks of Fore should enjoy the right and power of electing their prior during the term of one hundred years. In 1491 we find Christopher Fitzsimond Prior of Fore, and in 1505 the *Four Masters* record the death of Edmond Dorcher Fitzsimond (of the same family as the preceding) prior of this abbey. The last prior of Fore was William Nugent; and on the 27th of November, 1539, the commissioners of Henry VIII., armed with supreme power, arrived at the gates of the monastery and demanded its unconditional surrender in the name of the King.‡ There was no

* *War. Mon. and Annals.*

† *Rot. Can.*

‡ *Calendar of the Patent Rolls*, p. 136.

alternative—resistance, of course, would be useless—and hence, on that memorable day, the last prior of Fore and his sorrowful community were obliged to sign their own sentence of expulsion, to yield up their temporal possessions, and to depart for ever from their consecrated home. The work of plunder now commenced in earnest, and in a few days the furniture of the monastery, the sacred vessels of the chapel, and every moveable article of value were piled up and carried away to enrich the church robbers for their recreancy, spoliation, and sacrilege, and to replenish the coffers of a profligate King. In order to reconcile a few of the more influential dignitaries of the monastery, a pension of £50 was promised to William Nugent,* the late prior, payable out of messuages and lands in Milcastle, Gilbardstown, and the churches of Lickblay, Mayne, and Faghly; and the sum of 33s. 4d. each to Walter Dease and Richard Hereford, payable out of the possessions of the late monastery; but these promises were precarious and illusory, as they depended for their fulfilment on the pliancy of the recipients, and their adhesion, in subsequent reigns, to the ever-shifting formularies of the day.

On the 10th of May, 1566, Queen Elizabeth wrote to Sir Henry Sidney,† Lord Deputy, authorizing him to make to the Lord of Delvin a lease in reversion of the abbeys of Inchemor and Fore, with all their possessions, for twenty-one years.

* *Calendar*, pp. 60 and 61.

† *Calendar*, p. 500. After the confiscation of Fore a Mr. Mathew King paid rent to the crown for the abbey lands; and in 1551 the Lord Protector of England wrote to the Lord Deputy and Council of Ireland authorizing a lease for twenty-one years, in reversion, to be made to Sir William Seyntlowe in consideration of his great services.—(*Calendar*, p. 253.)

The following proxies were payable to the bishops of Meath out of the churches of this neighbourhood, viz. :—“ Priory de Four, £3 6s. 8d.; Eccl fleighan de Four, 3s. 4d.; Ecc Sanctæ Mariæ de Four, 3s. 4d.; Ecc de Ferkel, 16s.; de Coule, 5s.; de Kiltome, 8s.; Archidiorum (or anchorite's cell), 6s. 8d.; Eccl de Clotyn *alias* Oldcastle, 3s. 4d.; Synodals, 2s.” —*Case of Proxies*.

Forgney, alias Cloncall.

An abbey was founded here, in the County Longford and diocese of Meath, about the year 486, by St. Munis, a bishop. He is said to have been nephew to St. Patrick, by his sister Darerca, and brother of St. Mel, or Melus, first bishop of Ardagh. The festival of St. Munis, Bishop and Abbot of Forgney, was celebrated here on the 18th of December. The old church of Forgney, long since in ruin, is situated in the barony of Abbey-Shrue, County of Longford, but included in the present diocese of Meath. —See *Acta Sanct.*, pp. 267, 362; Lanigan, vol. i., p. 419; *Martyrology of Tallaght*; *Martyrology of Donegal*.

Foghly, or Faghly.

This abbey, called *Caille-Fochladra*, was founded during the early period, most probably by St. Diermit, whose festival was celebrated here on the 10th of January. The *Four Masters* notice at A.D. 869. "Curoi, son of Alniah, abbot and wise man of Inishcloghran (in Loughree), and Caille-Fochladha, in Meath, died." The abbey was charmingly situated on the bank of Lough Derryvaragh, and under the shadow of Knock-Eyen.

Foyran.

The abbey of Foyran, anciently called *Faebhrom*, or *Faobhran*, was founded most probably in the sixth century. The *Four Masters* record at A.D., 754, "Eochaidh, Abbot of Faebhran, died." This monastery seems to have been destroyed during the Danish invasions. The old church of Foyran, long since in ruin, stands at the foot of a hill in the heart of a wild lonely country. It is situated in the barony of Demifore, about five miles north of Castlepollard, and gives name to a parish which is bounded on the north by Lough Sheelin, and on the west

by the River Inny, which separates it from the county of Longford. In the neighbourhood of the church is a holy well called *Tober-Aidan*, in memory of St. Aidus, or Hugh, the founder, or patron saint. In the *Martyrology of Donegal*, the festival of St. Aedh, son of Brec, of Foibren, is marked at the 1st of November.

Hare Island.

Hare Island,* anciently called *Inis-Aingin, Inchinneen*, is situated in Lough-Ree, near the Shannon. A monastery was founded here, about the year 542, by St. Kieran, who, to distinguish him from other saints of his name, is usually called *son of the artificer*, patron of Clonmacnoise. This great saint was born in the ancient kingdom of Meath, received his early education under St. Justus, one of St.

* O'Donovan's *Four Masters*; Lanigan, vol. ii., p. 50, &c.; *Martyrology of Tallaght*. Rev. Matthew Kelly, D.D., in his short biographies appended to the "Calendar of Irish Saints," writes of St. Kieran:—

“He had selected as his final choice the monastery of St. Enda, in the Isle of Arran, in Galway Bay; but his future destiny was foreshadowed to him in a vision, which revealed to him the greatness of the establishment with which his name was to be identified. In a dream, he beheld a beautiful young tree, which grew in the island, torn up by the roots, carried to the centre of Ireland, and planted on the bank of the great river, whence it shot forth its branches, and covered nearly half of the island. St. Enda interpreted the vision, and told his disciples to go forth in obedience to the dictate of heaven. They erected a cross in sign of perpetual brotherhood between themselves and their communities. On the banks of the Shannon, within a few miles of the modern Athlone, St. Kieran founded his establishment; and a rough glance at the index of any Irish Annals shows what a great space it fills in the Irish Church history, and how well it realized the vision of its founder. It vied in celebrity with the greatest of St. Columba's institutions, and is repeatedly said to have had nearly half of Ireland tributary to it. . . .

St. Kieran is cited in the Paschal Controversy as one of the fathers of the Irish Church. He was also one of the eight founders of the monastic institute in Ireland. His relics were preserved at Clonmacnoise until the Reformation; the pillage and desecration of his church at that time, by the soldier reformers of Henry VIII., are still vividly remembered in the neighbourhood. His festival is observed on the 9th of September, on which day numerous pilgrims still visit Clonmacnoise. The two round towers and the seven churches, still existing there, arrest the attention of the traveller, and prove that the ancient greatness of the establishment cannot have been unworthy of its national fame.”—*Calendar*, pp., 118, 119.

Patrick's disciples, and then entered the celebrated school of Clonard, where he graduated for some years, under the learned founder, St. Finian. From Clonard he went to the monastery of St. Nennidius, in Lough-Erne, and, subsequently, we find him in the great monastery of St. Enda, in the Isle of Arran, Galway Bay, whither he went to improve himself in the knowledge and practice of monastic discipline. At the expiration of seven years, he entered St. Senan's Abbey of Inishcathy, whence he removed to Hare Island, where he erected a monastery which was soon filled with holy monks. He governed Inis-Aingin for six years, and then founded the celebrated monastery of Clonmacnoise, which, in after years, became one of the most renowned of our Irish religious foundations. He died on the 9th of September, A.D. 548, aged thirty-three, and was buried in the church of Clonmacnoise.

Before St. Keiran left Hare Island for Clonmacnoise, he placed over his monastery a Munsterman, named Donan,* or Adonnan, who governed here for several years. The festival of St. Donan is marked in the *Martyrology of Tallaght* at the 7th of January. Of the names of his successors we have now no record, but our annalists have handed down the ruin inflicted on the abbeys and churches of the islands of Lough-Ree, during the invasion of the Danes. In 843, Turgesius, the Danish tyrant, entered Lough-Ree, and plundered the various monasteries and churches of the islands.—The *Four Masters* record at A.D., 894, and 895 :—

“An army was led by the Connaughtmen into Westmeath. Inis-Aingin (Hare Island) was profaned, and a man was mor-

* In the *Martyrology of Donegal*, at January 7th, we have the following notice of St. Donnan :—“Donnan, Priest of Inis-Aingin in Loch-Ribhe. The *Life of Ciaran* of Cluain, states that he was the son of Senan's brother. This is what it states :—“Donnan, the son of Senan's brother came to Ciaran, to Ins-Aingin, and he and Senan had the same mother; and he left him the island, and also his gospel and its true bearer i.e., Maelodhrain.”

tally wounded in the middle of it and the Shrine of Ciaran there, and a Synod of Seniors, with Cairbre Crom,* Bishop of Clonmacnoise. A victory was gained on the same day over the Connaughtmen, at Athlone, by the men of Westmeath, and a slaughter of heads left behind with them.

“ 895. Finghin, anchorite of Clonmacnoise, and Toicthiuch of Hare Island, died.”

In 920, the Danes of Limerick plundered Clonmacnoise, and also the churches and religious houses of Lough-Ree. In 922, 927, and 929, the Danes again invaded Lough-Ree, and spread death and destruction around them. In 937, the Danes entered Lough-Ree, on Christmas night, and remained there seven months, plundering and burning the neighbouring churches and territories. In 1089, the monasteries and churches of Lough-Ree, viz:—Iniscloghran, Inishbofin, Hare Island, and Cloonown, were plundered by the Munstermen, under Murtoogh O'Brian. After the English invasion an abbey was erected here, and endowed by the noble house of Dillon, which seems to have continued up to the Reformation. The old church of Hare Island, which was dedicated to St. Ciaran, measures 49 feet 8 inches by 15 feet 4 inches. There is a tomb here, with an Irish inscription, asking a prayer for Tuathal Hua Hurain, a celebrity now unknown.

Inisvachtuir.

This is an island in Lough Sheelin (upper island), bordering on the half barony of Fore. St. Carthagh the elder, grandson of Aengus, King of Cashel, erected an abbey here in the sixth century. In the *Martyrology of Donegal* the festival of St. Carthach, bishop, is marked at the 5th of March, and it is stated there that “Inis-Uachtair, in Loch-Sileann, belongs to him.” The festival of the “Seven Sons of Dreitell, of Inis-Uachtair, is set down in

* The festival of St. Cairpre Crom, Bishop of Clonmacnoise, was celebrated on the 6th of March, and the *Martyrology of Donegal* adds that he was “head of the religion of the greater part of Erin in his time.”

the *Martyrology of Tallaght* at December the 21st, and in the *Martyrology of Donegal* at December the 22nd. The festival of "The Twelve Pilgrims of Inis-Uachtair" is commemorated in the *Martyrology of Donegal* at December the 23rd.

Inishbofin,

This is an island in Lough-Ree, and the name signifies "the island of the white cow." An abbey was founded here, about the middle of the sixth century, by St. Riach, who was a bishop and abbot.* The *Four Masters* have the following notices of this place :

" 750. Fiangelach, Abbot of Inis-Bo-finne, in Loch-Ribh, died.

" 809. Blathmac, Abbot of Inis-Bo-finne, died .

" 916. Fearadhach, Abbot of Inis-Bo-finne, died.

" 1015. The men of Munster plundered Iniscloghran and Inishbofin.

" 1089. The Munster men plundered the churches of Lough Ree, namely, Iniscloghran, Inishbofin, Hare-island, and Cloon-own."

Inchmore.

This island, called also Inishmore, is situated in Lough-Ree. An abbey† was anciently erected, but the name of the founder is involved in obscurity. The *Four Masters* have only a few notices of this place, viz :—

" 960. " Inis-mor (the great island), in Lough-Ree, was taken by O'Kelly.

" 1103. The Lector O'Connmhaigh, of the family (community) of Inis-mor, died."

Kenard.

A nunnery stood here, in the barony of Moygoish, north of the Inny, on the lands of Clonmore, adjoining the

* Colgan's *Acta*, pp. 266, 268 ; Lanigan, vol. 1st, pp. 419, 421.

† Lanigan, vol. ii., p. 6.

county of Longford; but by whom, at what time erected, or to what order it belonged, I am unable to state. (See Sir Henry Piers' *Westmeath*, p. 71).

Killoolagh.

A monastery was founded here, called *Caile Uaillench*, in the early ages, by St. Lonan, whose festival was kept on the 12th of November.—*Martyrology of Donegal*.

Killeighter, alias Newtown.

There was an hospital here. The site and landed property were granted by James the First to Robert Kenedy and William Rowles, assignees of David Viscount Roche and Fermoy.—*Pat. 16, James I.*

Killare.

Killare, or *Cill-Air*, is situated about two miles west of the Hill of Usney. A monastery was erected here by St. Aidus* or Aedeus (*i.e.* Hugh) about the middle of the sixth century. This eminent saint was born about the year 520, in the territory of *Cinel-Fiachrach*;† his father's name was Brec, descended from Niall of the Nine Hostages, Monarch of Ireland, and his mother was from the present county of Tipperary. St. Aid was reared with his mother's friends, and, on the death of his father, returned to Meath,

* *Colgan's Life* at 28th of February; Lanigan, vol. ii., p. 187-188, &c. In O'Clery's *Irish Calendar* his festival is marked thus: "Aedh Mac Brié, Bishop of Killare, in Meath, and of Sliabh Liag, in Tir-Boghaine, in Kinel-Connell." O'Donovan tells us that the ruins of St. Aed's chapel are still to be seen on the mountain of Slieveleague, in the barony of Banagh, and county of Donegal (vol. i., p. 213).

† Kinel-Fiacha, so-called from Fiach, son to Niall, from whom the illustrious families of O'Molloy and McGeoghegan claim their descent. This territory comprised O'Molloy's country in the King's County, and McGeoghegan's in the barony of Moycashel, in Westmeath, and originally extended from Birr to the Hill of Usney.

to inherit a portion of the ancestral property. In this, however, he was disappointed, as his brothers deprived him of his share. On his return to Munster, he was passing by the abbey of *Rathlibhten*, in the present King's County, when, being noticed by St. Illand, who was bishop and abbot there, he was offered a home inside the hospitable walls. He entered, joined the community, and graduated for some years in scripture, theology, and monastic discipline. St. Illand at length sent him, with some of the community, to Munster, to found a religious house, and having arrived there, he erected the monastery of Enachmicbrivin. After his return to Meath, he was consecrated a bishop, and fixed his see at Killare,* which he had already founded. He built other churches and abbeys, such as Rathhugh, near Kilbeggan, and is said to have performed several miracles. Notwithstanding the lapse of years since his death, his memory is held in great reverence throughout Westmeath, and he is still familiarly called by the people "Bishop Hugh." The *Four Masters* enter his death thus:—

"588. St. Aedh, son of Breac, Bishop of Cill-Air, in Meath, died on the 10th of November."

Colgan tells us (*Acta Sanct.*, p. 423) that there were three churches at Killare; the first, dedicated to St. Aid, was parochial; the next was called Temple Brigid; and the third, the Court of St. Brigid. He adds that there were also three fountains or wells,† the waters of which, uniting miraculously, turned a neighbouring mill.

* Lanigan conjectures that Kill-Air was the see of "De Cellaiaro," mentioned by Camden (*Col.* 1329, Gibson's edition) as subject to the Archbishop of Tuam (vol. iv., p. 345).

† There were three holy wells here, one dedicated to St. Aid, the second to St. Brigid, and the third very probably to St. Cuman. St. Bridget made her religious profession at Usney, in the neighbourhood of Killare, and hence the respect for her memory here. She very probably resided for some time in Kiliare, which was then a town of note.

Kibeggan.

This town is situated on the river Brosna, in the barony of Moycashel, county of Westmeath. A monastery was founded here at the close of the sixth, or early in the seventh, century by St. Beccan, but the records have been lost in the night of time, or have perished in the early invasions which have swept over Ireland.

Cistercian Abbey of Kilbeggan.

About the year 1200 a Cistercian monastery was erected here, called "De Flumine Dei," or "of the River of God," by the Dalton family, under the patronage of the Blessed Virgin, which was supplied with monks from the far-famed abbey of Mellifont.

In 1213, Melaghlin McCoughlan, Prince of Delvin, died during his pilgrimage to this abbey.—War. MSS.

1218. Roderic and Melaghlin, sons of McCoghlan, died in this abbey.—*Four Masters*. Same year, O'Nioc, abbot of Kilbeggan, died.—*Annals of Kilronan*.

1236. Hugh O'Malone, Bishop of Clonmacnoise, died here.—War. MSS.

1298. The Abbot William O'Fynnan was made Bishop of Clonmacnoise, and died A.D. 1302.—*Annal Loughkee*, McGeoghegan. The last abbot of Kilbeggan was Maurice O'Shanghane, and on the 30th of November, 31st King Henry VIII., he and his community were ejected from their cloister, and all the property of the monastery and church, the Catholic endowments of past ages, the sacred trust for the widow and orphan—for the decency and splendour of public worship, were grasped by sacrilegious hands, and were squandered on the brutal passions of an impious king, or went to subsidize the agents of the Reformation. King James I. granted* the site and all the landed property of

* *Pat. 4 James 1.* For the amount of property vested in this abbey, and the confiscation of the same, see the Appendix.

There is a cemetery, outside the town of Kilbeggan, called the Relick. There was a church anciently here. Relick, or Reilig, signified a graveyard, and is derived from the Latin word *Reliquiæ*.

the monastery to Sir Oliver Lambert, by whom it is said the walls of the monastery were pulled down.

Kilbixy.

Kilbixy is a parish situated in the barony of Moygoish, county of Westmeath. It derives its name from *Cill-Bigseach*,* or Cill-Bigsighe, "the Church of St. Bigseach," a virgin whose festival was celebrated here on the 28th of June and on the 4th of October.

In 1192 a castle was erected here by De Lacy, which was subsequently occupied by Geoffry de Constantine, who founded on his estate the Priory of Canons Regular of Tristernagh. A town of considerable importance arose here in ancient times, of which Sir Henry Piers tells us there "were twelve burgesses in their scarlet gowns, a mayor or sovereign, with other officers suitable to so great a port." He tells us that in his time (in A.D. 1682), there was a large piece of an old square castle called the Burgage-castle, and forty acres of ground adjoining, called also the Burgage land, which were the town-house and the land belonging to the corporation. On the bank of Lough-Iron, adjoining, there is a place called "the Haven of the Market," which was the landing-place of the eastern frequenters of the market of Kilbixy. In 1430 the town of Kilbixy, as being an Anglo-Norman citadel, was plundered and burned by O'Neill and the northern Irish. In 1450 Mageoghegan, then at war with the English, burned Kilbixy and other Anglo-Norman towns, and the *Four Masters* add :—

* *Four Masters*, by Dr. O'Donovan. The editor remarks that when he visited Kilbixy in 1837, he found, "1. The Leper-house, a mere ruin; 2. The site of the castle, but no remains whatever of its walls; 3. A moat, surrounded by one circular fosse; 4. Site of the gallows. A holy well near the church called the well of St. Bigseach." I may add, to Dr. O'Donovan's observations, that when I visited Kilbixy on the 4th of August, 1863, I found one of the old fonts of the church stuck in the wall of a donkey-stable, at one of the private entrances to the churchyard.

“The English of Meath and the Duke of York came with the standard of the King of England to Mullingar; and Mageoghegan went the next day, with a strong body of cavalry, to Ballyglass (near Mullingar) to oppose them, whereupon the English, *having held consultation, thought it advisable to make peace with him, and, in consideration of obtaining peace from him, they forgave him all the injuries he had done them.*”

Sir Henry Piers concludes his notices of this place by remarking that there were in his time the ruins of many ancient houses, castles, and churches.

The Leper House of St. Brigid.

A monastery or hospital, erected for the support of lepers, was founded here by De Lacy, and, in the year 1413, we find that many indulgences were granted to this hospital in order to have it sustained and encouraged.—*Registry of Sweetman.*

Kilkenny-West.

A monastery was erected here, about the middle of the sixth century, by St. Canice, which was called after him, *Cill-Chainnigh*, and from which the parish and barony of Kilkenny-West derive their name. After the Anglo-Norman invasion, the noble family of Dillon became possessed of vast property in this neighbourhood, and in the thirteenth century the Rev. Thomas Dillon,* son to Henry Lord of Drumrany, founded, at Kilkenny-West, a monastery for Cruciferi, or Crossbearers, a branch of the Canons Regular of St. Augustine, which he placed under the patronage of St. John the Baptist. From this to the period of its suppression, time of Henry VIII., the house of Dillon patronised this priory; very many of its members joined the community, and frequently were elected

* Archdall's *Lodge*, vol. iv., p. 137; Lanigan, vol. iv., p. 336; *Monasticon Hib.*, p. 720.

by the fraternity to govern the same. The prior paid one mark annually proxies to the Bishop of Meath; and, in 1335, the grand priory of Kilmainham, near Dublin, had an exempt hospital in this town, and probably in this priory.—*King*, p. 75. On the 2nd of May, 11th Queen Elizabeth, this monastery, and its appurtenances, with twelve messuages, and two carucates of land in Kilkenny, one carucate in Britlass, and all their tithes, were granted to Robert Dillon, *in capite*, at the annual rent of £22 0s. 10d.—*Aud. Gen.*

Killucan.

Killucan, or Killucquin, is situated in the barony of Farbill, a few miles east of Mullingar. An abbey was founded here, in the early period, by St. Luican, whose festival was celebrated here on the 28th of July. In the *Martyrology of Tallaght*, the festival of St. Midhnat* of Killucan, is marked at the 4th of August; and in the *Martyrology of Donegall* the festival of St. Miodhnat of Killucan is entered at the 18th of November.

Kilmacaille.

A monastery, for Franciscans of the third order, was erected here by the family of Petit. The date is unknown to me. It has been variously called Kilmacahill, Kil-michael and Killmac-Cathal; and was situated in the barony of Moygoish, a few miles north of the river Inny. At the confiscation of the monasteries, the possessions of this friary were granted to Robert Nangle of Termor.—*Harris's Tab.* In the 9th of King James I., Robert Nangle of Ballysaxe, in Kildare, surrendered (*inter alia*):—

“The site, &c., of the late monastery of Kilmacaille, containing the ruinous walls of a church, a small churchyard, 5 cottages, 40a. arable, 12a. pasture, 3a. moor, in the town and

* She is said to have come from the present county of Roscommon.—
See *Ordnance Survey Papers* in the Royal Irish Academy.

fields of Kilmacaile."—*Pat. 9th, James I.* King James re-granted the church property to Nangle, at a rent of £1 13s. 4d., to hold for 100 years, from Michaelmas, 1611.—*Pat. 9th, James I.*"

Kiltoma.

A monastery was erected here, in the early period, most probably by St. Nennid. It stood north-east of Lough-Derravaragh, a short distance from the present town of Castlepollard. In the *Martyrology of Tallaght*, the festival of St. Naindith (or Nennidh), Bishop of Kiltoma, in Meath, is marked at the 13th of November. The *Four Masters* contain a few scant notices of this abbey:—

"746. Eochaidh, of Kiltoma, died.

"763. Coibhdeanach, Abbot of Kiltoma, died.

"808. (Recte 813). Ceallach, Abbot of Kiltoma, died.

"849. Colga, Abbot of Kiltoma, died.

"883. Robhartach, Abbot of Kiltoma, died."

In the *Martyrology of Donegal* (Dr. Todd's edition), the festival of St. Feithnech, of Cill-Toama, is marked at March 16th. At November 13th, "St. Nainnidh, Bishop of Cill-Toma, in Meath. He was of the race of Enna, son of Niall." At November 14th, the three sons of Dubhthach are commemorated, viz.:—"Fachtna, of Cill-Toma, Gabhran, and Euhel."

Lann-Mic-Luachain.

A monastery was erected here by St. Colman, the son of Luachan, whose festival was kept on the 30th of March. It was situated in the present barony of Delvin. The *Four Masters* have the following notices of this place:—

"929. Maelbrighde, Abbot of Lann-Mic-Luachain, died.

"1122. The Shrine of Colman, son of Luachan, was found in the tomb of Lann (that is, Lann-Mic-Luachain), a man's cubit in the earth. On Spy-Wednesday precisely it was found."

Leckin.

Leckin, anciently called *Leacain-Midhe*, or Leckin in Meath,* is situated near Bunbrusna, in the barony of Corkaree, county of Westmeath. An abbey was erected here, early in the seventh century, by St. Cruimin, who was contemporary with St. Fechin of Fore, and whose festival was celebrated here on the 28th of June. The *Four Masters* have a few notices of this place:—

“746. Fursa, Abbot of Leckin, died.

“943. Aynmier O’Kahalane, Abbot of Clonmacnoise, and of Leckin in Meath, died in his old age.—*Ann. Clon.*, F.M. at A.D., 946.

“1139. Cuchonnacht O’Daly, chief ollamph in poetry, died at Clonard. He was of Leckin in Meath.”

In reference to St. Cruimmin, the *Martyrology of Donegal* remarks “Cruimmin, bishop, in Lecain of Meath, i.e., in Ui-Mac-Uais, Darerca, sister of Patrick, was his mother. The age of this saint was great, as is proved by this quatrain:—

“ ‘Three score years thrice over,
Was the age of the pious Cruimmin;
Without infection, without disease, he changed colour,
After Mass, after celebration.’

Patrick left holy relics at Lecain of Meath, and a party of his people with Cruimmaine.” The same *Martyrology* remarks the festival of St. Eolang, of Lecain, in Meath, at 29th of December. St. Cruimin is still held in great veneration throughout Westmeath, and his name is very familiar to the people.

* The reader, of course, understands that Meath, at that time, signified the ancient Kingdom of Meath, comprehending the present Eastmeath, Westmeath, and part of the King’s County.

Lynn.

Lynn is a parish on the north-east bank of Lough Ennell, in the barony of Fertullagh, bounded on the north-west by the river Brosna. An abbey was erected here in the early period, called *Lann-Leire*, or the Church of Austerity. The *Four Masters* contain the following notices of this place:—

“ 741. Comynge O'Mooney, Abbot of Lann-Leire, died.

“ 776 (*recte* 781). Moinagh O'Mooney, Abbot of Lann-Leire, died.

“ 843. Gormghal, Bishop and Anchorite of Lann-Leire, died.

“ 848. Fearchair, Abbot of Lann-Leire, died.

“ 867. Flann, Abbot of Lann-Leire and Oeconomus, of Armagh, died.

“ 893. Cairbre, Abbot of Lann-Leire, died.

“ 900. Maelcianain, Bishop of Lann-Leire, died.

“ 919. Cearnach, Abbot of Lann-Leire, died ; of whom was said :—

“ ‘The torch of the plain (good in battle) of Bregia the fair and lovely,
stout his strength,
Brilliance of the sun, the sun upon his cheek. Cearnach of Leire,
mournful the loss of him.’ ”

“ 921. Cucongalta, priest of Lann-Leire, the Tethra (*i.e.*, the singer or orator), for voice, personal form, and knowledge, died.

“ 930. Swyny, Abbot of Lann-Leire, died.

“ 965. Flann, Abbot of Lann-Leire, died.

“ 968. The refectory of Lann-Leire was burned by Donnell MacMurchadh ; and four hundred persons were destroyed by wounding and burning there, both men and women.

“ 1002. Lann-Leire was plundered, and the plunderers were overtaken and slaughtered by the men of Breagha.

“ 1016 (*recte* 1017). Oenghus, Airchinneach of Lann-Leire, died.

“ 1021. Maenach, priest and Airchinneach of Lann-Leire, died.

“ 1050. Lann-Leire was plundered and burned.

“ 1148. Lann-Leire was burned.”

The *Martyrology of Donegal* marks the festivals of St. Furadhrahan and St. Baothan (brothers) at the 18th of June, thus :—*

“Furadhrahan, Abbot of Lann-Leire, *i.e.*, the son of Maonan. He was of the race of Colla Dachrich.

“Baothan, son of Maonan [his brother ; of Lann-Leire also ; and the *Felire Aenghuis* calls him Baithin].”

Again, at October the 17th, the following entry occurs :

“Maenach, son of Clairin, Abbot of Lann-Leire, A.D. 720.”

Mullingar.

Mullingar, the chief† town of Westmeath, is situated on the River Brosna, between Lough Hoyle and Lough Ennell, partly in the barony of Fertullagh, but chiefly in that of Moyashel and Magheradernon. It was one of the principal palatinate towns founded by the Anglo-Norman invaders, and gave the title of Baron to the family of Petit. For many years Mullingar continued one of the great strongholds of the English Pale—an Anglo-Irish citadel—which menaced, and oftentimes laid waste the territories of the neighbouring Irish chieftains, and was as frequently plundered and burned by the avenging foe. In 1329, the M'Geoghegans defeated Lord Thomas Butler near Mullingar, and in 1464 the town was plundered and burned by the people of Managh. In 1475 the inhabitants of Mullingar purchased, by presents, peace of Hugh Roe O'Donnell and the chieftains of Lower Connaught, who had wasted the English Pale with fire and sword. In 1572, Mullingar was plundered and burned by the Burkes of Clanrickard, who were in arms against the Government.

* Dr. Todd's edition. Dr. Reeves has identified the ancient Lann-Leire with Dunleer in Louth. See Joyce's *Irish Names of Places*, an admirable book, and one which should be in the hands of every Irishman.

† Kilbixy was at one time the chief town of Westmeath. Mullingar derives its name from a mill which stood on the river Brosna.

In 1575, the plague carried off many of the inhabitants of this town. In 1583, Queen Elizabeth granted a patent for holding two fairs of three days each at Mullingar, the tolls of which were to be appropriated to the fortification of the town against *the Irish enemy*. In 1597, the *Four Masters* tell us that an army was led to Mullingar by the Maguires and O'Neills, at the instance of the O'Farrells, "and they preyed the country around them, and totally pillaged Mullingar itself, in which they did not leave in the town any property of gold, silver, copper, iron armour, or foreign wares, or any other thing that could be carried or driven from the town, which they did not take away with them. Upon their return back they set the town in a dark, red blaze and conflagration; and they afterwards returned safe to their homes." In 1598, Mullingar was plundered by the O'Ruarks. During the Williamite wars Mullingar was fortified, and became the head-quarters of General de Ginkel, whence he marched to Ballimore, and to the siege of Athlone. Mullingar continued to send two members to the Irish Parliament until we were robbed, *in the hour of our weakness*, of our national independence.

Priory of St. Mary of Mullingar.

The Priory of St. Mary, anciently called *The House of God of Mullingar*, was founded, in 1227, by Ralph Petit, Bishop of Meath, for Canons Regular of the order of St. Augustine. As the Petits were Barons of Mullingar and Dunboyne, the founder was enabled to endow this priory liberally; and in subsequent years we meet with the names of many scions of this house that sacrificed the world, and devoted themselves to God inside the monastic walls. Amongst the benefactors of this priory was Walter Earl of Ulster, who granted to Lambert, the prior, the advowson of the church of Bredath. In 1306, Donough O'Flaherty, Bishop of Killala, the most eminent of the Irish for piety, died at Dunboyne, on his way to Dublin, and was interred with honour at Mullingar, in the house of the Blessed Virgin Mary.—*Four Masters*.

1397. In this year Adam Petit granted to Hugh, Prior of Mullingar, 40 acres of land in Kilbrena.—*King*, p. 236.

In 1467, Petit, Prior of Mullingar, died of the plague.—*Four Masters*.

The last Prior of Mullingar was John Petit; and on the 28th of November, 1539, he and his community were summoned by the commissioners of Henry VIII. to surrender the priory and all its property, to sign their own expulsion from house and home, and to behold, for they could not prevent, the profanation of holy places and the plunder of holy things. Resistance would be out of question; and, accordingly, the community, yielding to force, departed for ever from their consecrated dwelling, having witnessed the sacrilegious invasion of their rights and the wholesale plunder and confiscation of their property.* In order to reconcile a few of the dignitaries of the priory, a yearly pension of £20 was promised to the late prior, payable out of the possessions in Slewin and Grange, and out of the rectories of Dunboyne and Vastina; a pension of 40s. was promised to John Kelly, 26s. 8d. to Thomas Relyng, and 26s. 8d. to Thomas Ledwich, payable out of the possessions in Dunboyne. On the 20th of January, 1560, the following grant of Church property was made by Queen Elizabeth to Sir Richard Tuite:—

“Grant to Sir Richard Tuyte, knight, of the site, ambite, and precinct of the late Monastery of Molingar, in the County Westmeath, a small castle, and five gardens, 59½ acres of arable land, surrounding the said monastery and parcel of its demesne; a water-mill, 6 cottages, 300 acres of arable and pasture, in Slevyne and Ballyclon, in the County Westmeath: to hold to the said Richard for life, without impeachment of waste, with remainder to Wm. Tuyte, second son of the said Sir Richard, and his heirs male; remainder to Richard, son of said William and his heirs male; remainder to Walter, brother of said Richard, and his heirs male; they maintaining two able horsemen of the English nation for defence of the premises: to be held by military service, that is to say, by the service of the fourth part of a knight's fee.”

* *Calendar*, pp. 57 and 65; *Harris's Tab.*; *Calendar*, pp. 439, 450. For the confiscation, see *Appendix*. The priory paid annually four marks to the Bishop of Meath.

Dominican Friary of Mullingar.

This monastery was founded* about the year 1237. In course of time this house became conspicuous amongst the friaries of the order, and hence we find general chapters of the Dominicans held here in the years 1278, 1292, 1308, and 1314. In 1459 Richard Duke of York and Earl of Ulster, Lord Lieutenant of Ireland, granted to this house thirty acres of arable land, in Kilbride, near Mullingar, for the term of twenty-one years.—*King.*

On the 31st of August, 8th Queen Elizabeth, this friary, with the church, cemetery, and appurtenances, also the rectories of Vastina and Churchtown, in this county, were granted *in capite* to Walter Hope, at the annual rent of £10.—*Aud. Gen.*

Inquisition† 28th July, 29th same reign, finds that three acres of meadow, in Pierstown, in the parish of Dunboyne, and county of Meath, situate on the west of said town, near the river of Rathbeggan, of the annual value, besides reprises, of four shillings, and five acres of arable land on the north of said meadow, annual value, besides reprises, 3s. 4d., were parcel of the possessions of this friary.—*Chief Remembrancer.*

The Second Monastery.

During the long and wicked reign of Queen Elizabeth, the churches and monasteries of Ireland, the hospitals and schools, every remnant of Catholic piety and charity, underwent confiscation, passed into alien hands, and were torn

* There is no certainty as to the founder. Some say the Nugents, others the Petits. There are various authorities on both sides.

† This inquisition seems to regard the Priory of St. Mary, and not the Dominican Monastery. In the year 1564 the Lords Justices and Council of Ireland granted "possession and custodiam to Thomas Gorie of the Monastery of Friars Preachers, of Molingar, and of the parsonages of Vastine and Churchtown, in the county of Westmeath, until authority should arrive from her Majesty (Queen Elizabeth) for granting a lease to him."—*Calendar*, p. 491.

down and uprooted, or sacrilegiously profaned.* The religious were put to death, or driven into exile, unless a few who sought refuge from their enemies on the hills, in the woods and caverns, or, clad in disguise, in the houses of the poor. The Dominican Fathers suffered the fate of others, and it must be remembered that, in the worst of times, some of their community braved capture and its consequences, in order to afford the consolations of religion to the Catholics of Mullingar. Elizabeth, so long the scourge and terror of the faithful, at length had to appear before the judgment-seat of God. James the First succeeded, and an effort was now to be made to save from extinction the Irish branch of the Dominican order, by establishing in a foreign land, beyond the power and bigotry of England, a college and a monastery, which would prove a prolific source of future missionaries, and secure a home for the aged and infirm, who grew gray or were invalided in the service of the Church. Accordingly, a Dominican convent was founded at Louvain, in Flanders, and Providence assisted the good work by raising up a burning and a shining light, who was pre-eminently instrumental in its growth and efficiency. This eminent servant of God was the venerable and reverend Father Roch M'Geoghegan,† alias *a cruce*, a man of distinguished birth, an alumnus of Mullingar, who completed his ecclesiastical studies in Spain with the greatest applause. In 1622 he was made provincial of the order in Ireland, and by his tact and exertion Philip the Fourth endowed Louvain with an annual pension of £100, to which the Propaganda added, subsequently, a donation of 1,000 florins, on condition that the alumni would pass thence to the Irish mission. At the earnest recommendation of all who loved zeal and self-sacrifice, Father M'Geoghegan was consecrated Bishop of Kildare, and spent his declining days in building up once more the long prostrate temples of that ancient diocese. He was a man of great piety, charity, and mortification, and he

* *Hibernia Dominicana*, p. 430.

† See his letter of approbation prefixed to the *Four Masters*; also to the *Martyrology of Donegal*.

usually spent four hours each day at his meditation. He was indefatigable in reviving his order, and lived to see communities flourish in Dublin, Mullingar, Drogheda, Athy, and other places. He had the reputation, in a remarkable degree, of being a peacemaker, and was successful in eradicating discord and promoting ecclesiastical harmony and peace. He suffered much from the bigots of his day, who often sought his life, and he was obliged frequently to change his hiding-place, and to steal through the country in disguise, on his errand of love. At length, worn down with persecutions, age, and infirmities, he died in the year 1644, and was buried in the tomb of his ancestors, in the churchyard of Multifarnham.—*Hib. Dom.* pp. 106, 108, 431, 487, 561.

The Rev. Arthur M'Geoghegan, another bright ornament of the Dominican order, and an alumnus of Mullingar, studied in Spain, and on his return to the Irish mission was arrested in England and imprisoned in London on a charge of high treason, for having said in Spain that it would not be a crime to kill the king of England. What he did say, during a disputation on "free will," was that "if this doctrine were overthrown fanaticism would find its excuse, even if a man were to assassinate the monarch." All defence was useless; he was put to death for the faith, in 1633, and his bowels were cast into the fire.—*Hib. Dom.* pp. 419, 559, 560.

The Rev. Dominick Nugent, an alumnus of Mullingar, was rector of the Dominican convent of Louvain, in 1633, and was appointed, in a general chapter held in Rome, in 1644, one of the judges to determine the limits of the convents of Leinster.—*Hib. Dom.* pp. 115, 279.

The Rev. Stephen Pettit, sub-prior of the convent of Mullingar, a distinguished preacher, being recognised by his habit, as he was hearing the confession of a dying soldier, at the village of Ballinacurra, was shot by the heretics, in 1642, and died the next day, after having received the last sacraments.

In 1654, we find Rev. Cornelius Geoghegan, professor of theology and prior of Mullingar.—(p. 473.)

The Rev. Maurice Tyrrell, a distinguished scholar, belonged to the Convent of Mullingar. He presided for some years over one of the Dominican colleges of Hungary, and, in 1650, in quality of Definitor of Ireland, assisted, in Rome, at the election of a general of the order.—*Hib. Dom.* pp. 117, 219.

The Rev. Gerald Dillon, a man of very exemplary life, and laborious in the discharge of his sacred duties, was frequently prior of the Convent of Mullingar. He died about the year 1688.—*Hib. Dom.* p. 580.

The Rev. George Nangle was prior of the Convent of Mullingar, fled during the persecution of the Williamites, and died at Florence about the year 1705.—*Hib. Dom.* pp. 134, 371.

The Rev. John Dillon, an alumnus of Mullingar, studied for a time in the Convent of St. Maximus, in France, and, subsequently, in that of St. Sixtus, in Rome, where he taught philosophy and theology. After his return to Ireland he became prior of the Dominican Convent of Trim, and chaplain to the Catholic army for seven years. After the so-called Treaty of Limerick, he sailed with the army to France, governed the schools of Louvain, became doctor of divinity and prior of the monastery for three years. He was prior of the Dominican Convents of St. Sixtus and St. Clement's, in Rome, from 1707 to 1710, returned to Ireland, and died in 1716.

The Rev. James Fitzgerald, an alumnus of Mullingar, studied partly in Rome and partly in Lombardy, in which latter place he taught philosophy and theology; became consulting theologian to the bishop, and, on several occasions, prior of the Dominican Convent. He was prior of the Irish Dominican house of Rome, from 1723 to 1726, and at the same time president of the schools. In the year 1724, he invested with the habit of the order the celebrated Thomas De Burgo (Burke), subsequently author of the *Hibernia Dominicana* (in which he filially and reverently refers to this event), and Bishop of Ossory. At the expiration of his priorship he returned to Lombardy, and remained there till 1740, when he was again elected prior

of the Irish Convent in Rome. At length, at an advanced age, he died in Rome, in the year 1750, during the celebration of the General Jubilee, and was buried there with many of his brethren. The Dominicans were expelled from Mullingar after the siege of Limerick, and their magnificent convent was demolished. Dr. Burke tells us that in his time (1756), all that remained of the once spacious monastery was a fragment of the bell-tower, together with a few old crumbling walls. The fathers were dispersed, but they lingered long in the neighbourhood, and returned, after some years, to resume their mission of charity and usefulness.

Hospital of Mullingar.

A priory was founded here, to which an hospital was attached, under the care of the illustrious and self-sacrificing order of Trinitarians.—(vol. i, p. 205.) When the Reformation was introduced into Ireland the monks firmly refused to waver in their allegiance to Catholic faith and the Holy See, and hence many of the community were put to death; others were banished and impoverished, and all were robbed and hunted from their once happy home. Dr. Moran, quoting from Domingo Lopez, the annalist of the Trinitarian order, tells us that* :—"So universal was the ruin that fell upon this religious order, that all vestiges of it disappear from the subsequent history of our Church." A Dominican father, writing in 1547, after describing the heroic death of some Trinitarian Fathers in Mullingar, adds :—"Never in the time of Nero or Diocletian, or the other enemies of the Christian name, was a more fiery persecution witnessed than now raged against our Church; its agents seem to have laid aside all humanity, and to have transformed themselves into beasts, or rather into demons."

* *The Catholic Archbishops of Dublin*, p. 26; *Inquisitions at Philipstown*, 13th of March, 1637.

Franciscan Friary.

Archdall,* quoting from Ware's MSS., tells us that in 1622, the friars of Multifarnham commenced the erection of a house of their order in Mullingar, but that it was never completed. Cobbett† remarked of such an undertaking, at such a plundering, intolerant age. "like the lambs building amongst the wolves."

The Capuchins.

This order,‡ warmly recommended by Dr. Dease, Bishop of Meath, and his successor, Dr. Geoghegan, was introduced into Mullingar, in the year 1633. I have met with no records to illustrate their subsequent history.

Multifernam.

This celebrated monastery was founded in the year 1306,§ by William Delamer, in honour of God and St. Francis. The name signifies "Fearnan's Mill," and was so called from the fact of a family of that name having had a mill on the river Gaine, many years before the Delamers became possessed of that property. In Latin it has been called "Montis Fernandi." not indeed as an accurate, but rather as a euphonious expression of the original name. This Franciscan monastery was charmingly situated on a low, isolated plot of ground, in the barony of Corkaree, County Westmeath, convenient to Lough Derrevaragh, and was admirably adapted for those who loved a contemplative life. As to its ancient di-

* *Monasticon*, p. 726; Cox, vol. ii., p. 39; Brenan's *Ecclesiastical History*, vol. ii., p. 224.

† *History of the Reformation*, part ii., p. 182.

‡ *Taoula Typographica Capucinatorum*, p. 54.

§ Ware, followed by Archdall, Brenan, and others, places the foundation at A.D. 1236; Father Hugh Ward, at 1270.

mensions and decoration, Father Mooney,* the historian of his order, tells us :—

“ The monastery itself was very spacious, capable of affording accommodation to a large number of friars, having all requisite appurtenances, such as cloisters, refectory, dormitory, guest-house, library, and chapter-room. The church, which is still surmounted by a graceful belfry, was of exquisite architecture, and amply furnished with all requirements for its sacred purposes. The groined ceilings, panelled choir, and richly-carved altars, bore complete testimony to the devotion of the lordly Delamer and his posterity, who for many centuries were our unfailing benefactors ; and, indeed, I may justly style them benefactors, for not satisfied with building the church and convent, they endowed the latter with many acres of rich land, and empowered our friars to erect mills and weirs on the Gain. Thus did the Delamers provide for the wants of the community, and in return for such bountiful munificence, the friars of Multifarnam prayed, as in duty bound, for the souls of their illustrious patrons ; preserved their tombs from decay, and took special care to guard against all accident the beautiful south-eastern window of the church, once all ablaze with their armorial cognizance.”

The reformation of the Strict Observants was adopted here in 1460, and provincial chapters were held in Multifarnam in 1472, 1527, and 1626. On the 5th of April, 37th Henry VIII., this monastery with all its appurtenances, was granted to Edward Field, Patrick Clinch, and Philip Penteney.—*Calendar*, p. 123. The friars for many years were allowed the use of their monastery and church, owing to the protection of the barons of Delvin and their kinsmen, who usually rented or purchased the property from the grantees and assignees. Thus Richard Nugent of Donore, son of James, who was a great benefactor, purchased the monastery from Alderman Jans of Dublin, to whom it was granted by James I., and re-endowed it with sundry lands and presents.

* *Noctes Loxanienses* ; *Duffy's Hibernian Magazine* for March, 1861.

Father Hugh Ward,* a historian of the order, remarks :—

“ It (Multifernam) never was more flourishing than since the beginning of the persecution and the spread of heresy, for not only was it a place of refuge to the old and infirm friars of the province, but was, as it were, an ark in the deluge of persecution, for from its first foundation it never was deserted for any length of time by the religious. We are not, however, to suppose that it escaped the English persecution ; it was twice burned, twice plundered, and many of the friars were taken and imprisoned in the years 1590, 1601, 1604, 1613, 1614, and 1617. Those who escaped, however, always returned immediately, and there never were wanting to the present day, many to labour strenuously for the salvation of the faithful.”

In October, 1601, Multifernam was plundered and burned. Father Mooney thus relates the circumstances—*The Franciscan Monasteries of Ireland*, by the Rev. C. P. Meehan, p.p., 42., &c.

“ Let me now relate to you what I witnessed myself during my novitiate in Multifernan. In the October of 1601, a strong detachment of English soldiers, commanded by Francis Shane, was sent from Dublin by Charles Blount (Lord Mountjoy), the then deputy, with instructions to pillage the monastery, and seize the friars. On their march, and within bowshot of the convent, they arrested Richard Brady, Bishop of Kilmore, a member of our order ; Father John Gray, the provincial ; Father James Hayn, and Bernard Moriarty, dean of Ardagh. On entering the convent they seized Father Nehemias Gray, the guardian, together with five or six other members of the brotherhood ; it was then dark night, and we were returning from the church to our cells, when we found ourselves in the hands of the soldiers. In the confusion some of the friars escaped out of the convent, and sought refuge in the neighbouring woods. As for the bishop, Shane sent him

* Duffy's *Catholic Magazine*, August, 1847. Three friars of Multifernam, viz.:—Terence Magennis, Magnus O'Fedling, and Oge M'Laughlin died in a prison in Dublin in 1591.—Brenan's *Ecclesiastical History*, vol. li., p. 129.

and some others, under escort, to the castle of Ballimore on Loughshodie, some twelve miles south-west of Mullingar, while I, the guardian, and a few other members of the community, were detained prisoners in the monastery. Thus were we kept for two days. Shane, indeed, hoped to light on some rich treasure in our poor house, but he was disappointed; for after searching the entire edifice, he could find nothing save a goodly store of provisions, which was sent to the monastery by the nobility and gentry, who were wont to come thither on the feast of St. Francis, then nigh at hand. This was an old usage in that place, as there were no inns in the neighbourhood. In the meantime, while the soldiers were making merry on the good cheer, never intended for them, I contrived to effect the escape of the guardian and some others, and, indeed, I too, might have got off, had I so willed it, but as it was within two days of the time appointed for making my religious profession, I preferred remaining in custody, knowing right well that Shane would send me to the castle on Loughshodie, where the provincial was confined. On the expiration of the second day, Shane ordered me and a lay-brother out of the convent, and setting us on horses, sent us prisoners to Ballimore. Alas! I never will forget the horrors of that day, for we had gone hardly a mile, when Shane came galloping up, and commanding us to halt, directed our attention to a mass of fire and smoke clearly visible in the distance, exclaiming at the same time with fiendish malevolence, ‘vile poltroons, see how I have burned your monastery to the ground.’ Thus, on the 3rd of October, 1601, did that inhuman monster give our venerable house of Multifernan to the flames.”

Father Mooney proceeds to relate all the inducements held forward by Shane, for the purpose of overcoming his pious resolutions, and of enlisting him in the army of Queen Elizabeth; his meeting with the venerable bishop, the provincial, and other friars, who were prisoners in the Castle of Ballimore; and his religious profession “in the dim light of the prison chamber.”

“Realize it,” says he, “to your imagination, dear brother: picture to yourself a young man in the plentitude of his strength, kneeling at the feet of an aged bishop and his pro-

vincial, both captives for their loyalty to God and the faith of their fathers, and there, in the gloom of that dungeon, pronouncing with unflinching tongue those irrevocable vows which consecrated him the liege servant of God, and doomed him to the persecution of ruthless laws."

Father Mooney made his escape from the castle by twisting a quantity of tow into a rope, securing one end of the rope to an iron stanchion of the window, and lowering himself down. The rope broke during his descent; he fell into a ditch of water, fortunately with slight bruises, and walked ten miles that night to the house of a friend, where he was welcomed and sheltered. The other prisoners were sent under an escort to Dublin; were rescued near Multifarnam by Walter Nugent, standard-bearer to the Baron of Delvin; were captured again and sent to Dublin Castle. One of the friars, Rev. Bernard Moriarty, received a gunshot wound, which fractured both his thighs, and after lingering in the dungeon of Dublin Castle, where he was refused a bed, medical attendance, and every other comfort, at length departed, and was buried in the churchyard of St. James. When O'Neill, Prince of Ulster, and M'Mahon, heard from Father Mooney of the confinement of the friars, they offered an exchange of prisoners to the Lord Lieutenant, and, this being accepted, the Franciscan Fathers were set free. On their return, the scattered brotherhood of Multifarnam re-assembled, and before Christmas, 1601, they contrived to erect a small dwelling-house within the burnt ruins of their ancient monastery. In the following year, they roofed a portion of the old abbey and one of the chapels, but scarcely were their pious efforts crowned with success, when Francis Rochfort, a bird of evil omen, and one of a family that perpetrated many evils on religion, at the head of a band of miscreants, surrounded the monastery, set fire to the new work, and destroyed all the improvements that had been effected. Some of the friars made their escape, others were carried off prisoners to Dublin, and the venerable Dr. Brady of Kilmore, now de-

crepit and unable to stand, was ruthlessly torn from his cloister and flung, as they thought, dead, into a ditch of thorns. Father Mooney, who wrote in 1617, tells us that some of their most cruel persecutors were Sir Dudley Loftus, son of the Protestant Archbishop of Dublin; Sir Richard Grear, Patrick Fox, high sheriff of Westmeath, and Sir Oliver Lambert. Loftus and Grear attacked Multifarnam in 1607, and carried off five of the fathers to Dublin, where they were confined in prison for eighteen months. Fox stole on the friars in 1613, and, amongst others, arrested Father Bernard Gray, who, after a few years' imprisonment was allowed to seek refuge in France, where he died of disease contracted in the fetid dungeons of Dublin Castle. Lambert surrounded Multifarnam with soldiers in 1614, seized all the friars he met, and lodged them in the gaol of Mullingar.

Dr. Richard Brady, mentioned above, belonged to a princely house in Brefney, studied with great success, and took the habit of St. Francis in the Monastery of Cavan. He was an eminent jurist, and was universally respected for his abilities, learning, and piety. On the 23rd of January, 1576, he was promoted by the Holy See to the bishopric of Ardagh, and was, subsequently, translated to Kilmore. After the visitation of his diocese, he resided for the most part in Multifarnam; wore the habit of the order, and led a very austere life. He was three times arrested by the English authorities, was twice ransomed from prison, and on the third occasion of his arrest, the habit was torn from his person, and he was flung into a thicket. Towards the close of his days he resigned the see of Kilmore, departed this life in Multifarnam, in September, 1607, and was buried in the choir of the church.

Andrew Nugent, a respectable member of a branch of

NOTE.—There is a chalice in the Friary, having the following inscription:—“R. P. Fran. Delamar, S. Th. Lr. Prov. Dif.—Et. v. A. P. Fran. Cruise, Guar. Dublin. F. Fratres, pro Conv. Montisfernani, 1713.” On another:—“Fra. Chris. Barnewall, Provincialis Ord. Minorum, Stric. Observantiae procuravit pro Conventu Montis Fernandi, 1757.” Fr. Barnewall died here and was interred in the cemetery.

the Delvin family, after the death of his wife, resigned the world, became a lay-brother in Multifarnam, rigorously observed the rules of the order, died in 1614, in the 70th year of his age, and was buried with his brethren in the cemetery of Multifarnam.

Father Mooney has fortunately left on record a few notices of some of the friars, then living, with whose sufferings for the faith and services he was familiar.

Father James Hayn was sent, when a young man, by Pope Gregory XIII. to James Fitzmaurice, with a consecrated banner, when that chivalrous nobleman made an effort to defend the cause of the oppressed Catholics of the country. He lived for many years in Multifarnam; was arrested by Shane when he burned the convent; received three severe wounds when Rochfort attacked the friary, and was confined in a dark cell in Dublin Castle. Owing to the humanity of a fellow-prisoner he recovered, and, in 1617, was then living in Multifarnam, in his 90th year.

Father John Gray was arrested in 1608, with the Baron of Delvin, on a charge of having assisted the Princes O'Neill and O'Donnell in their escape from Ireland. When the Baron cleared himself of the accusation, Father Gray was set at large, and permitted to linger in the neighbourhood of Multifarnam.

Father Charles Crassan and Father Didacus Conry were arrested by the Protestant Prelate of Tuam in 1617, for questing for alms, and were in prison when Father Mooney wrote his history of the Franciscans.

In 1617, the community of Multifarnam, including lay-brothers, numbered 18, and they lived in cabins within the bounds of their ruined monastery. The guardian was Father Maurice Ultan.

In 1663, Father Peter Geanor was guardian of Multifarnam, and, in January, same year, Peter Walsh met a number of his brethren here, and spent, as he tells us, "three whole days and nights endeavouring to induce the Fathers to sign his Remonstrance." He admits that all he said "was to no more purpose than to wash the Blackamore."—*History of Remon*, pp. 90, 94.

In a letter written by Dr. Oliver Plunket to the Inter-nunizo at Brussels, September 1671, we find that there were then ten friars in Multifarnam, and that Father Peter Geanor then resided there. During the eighteenth century, the guardians of Multifarnam were pastors of the parish and continued so till 1823, when, on the death of Rev. Francis Dease, Dr. Plunket, Bishop of Meath, appointed a secular. Multifarnam owes its present restoration to the zeal and efficiency of Rev. Thomas Conway, who was guardian here for several years. A slab, on the side wall of the new chapel, has the following :—

“Deo Opt Max|
In honorem et sub patrocínio Beatæ
Mariæ Virginis Deiparæ et S. Francisci
Hoc Templum.
Reædificatum est Anno Domini, 1827.”

The Rev. Daniel Molloy, present guardian,* was born in Killucan, studied in S. Isidore's, Rome ; officiated here for several years, and succeeded Father Conway in 1847. A general favourite with poor and rich, priests and people, he is a worthy representative of the good old times.

Tombs.

There is neither tombstone or headstone to mark the resting-place, of Dr. Brady of Kilmore, or Dr. Roch McGeoghegan of Kildare. Countless numbers of Franciscan Fathers sleep here likewise, but there is not even a slab to recall their memories or perpetuate their names. A stone on a wall of the old church has the following inscription :—

* Since the text was written, Father Daniel Molloy, who had been endeared to all, clergy and laity, departed this life on the 7th of June, 1869, and was buried with his brethren, in the cemetery of Multifarnam. His successor is the Very Rev. Mr. Murphy.

“Sumptibus Jaco Nugent,
Filiu Rich. Nug. de Donower,
qui ob. 18 Feb., Ao.
Dni., 1610. W. N. B. N.”

On another :—

“Decrevi, veritas
Nobilitatis.

“En. Dieu. est
Mon Espoir.

—
“Orate pro
Christophro Nugent.

—
“Et Domina
Anna Cusack, 1629.

—
“Here lieth the body of Christopher Nugent,
late of Corbetstown, second sonne of Christopher
L——, of Delvin, who deceased the
third of Juli, Anno 1626. And was married
to the Ladie Ann Forth, *alias* Cusack, who
caused this monument to be erected
for both. For whose soules let all the
faithful intercess.”

“Gulielmus Delamer, Armiger erexit hunc tumulum
prose et suis Ano Domini 1686.
Cujus predecessor Guielmus Delamer (*erased*) Miles
fundavit et edificavit hoc monasterium. Ano Domini 1306.”

“Hic sepelitur
Reverendus Thomas Gaynor, Presbyter,
Midensis qui undecim annos
officio Missionarum cum zelo functus
obiit die Decembris, A.D. 1841.
Ætatis 37.
Requiescat in peace. Amen.”

“Pray for the soul of the Rev.
Mr. Dominick Brogan of
Mullingar, who departed
this life the 17th day of February,
1777. in the thirty-sixth year of his age.
May he rest in peace. Amen.”



“Have mercy, O Lord, on
 the soul of the Rev. John Kane,
 who departed this life
 September 23rd, 1817, aged 51 years.
 May he rest in peace. Amen.
 Erected by the Rev. Francis Dease.”

The old church of Multifernam measures fifty-three feet by twenty-four feet nine inches. The eastern window, judging from its ruin, must have been magnificent. This venerable shrine has been a spectator of many grand ceremonials and has witnessed many trying vicissitudes. Great and historic names have been associated with its memory, and many of these are now sleeping under the shadow of its sacred walls. The spoiler came, indeed, and sacrificed everything to his cupidity and bigotry; church and cloister were rifled and profaned; but while Mountjoy, Shane, Loftus, Grear, Fox, Lambert, Rochfort, and the other impious oppressors and persecutors are low in the dust, lost to memory, unless in the remembrance of their evil deeds, the ancient sanctuary of Multifarnam has been built up again, the friars are prosecuting their mission of charity, and are venerated by the faithful, *as of old*.

Portloman.

A monastery was founded here, on the western bank of Lough Owel, anciently called *Loch Uair*, by St. Loman,* whose festival was kept in this church on the 7th of February (*Martyrology of Tallaght*). In O'Clery's *Irish Calendar*, at the 7th of February, it is stated that Loman was of the race of Conall Gulban, son of Niall. In the appendix to the introduction of the *Martyrology of Donegal* (Dr. Todd's edition) we have additional notices of this saint:—

* See Colgan's *Acta*, p. 363; Usher's *Primordium*, p. 966; O'Donovan's *Four Masters*, vol. iv., A.D. 1461. There is a little island in Lough Owel called Church Island, in which a church is supposed to have been erected by St. Loman.

“The Feast of St. Lomman, bishop, nephew of St. Patrick by his sister, is celebrated in his church in Portlomain, diocese of Meath or Ardbreacain, the 3rd of Spring, or February. His staff is extant, as also his chain, by which women labouring in childbirth, when girt with it, are healed. He is said to have been carried through the air in his boat as far as Ath-Truim in Meath, and to have built a small house in an island in *Loch-Huar*, near Portlomain, in which he lived for the most part on Alexandric herbs, of which there is there a great abundance.”

At the 11th of October we have another entry in the *Martyrology of Donegal*:—

“Lomman, bishop, another disciple of Patrick, and he was of Ath-Truim also; and Darerca, sister of Patrick, was his mother.”

In the table of the *Martyrology* we have also a notice of St. Loman:—

“Lomman of Loch-Huar (7th of February), in Meath, near Multi-Farannain. His bachall (crozier) is in possession of Walter MacEdward, in Port-Lommain. Tempall Lommain is on the brink of Loch-Uail. The parish has a holiday. There are two rivers flowing out, and no river going into the lake.”

The ruins of St. Loman's Church are situated on the very margin of Lough Owel, about three and a-half miles to the north-west of Mullingar, and measure seventy-seven feet by twenty feet four inches. A stone, shaped like the lid of a coffin, having a cross inscribed, was found some years ago deeply embedded in the clay, and was disentombed. It seems to have marked the grave of some distinguished ecclesiastic. The tourist or pilgrim who visits Portloman will linger long before he can withdraw himself from the enchanting scenery which meets him on all sides, and, above all, from the venerable consecrated walls, endeared by so many associations of religious worship, and now sacred and solemn for being the resting-place of the dead.

Portnashangan.

There was a monastery here on the north-eastern bank of Lough Owel. After the Anglo-Norman invasion the churches of Portshangan, Portloman, and many others belonged to St. Mary's Abbey, Dublin; and James I. granted* all to John Wakeman. The roof of the old church measures forty feet by seventeen.

Rathugh.

Rathugh, anciently called *Rath-Aodha-mic-Bric*, "the rath or fort of Hugh, the son of Brec," is situated in the barony of Moycashel, about three miles east of Kilbeggan. A monastery was founded here, in the sixth century, inside a rath or fort, by St. Aid or Hugh, who was born in this neighbourhood, and whose memory, notwithstanding the lapse of time, is still held in extraordinary reverence amongst the people. The *Four Masters* have the following notices of this abbey:—

"771. Forbaso, Abbot of Rathugh, died.

"783. (*Recte* 788) Dubhdathuath, Bishop and Abbot of Rathugh, died."

857. In this year the *Four Masters* record a meeting of the Irish chieftains, convened at Rathugh by Malachy, Monarch of Ireland, for the purpose of establishing peace and concord between the various tribes. Of the ecclesiastics who attended mention is especially made of Fethghna, the Primate of Armagh, and Suairleach, abbot of Clonard.

The monastery of Rathugh seems not to have survived the Danish wars.

The Appendix to the Introduction of the *Martyrology of Donegal*† contains the following notice of this place:—

"Aodh Mac Bric, Mic Corbmaic, Mic Cremhthainn, Mic Fiachach, from whom are the Cinel Fiachach, was born in Cilláir

* *Pat.* 1, *James I.*

† *Dr. Todd's edition.*

of Meath. His miraculous staff, made of finnbruin, i.e., brass, inlaid with silver, is in the possession of Peter MacEochagain. Rath-Aodha, a parish church, remains there still. It was he himself (viz., Peter MacEochagain), who found the staff, *facit platanea miracula in perjuros*, and Cilláir is still the church of Aedh. Patrick foretold his descent from Fiachach, when he gave him fifteen townlands around Cilláir, after cursing the stones of Uisnech, that they should not take hold together."

Taghmon.

There was a religious house founded here by St. Fintan Munnu, or Munna, at the close of the sixth or early in the seventh century. The festival of this saint was celebrated on the 21st of October. After the Anglo-Norman invasion Taghmon became a parish church.

Teagh-Baoithen.

A monastery was founded here, in the early part of the seventh century by St. Boethen, which was called after the founder Teagh or Tigh-Baoithen (Boethen's church or house). This St. Boethen was the son of Cuanach, and seems to have been the Bishop Baithan, addressed, together with Thomian, Archbishop of Armagh, Columban, Bishop of Clonard, Dima, Bishop of Connor, and others, by the Roman clergy, during the vacancy of the see, on the Paschal question. The festival of St. Boethen was celebrated on the 19th of February. The old church of Teagh-Baoithen, or Teboyen, is situated on an elevated site, with a very extensive view of the surrounding country. It measures forty-one feet by sixteen, and the venerable grey walls cannot fail to awaken religious reminiscences. There is a holy well adjacent called "Tobar-Boyne."

The *Martyrology of Donegal* has the following notice of St. Baoithin:—

"19th of February, Baoithin, Bishop, son of Cuana of Teach-Baoithin in Airteach of Connacht, or in the west of Midhe. He was of the race of Enda, son of Niall. Caomhnat, of Dal Buachalla of the Ulta, was his mother."

This St. Baithene, or Boyne, is also patron saint of Balrathboyne, near Kells, county Meath.—(For additional notices of this saint see Colgan's *Acta* at 19th of February; Lanigan, vol. ii., pp. 409, 413; *Calendar of Irish Saints*, p. 75; Reeves's *Adamnan*, p. 318.)

Tibrada.

A monastery is said to have been erected at Tibrada, or Tibraid, in the seventh century, by St. Fechin of Fore.—Harris's *Tab.*; Lanigan, vol. ii., p. 52.

Tirdachroebh.

A monastery stood here in the time of St. Columba, but whether he was the founder or not is uncertain. On the 31st of January the festival of St. Lughaedh, son of Eochaidh, was celebrated in Tir-da-Chraobh, in *Cinel-Fiachach*.—*Tr. Thaum.*, p. 493; *Mon. Hib.*, p. 574; Lanigan, vol. ii., p. 140; *Martyrology of Donegal*.

Tober.

Tobar-Cormac, or "the Well of Cormac," is situated about two miles north-east of Ballimore. A monastery was founded here, which, at its suppression, was granted to Henry Mathews of Termor, and Francis Shane. The order to which this monastery belonged is now uncertain. DeBurgo says (*Heb. Dom.*, p. 327), that Pope Innocent VIII., on the 16th of December, 1488, granted a licence to have a Dominican Friary erected here; but he admits that he had no record or proof that it was carried into effect. In an inquisition taken 2nd of May, 31st Queen Elizabeth, it was found that the site of the abbey of *Tobar-Cormac* and a water-mill were then in possession of Sir Thomas Lestrangle, and that 60 acres in the said townland belonging to this monastery were in the possession of Francis Shane. The whole was granted to Henry Mathews.—(See Harris's *Tab*; Archdall's *Monasticon*.)

Tristernagh, alias Kilbixy.

Tristernagh is situated in the barony of Moygoish, on the banks of Lough Iron. A priory of Canons Regular,

called sometimes the Priory of Kilbixy, was founded here about the close of the twelfth century, by Geoffry de Constantine, which was placed under the patronage of the Blessed Virgin. In 1192 the castle of Kilbixy was erected. The first prior's name was Henry, probably a relative of the founder, and about the year 1200, Geoffry de Constantine granted to the canons the following:—

“Divers liberties and privileges, together with four carucates of land adjoining; the islands in the Lough, and sundry other lands, with a water mill in Kilbixy; two carucates in Cune-mucks, with a mill and two fisheries, called Duffchara and Carangilly; in Balyrothy a toft, and all that land which belonged to Ralph the carpenter; a messuage without the walls of Dublin, near the village of Hogges; the churches of Kilbixy, Balyrothery, Tyrclogher, Rathroin, Glin, Croskeyn, and Killoe, with all their appurtenances; five carucates of the wood of Kilcareth, with several other lands, &c., and liberty to elect their own prior after the death of the said Henry. Witness, Simon, Bishop of Meath.—*Monast. Angl.*, vol. ii., p. 1046.”

Simon Rochfort, Bishop of Meath, granted to this abbey the privileges of a free churchyard; he also granted to it the Church of Slewin.

Adam O'Murredai, who died A.D. 1217; Robert, who died in 1224; and Brendan, who died in 1255, Bishops of Ardagh, were great benefactors to this priory.—Ware's *Bishops*, p. 250. Richard de la Corner, Bishop of Meath, and Robert, Bishop of Ardagh, granted to this abbey the church of Leene. In the year 1280 Adam was prior, and about this time Sir John Tyrrel made a grant to this abbey, and in the reign of Edward I. Adam de Ledwyche granted them the church of Lekkyn.—King and Harris's *Ware*. In the reign of Richard II. we find Brother John Hill, prior of this house.—*Rot. Pat.*, 10 Richard II. In 1364 Richard of Drogheda was prior, who was seized of the advowson of the church of Lekkyn, which had been recovered from Mathew de Ledwyche.—King. In 1412 William was prior. In 1468 Geoffry Delamar was prior,

and in the same year the Parliament passed an Act for attainting the said Delamar of treason, for that he being accompanied with Irish enemies and English rebels, came to Taghmon, in the barony of Delvin, on the 12th day of October, in the second year of his Majesty's reign, and did traitorously rob, spoil, and burn the said town, at the same time destroying many of the King's loyal subjects.—Harris's *Col.* In 1485 Richard Tuite was prior.—King, p. 214. The last prior of Tristernagh was Edmond Nugent, Bishop of Kilmore, and on the 30th of November, 1539, the commissioners of Henry VIII. presented themselves at the abbey gates, and demanded its unconditional surrender, in the name of the King. The abbey was now ransacked with a vengeance; the church robbed of the golden and silver vessels; the furniture piled up; the canons ejected from their once happy home; the rich booty carried off; and the gates closed for ever against the former inmates. A pension of £26 13s. 4d. was promised to Edmund Nugent, the late prior, payable out of the possessions in Templeforane, Grange, the Abbayton, and Molforane, also out of the rectories of Leyn, Lackyn, and Sonnaghe. A pension of 26s. 8d. each was promised to Walter Tuite, Geoffry Hill, Cornelius Note, Patrick Note, and Thomas Barnwall, late canons of Tristernagh, payable out of lands in Kargiston, Mourntown, Shyffyn, and Rathcorbally, part of the property of the late abbey of Tristernagh. The furniture of the abbey was now sold off, to enable Henry VIII. to gratify his passions, and to raise up from the dust a *corps of co-operators*; and the abbey lands were set profitably for these purposes to the family of Piers. On the 4th of September, 1570, Queen Elizabeth wrote to the Lord Deputy, directing him to accept from Captain William Piers a surrender of his lease of the abbey of Tristernagh, and to grant him a new lease thereof. . . . On the 24th of February, 1590, a lease of this priory, for the term of twenty-one years, was made to Captain William Piers, at the annual rent of £60, Irish money; and a cartron of land in Ballynamoylane, with 40 messuages, one water-mill, 5 carves of arable, 100 of meadow, 300 of pasture,

100 'of wood, and 200 of moor, in the town of Kynarde, — wood of Derfadd, and one-sixth of the Raddmoore, and parcel of the possessions of the said priory were granted to Robert Harrison. In the days of the Confederation it would appear that this monastery was recovered, and devoted again to religious uses. The following letter was written by Rinnucini, the Nuncio, to Dr. Dease, then Bishop of Meath :—*

“Illustrissimo et Reverendissimo D. Episcopo Midensi,—Cum intuitu Dominationis Vestræ Illustrissimæ instituerim Œconium Monasterii de Tristernagh, Prioratûs olim Canoniorum *Regularium S. Augustini, Dominum, Gerardum Tuite* istius diœcesis, accedit nuperrime ad me pro recuperatione istius Prioratus Frater Andreas Nugent, Canonicus Regularis S. Augustini, cui antequam statuerim facere collationem, admonendam fore duxi V. D. Illustrissimam, ut dignetur mihi significare, quæ sibi videbuntur necessario referenda super hac re, cum sit beneplacitum Summi Pontificis reddi monasteria ista religionis, qui temporibus præteritis multum in hoc regno laborarunt. Et a Deo interim precor V. D. Illustrissimæ Felicitatem.

“D. V. Illustrissimæ et Reverendissimæ,

“Addictissimus servus,

“JOANNES BAPTISTA,

“Archiepiscopus Firmanus Nuntius Apostolicus.

“Kilkenniae, 16th Feb., 1646.”

The family of Piers† got considerable grants of property here from Queen Elizabeth, and held it up to a late period. Archdall (*Monasticon*, p. 730), writing in the last century, thus describes the then existing ruins of Tristernagh :—

“This magnificent and beautiful edifice, in the form of a cross, and of a considerable extent, was built of a blackish stone, and

* *Supplement to the Hibernia Dominicana*, p. 930.

† For the genealogy of this family, see Archdall's *Lodge*, vol. ii., p. 201.

There is a tradition in the parish that at the time of the Reformation, the bells of the abbey and church were taken down by the Friars, and thrown into Lough-Iron.

the steeple was remarkable, being an octagon erected on the top of a square tower, which, though mutilated, was, in the year 1780, seventy-four feet high; the columns were also octagon, with plain capitals. This abbey was totally destroyed in 1783."

In the year 1783 Sir Pigott William Piers sacrilegiously invaded the graveyard, had the skulls, bones, and tombs, torn from their resting-place, and put out of his way into a hole. The walls of the abbey were next torn down, and a mansion for the proprietor was erected on the site. All that remained of the old abbey were a few walls, which were *allowed* to form a portion of the new residence. The Tristernagh property has since been sold off, in the Encumbered Estates Court. Piers and his race have, root and branch, withered away and died off; the new mansion is now, like its sacrilegious erectors, crumbling in ruin, and the only durable portion of the building is the portion of the abbey walls, incorporated with the dwelling, which, like the old faith represented by it, has witnessed the decadence of everything human around it.

Tyfarnham.

A monastery was erected here, in the early period, called *Tigh-Airindan*, that is, the house of Airindan, Farannan, or Ereran, as he is variously called. According to the *Martyrologies of Tallaght and Donegal*,* the festival of St. Ereran of Tigh-Ereran, and abbot of Tallaght, was celebrated here on the 11th of August and the 27th of October. The *Four Masters* enter at "A.D. 877, Duibhliter, abbot of Clones and *Tigh-Airindan*, died."

The church gives name to a townland and parish, called Tyfarnham, in the barony of Corkaree, County Westmeath, about five and a-half miles to the north-east of Mullingar.

* In the *Martyrology of Donegal*, the festival of St. Odhran, of Tigh-Aireran, is marked at the 27th of October.

ABBEYS OF THE KING'S COUNTY,

IN THE DIOCESE OF MEATH.

CHAPTER LXXV.

DRUMCULLIN.—DURROW.—KILCORMICK.—LYNALLY.—
RATHLIBHTHEN OR RATHLINE.—RAHIN.—TEHELLY.

Drumcullin.

Drumcullin, anciently called *Druim-Cuilinn* — i.e. "Ridge or Long Hill of the Holly," is situated in the south of the barony of Eglish, or Fircall, on the boundary between ancient Meath and Munster. A monastery was founded here in the sixth century by St. Barrindeus, or Barrinthus, where, in after years, St. Carthage and his monks halted and were refreshed, on their way from Rahan to Lismore. St. Barrindeus* belonged to the family of Niall, and is said, in conjunction with Mernoc, a disciple of his, to have sailed in search of a western island, and to have landed on the shores of America. The strange land thus discovered is represented as a western island or country, so large that although they traversed it for fifteen days they could not reach the end of it. It is said, moreover, that the glowing descriptions given of that distant land by St. Barrindeus and his followers, led to the voyages of St. Brendan in the same direction. The western country in which St. Barrindeus travelled is called, "*Terra repromissionis sanctorum, quam Dominus daturus est successoribus nostris in novissimo tempore.*" Modern

* Lanigan, vol. ii. pp. 35, 221.

commentators on this passage have reasonable grounds for referring to the striking coincidence between this prophecy and the extraordinary emigration of the Irish people to America. St. Barrindeus belonged to the second class of Irish saints, and died on the 31st of May, some time before the close of the sixth century. The *Four Masters* note at A.D. 721 :—

“ 721. Cuana, of Drumcullin, died.

“ 740. Ceannfaeladh, Comharba of Drumcullin, died.”

The *Martyrology of Donegal* notices St. Barrindeus at the 21st of May :—

“ Bairrfhionn, Bishop of Druim-Cuilinn and of Cill-Bairfhinn, to the north of Eas-Ruaidh. He is of the race of Conall Gulban, son of Niall. Didhnat, daughter of Meachar, was his mother.”

Durrow.

Durrow, anciently called *Dearmagh*, “the plain of the oaks,” is at present a parish, partly in the barony of Moycashel, county of Westmeath, but principally in that of Ballycowan, King's County. There are many associations connected with Durrow,* which will crowd on the mind of the pilgrim or antiquary as he gazes on the desolation around, and thinks on the literary and religious renown of this once frequented and venerated abbey. The scenery around him, the trees, the grass, the graves of the dead, the green mounds, the very clay—everything which he beholds—will remind him that the ground on which he treads is sacred—that a great religious foundation once stood here, and that no pains have been spared, by the

* The *Martyrology of Donegal* commemorates the three sons of Erc, of Durrow, at April 19th and November the 12th. In Adamnan's *Life of Columba* (chap. 40), we read that St. Libran crossed Meath, reached Durrow, died after seven days' sickness, and was buried amongst the elect monks of St. Columba.

sacrilegious spoliators and ruthless exterminators of the country, to uproot and sweep away every vestige of this ancient and sacred place. The Monastery of Durrow was founded by St. Columba, about the year 550, on a site granted by Bredan, chieftain of Teffia. Although St. Columba founded many religious houses, yet Durrow was one of his favourite retreats; and it is ranked, by Venerable Bede, with the great abbey of Hy, or Iona. Before St. Columba departed from Ireland he spent some months at Durrow, then governed by St. Lasren; and during this retirement he drew up rules and instructions for the future guidance of this house. His memory was cherished and commemorated here with special reverence, and to this day the parish is under the patronage of St. Columbkille.

In the *Annals of the Four Masters* we have the following notices:—

“ 585. Breanainn, Lord of Teffia, died. It was he that had, some time before, granted Dearmhagh to God and to Colum Cille.

“ 758. Donell, Monarch of Ireland, died. He was the first King of Ireland of the Clann-Colmain, and he was buried at Durrow with honour and veneration.

“ 786. Cinaedh, Abbot of Durrow, died.

“ 806. Blathmac, Abbot of Durrow, died.

“ 827. Aedhan, Scribe of Durrow, died.

“ 832. A great many of the family of Clonmacnoise were slain by Felim, King of Cashel; and all their termon was burned by him, to the door of the church. In like manner (did he treat) the family of Durrow, also to the door of its church.

“ 835. Saerghus, Abbot of Durrow died.

“ 839. Crunn-mhael, Primate of Durrow, died.

“ 848. Tuathal, Abbot of Reachrainn (Lambay) and Durrow, died.

“ 870. Rovartach, of Durrow, a distinguished scribe, died.

“ 931. Seachnasach, Priest of Durrow, died.

“ 948. Scuithine, Abbot of Durrow, died.

“ 971. Maelmoire, Abbot of Durrow, was drowned in Eas-Ruaidh.

“ 1010. Dubhthach, Airchinneach of Durrow, died.

“ 1022. Flann Ua Tacain, Airchinneach of Durrow, a distinguished wise man, died.

“ 1038. Ailill O'Gair, Lector of Durrow, died.

“ 1059. A victory was gained by Connor O'Melaghlin, Prince of Tara, over the Danes and Leinstermen at Durrow of Columbkille.

“ 1068. Murrough O'Brien, grandson of Brian Borumha, and royal heir of Munster, was slain by the men of Teffia, in revenge of their having been plundered and preyed; and his head was taken to Clonmacnoise, and his body to Durrow.

“ 1077. Moriegh O'Nwaat, learned senior of Durrow, died.

“ 1103. Ua Cingeadh (now called king), Lector of Durrow, died.

“ 1129. Gilda Colman O'Kelly, noble priest of Durrow, died.

“ 1137. More, daughter of King Mortagh O'Brian, and wife to Morrough O'Melaghlin, King of Meath, died at Durrow after penance.

“ 1140. Eochaidh O'Kelly, chief head of the men of Meath, the most distinguished bishop of all Ireland, died at an advanced age at Durrow-Columbkille.

“ 1153. Murrough O'Melaghlin, King of Tara and Meath, with its dependent districts, of Airgialla, and, for a time, of the greater part of Leinster, flood of the glory, magnificence, and nobility of Ireland, died at Durrow-Columbkille.

“ 1154. Durrow was burned this year.

“ 1155. Durrow was twice burned in one month this year.

“ Same year, Maelseachlainn O'Melaghlin, King of Meath and of the greater part of Leinster, died in the thirtieth year of his age, of a poisonous drink, at Durrow-Columbkille, in the flood of his prosperity and reign, on the night of the festival of Bridget, after the victory of penance.

“ 1173. Donnell O'Melaghlin, King of Meath, was slain by his stepbrother at Durrow of Columbkille.

“ 1186. Hugo de Lacy, the profaner and destroyer of many churches; Lord of the English of Meath, Breifny, and Oriel; he to whom the tribute of Connaught was paid; he who had conquered the greater part of Ireland for the English, and of whose English castles all Meath, from the Shannon to the sea, was full; after having finished the castle of Durrow, set out, accompanied by three Englishmen, to view it. One of the men of a youth named Gilla-gan-inathar O'Meyey, approached

him, and drawing out an axe which he had kept concealed, he, with one blow of it, severed his head from his body; and both head and trunk fell into the ditch of the castle. This was in revenge of Columbkille.* Gilla-gan-inathar fled, and by his fleetness of foot made his escape from the English and Irish to the wood of Kilclare. He afterwards went to the Sinnagh (the Fox) and O'Brien, at whose instigation he had killed the Earl.

"1190. Dermot O'Rafferty, Abbot of Durrow, died.

"1213. The castle of Durrow was finished this year.

"1448. Dermot, the son of Owen, son of Mahon O'Daly, Ollav of all Meath, a learned poet, died, and was interred in Durrow-Columbkille.

"1452. Farrell Roe Oge Mageoghegan, a captain of great repute and celebrity, was killed and beheaded at Croughool by the son of the Baron of Delvin and the grandsons of Pierce Dalton. They carried his head to Trim, and from thence to Dublin, for exhibition; but it was (afterwards) brought back, and buried along with the body in Durrow-Columbkille.

"1454. Farrell Roe Mageoghegan resigned his lordship, and retired into the monastery of Durrow-Columb-Kille.

A monastery for Regular Canons of St. Augustine was erected here, under the patronages of the Blessed Virgin and St. Columbkille, but at what precise time I have been unable to discover. It must have taken place after the Anglo-Norman invasion, as we find the original abbey then plundered and despoiled by De Lacy. Hugh de Tachman, Bishop of Meath, witnessed a grant of an annual rent of 40s. out of the lands of Maghaghtragh, by Walter, son of Alured. In the thirteenth century M. (*name not given*) was Abbot of St. Mary's, Durrow, and St. Mary's Abbey, Trim. His seal was found near Mullingar in 1833, and was engraved in

* In reference to the fate of Lacy, Dr. O'Donovan remarks in a note (vol. iii. p. 75)—"It may not, perhaps, be out of place here to remark, that in our time a somewhat similar disaster occurred at Durrow; for its proprietor, the Earl of Norbury, was assassinated by a hand still unknown, after he had completed a castle on the site of that erected by De Lacy, and, as some would think, after having insulted St. Columbkille by preventing the families under his tutelage from burying their dead in the ancient cemetery of Durrow."

the *Penny Journal*, June 15th, 1835. Dr. Petrie has assigned it to the close of the thirteenth century. This abbey paid annually two marks as proxies to the Bishop of Meath.

At the confiscations of the Reformation, Durrow was plundered and suppressed like all other kindred institutions in Ireland. Ware tells us that a copy of the Four Gospels, of St. Jerome's translation, was preserved here, which was adorned with engravings on silver plates, with an inscription signifying that it was written by St. Columbkille in the space of twelve days.—*War. Mon*; Archdall, p. 395.

On the 18th of October, fourth Queen Elizabeth, a lease of this abbey was granted to Nicholas Herbert, for the term of twenty-one years, at the annual rent of £10. On the 20th of April, 1568, Queen Elizabeth wrote to Sir Henry Sidney, Lord Deputy, granting the Durrow property, in fee-farm, to Nicholas Herbert and his heirs male, provided the castle (which she calls "some strength") shall be built within the space of two years.

Kilcormick or Frankford.

A monastery was founded in Kilcormick, now Frankford,* for Carmelites, under the patronage of the Blessed Virgin, by Odo, Hugh O'Molloy, in the early part of the fifteenth century. In a Missal,† formerly belonging to this monastery, at present in the Library of Trinity College, Dublin, there are entries of the deaths of remarkable persons in this neighbourhood, especially of the noble house of the founder, from which we quote the following:—

"1410, July 28. Terence and Tathen O'Molloy, the sons of

* The name was changed by a Frank Magawley.

† *Miscellany of the Irish Archaeological Society*, vol. 1st, pp. 99-106. It is strange that the translator has suppressed the prayers which the Latin original asks for the repose of the departed.

Niall, were killed by the men of Clonmalura. On whose souls may the Lord have mercy. Amen.

" 1427. Fergal O'Molloy, Lord of Fercall, died ; and Rory, son of Niall O'Molloy, was elected in his place.—*Four Masters*.

" 1431. On Good Friday died Rory O'Molloy, chieftan of Fercall, on whose soul may the Lord have mercy. Amen.

" 1454. On the feast of St. Remigius (October 1st) died Hugh or Odo O'Molloy, Lord of Fercall, and founder of the Abbey of Kilcormick. He was buried in the monastery, before the high altar. May the Lord have mercy on his soul. Amen.

" 1468, June 22nd. Died Friar Oliver Druhul.

" 1468, August 19th. Died Edmund Brakan, Prior of Kilcormick.

" 1476, May 5th. Died Charles O'Molloy, son of (Sechna, a brave man, endowed with every human grace ; he was buried in the monastery of St. Mary of Kilcormick, at the third step, near the head of the choir on the north side ; on whose soul may the Lord have mercy. Amen.

" 1478. Died on the vigil of the Nativity of the Blessed Virgin (September 7th), Niall, son of Cucogry O'Molloy, who is buried before the high altar at Kilcormick. May the Lord have mercy on his soul. Amen.

" 1503. On the feast of St. Mathew the Evangelist (September 21st), a deed* was executed between Theobald O'Molloy, son of Donogh, and his wife on the one part, and the friars of Kilcormick on the other.

" 1525. On the octave of the Epiphany (January 13th), the two sons of Hugh O'Molloy, viz., Hugh and Constantine, were violently dragged from the church by Charles O'Molloy and

* The following is a translation of the Irish original by Dr. Todd :—
 " This is the Identure that was made between Theobald, the son of Donogh, and the friars, and his wife and his children, and on the day of the festival of Mathew Evangelist it was written, and the tenor of the indenture is, that the friars are to give these people a pledge for their part of *Baile Atha-buidhe* (Ballyboy) ; and this is the way the pledge is to be distributed, viz., eleven cows to John O'Molloy, and two cows to the son of Mortogh, son of Hugh, and four cows to Theobald himself ; and these are the sort of cows the friars have undertaken to give away, viz., beautiful, fat, and in calf cows, and to be given up at the time of perfecting this writing. And this is the food that the friars owe along with that, viz., the food of four persons each quarter of a year, according to the custom of the country. The annals of the Lord are one thousand five hundred and three years."

his followers, and slain near the gate of the monastery of Kilcormick; on whose soul may the Lord have mercy. Amen. Reader, say a *Pater Noster* and *Ave Maria* for the benefit of their souls and all others.

“1536, September 8th. Died of the plague, Friar Nicholas O’Brachan, Prior of Kilcormick.

“1541, May 14th. Died Master Roger Doduygem, a venerable and discreet man, of lofty genius, of marvellous discretion, and of great liberality, full of grace and truth before God and all saints; on whose soul may the Lord have mercy. Amen.

“1542. Charles O’Molloy, chief of his tribe, died on the octave of the Epiphany, and was buried at Kilcormick. [A man of great name and renown in his time.—*Four Masters*.]

“1553. Contan O’Molloy, son of Charles, Prior of Duru (Durrow?) was slain on the vigil of St. Mathew (September 20th). A man famous and generous through the region of Clonlune, throughout Dellna and Cloncolman; on whose soul may the Lord have mercy. Amen.

“1567. Died Arthur O’Molloy, chief of his tribe.

“1568, November 25th. Died Friar Rory O’Morrissey.”

In *Pat. 1 James I.*, we find the property of this monastery was granted to Robert Leycester:—

“The site, ambit and precinct of the late Carmelite Friery of Kilcarmicke, with all its hereditaments in O’Moloye’s country; rent £4 0s. 9d. English, or £5 7s. 8d. Irish. By patent, dated 24th July, 21st Elizabeth, the Queen demised these to George Colley, for twenty-one years in reversion, after the determination of a former lease to Henry Colley, Esq., for a term of twenty-one years, then in being, and commencing at Michaelmas, 8th Elizabeth, at £5 7s. 8d. Irish, and 1st January, 39th Elizabeth, the Queen demised the same in reversion to Thomas Lamben, for thirty-one years at the same rent.”

All traces of the abbey, church, and graveyard of Kilcormick have been barbarously and sacrilegiously uprooted and swept away. (See *Diocese of Meath*, vol. ii., p. 515.)

Lynally.

Lynally is a parish in the barony of Ballycowan, King's County. A monastery was erected here at the close of the sixth century, by St. Colman or Columban, called also Colman Elo or Ela.* This eminent man was the son of Beognai, of the race or tribe of Sailni, and was born about the year 555. He was a native of Meath, but spent most of his early years in the diocese of Connor, where he founded the abbey and church of Muckamore. He returned to Meath about the year 590, and having attended a meeting at which were present St. Columbkil, Aidus, Flan or Slani, King of Meath, afterwards Monarch of Ireland, St. Cannich, and many other celebrities, it was proposed by Columbkil that a site be granted to their relative, Colman, on which he might establish a monastery. This request was granted by King Aidus, and, accordingly, a large forest, named *Fidh-Elo*, in the district of Fercall, was offered to, and accepted by St. Colman, as the scene of his future labours and services to religion. A monastery was erected here, which obtained the name of *Lann-Elo*, "the house or church of Elo," since called Lynally, and the great sanctity of St. Colman soon attracted numbers of self-sacrificing followers, who cleared the forest, converted the wilderness into a garden, and vied with the founder, in the observance of every rule and the practice of every virtue. In 597 St. Colman visited the great Columbian monastery of Hy or Iona, and, at his departure, St. Columbkil foretold that they would never meet again in this world. After his return to Ireland, St. Colman was consecrated bishop, but by whom, or in what precise year, I am unable to state. After a glorious life, spent in the service of God, St. Colman died on the 26th of September, in the year 610,

* Usher's *Primordium*, p. 960 ; O'Donovan's *Four Masters*, A.D. 610 ; Lanigan, vol. ii., pp. 304-310 ; *Adamnan*. In the *Martyrology of Donegal*, Appendix to Introduction (p. 44), it is recorded that *then* (1630) "The staff of Colman Ealo is still to be found."

aged 56, and his remains were interred in the church of Lynally. The *Annals of the Four Masters* thus enter his death:—

“A.D. 610. St. Colman Eala, *i.e.*, Mac-Ui-Selli, abbot, died on the 26th of September, in the 56th year of his age.

“709. Tethghal, Bishop of Lynally, died on the 16th of April.

“735. St. Bran, of Lynally, died.

“773. Anfceally, Abbot of Connor and Lynally, died.

“865. Ogechar, Abbot of Connor and Lynally, died.

“884. Eochaidh, Bishop of Lynally, ended his life at an advanced age.

“896. Tibraide, Abbot of Connor, Lynally, and Laragh-brien, died.

“917. Maelene, Abbot of Lynally and Connor, and the glory of Ireland, died.

“952. Flannagan, successor of Mac Neisi (of Connor) and Colman Eala (Abbot of Lynally), died.

“954. Maelbride, successor of Mac Neisi and Colman Eala, died.

“963. Joseph, successor of Mac Neisi and Colman Eala, died.

“970. Lynally, Clonard, Fore, and Disert-Tola, were burned and plundered by Donnell Mac Murchadh.

“974. Conaing, Abbot of Connor and Lynally, died.

“1038. Cuinnen, Bishop, Abbot, and Lector of Connor, successor of Mac Nisi and Colman Eala, died.

“1533. O'Molloy, Lord of Fircall, was treacherously slain on the green of Lynally by his own brother.

“1557. The houses and churches of Lynally were plundered and burned by Sir Henry Sidney, Lord Treasurer of Ireland.”

Rathlibhthen.

This monastery was located in the ancient territory of Fercall, and was founded, about the year 540, by St. Illandus or Illand. This saint was the descendant, in the fourth generation, of the Monarch Leogaire, and it was under him that St. Aidus, or Hugh, subsequently Bishop of Killare, received his education. The festival of St.

Illand of *Raith-Liphiten* is marked in the *Martyrology of Tallaght* at the 10th of June. Archdall (quoting from *Acta Sanct.*, p. 191, and *Vard.*, p. 422) says, "the statue of the saint is still to be seen in this church, with his episcopal mitre and crozier in his hand; the head was broken off some time since by sacrilegious hands."

The *Martyrology of Donegall* also marks the festival of St. Illand at the 10th of June, and remarks of him, "Iolladhan Mac Eochaidh, bishop, of Rath-Liphthen, in Firceall in Meath. He is of the race of Laeghaire, son of Niall."—See Archdall's *Monasticon*, p. 404; Lanigan, vol. ii., p. 10. This place has been identified with the old church of Rathline, in the present parish of Frankford.

Rahin.

Rahin, or Rahen, anciently called *Raithin*, *Rathain*, and *Raithin-Ui-Shuanaigh*, is a parish in the barony of Ballycowan, King's County. A monastery was erected here in the sixth century, by St. Carthage Mochuda,* the history of which occupies a conspicuous place in our ecclesiastical annals. This celebrated saint was born in Kerry, of a noble family, about the middle of the sixth century. When offered, in his youthful days, the sword, spear, shield, gold collar, rich robes, and other insignia of a chieftain, he replied that he preferred to learn the hymn, which, on the banks of the Mang, he had heard chanted by the holy bishop St. Carthage the Elder and his clergy. His wish was gratified, for he was adopted by his namesake, and ordained priest, about the year 580. After having constructed a cell, called Killtulach, not far from the Mang, he journeyed to the great Monastery of Beannchair (Bangor, in the present County Down), over which presided the renowned St. Comgall, its distinguished founder.

* See *Bollandists*, at the 14th of May; Colgan's *Acta*, pp. 154, 475, 557, 561; Usher's *Primordium*, pp. 910, 919, 943; Lanigan, vol. ii., pp. 350-356; *Four Masters*; Keating's *History*; *Calendar of Irish Saints*, pp. 134, 135; Petrie's *Round Towers*, pp. 237-243, 348, 417, 422. *Raithin* signifies Ferny Land. See O'Donovan's note to the *Four Masters* at A.D. 631.

We next find him visiting some of the great founders of religious houses, viz., St. Molua of Clonfert-Molua, and St. Colman of Lynally, in which latter monastery he wished to spend the remainder of his days. St. Colman advised him to erect a monastery at Rahin, which was in the neighbourhood, and, acting on his suggestion, St. Carthage founded a religious house there, which became very celebrated, and which soon attracted numbers of disciples from Great Britain and Ireland. These holy men, in place of being a burden, were a national blessing, for they tilled the land, supported themselves and the poor by the labour of their own hands, and communicated to the people, amongst whom they lived, a spirit of self-reliance and industry. St. Carthage drew up a Rule* for the guidance of his community, was consecrated bishop, and governed the Monastery of Rahin for forty years. However, his

* In his Lectures on the "MS. Materials of Ancient Irish History," the late lamented O'Curry remarks (page 374):—"The fifth in chronological order is the Rule of St. Carthach, who was familiarly called *Mochuda*. He was the founder of the ancient ecclesiastical city of Raithin (near Tullamore, in the present King's County), and of the famous city of Lis-Mor (Lismore, in the present county of Waterford). He died at the latter place, on the 14th of May, in the year 636."

"This is a poem of 580 lines, divided into sections, each addressed to a different object or person. The first division consists of eight stanzas, or thirty-two lines, inculcating the love of God and our neighbour, and the strict observance of the Commandments of God, which are set out generally both in word and in spirit. The second section consists of nine stanzas, or thirty-six lines, on the office and duties of a bishop. The third section consists of twenty stanzas, or eighty lines, on the office and duties of the abbot of a church. The fourth section consists of seven stanzas, or twenty-eight lines, on the office and duties of a priest. The fifth section consists of twenty-two stanzas, or eighty-eight lines, minutely describing the office and duties of a father confessor, as well in his general character of an ordinary priest as in his particular relation to his penitents. The sixth section consists of nineteen stanzas, or seventy-six lines, on the life and duties of a monk. The seventh section consists of twelve stanzas, or forty-eight lines, on the life and duties of the *Culdees*. The eighth section consists of thirty stanzas, or one hundred and twenty lines, on the rule and order of the refectory, prayers, ablutions, vespers, and the feasts and fasts of the year. The ninth and last section consists of nineteen stanzas, or seventy-six lines, on the duties of the kingly office, and the evil consequences that result to king and people from their neglect or unfaithful discharge."

great sanctity, and the universal respect in which he was held, failed to screen him from the envy and jealousy of others, and, accordingly, we find him expelled from Rahin, owing to the hostility of some neighbouring monks,* and the tyranny of Blathmac, son of the monarch, Aedh-Slaine, prince of the country. In the year 630, St. Carthage and his whole community, numbering about 847 monks, exclusive of lay attendants and the pupils of his school, yielding to force, took their departure from Rahin, and, on their way into Munster, halted at St. Barrind's Monastery of Drumcullin. They then proceeded to St. Kiaran's of Saighir, next to St. Cronan's of Roscrea, and subsequently to Cashel, where they were kindly received by King Failbhe Fland, who offered them a site for a monastery. Declining this favour, St. Carthage proceeded to Ardfinan, and here he was offered a site by the chieftain of the Desies, whose wife dreamed on the preceding night that a flock of birds were flying to her for protection. He again declined, and the prince then said, "There is, beyond the mountain, a wild tract, extensive and secluded, rich in forests and in fish—it shall be yours for ever." Accordingly St. Carthage travelled over the mountain, and from that to Affane, on the Avonmore, at the spot still called "Casan na naomb,—The path of the saints." He crossed the Blackwater, the waves of which are said to have rolled back, and passed on to Magh-Sciath, since called Lismore, where he founded a monastery, a college, and an asylum; and his school became so renowned for sanctity and learning as to be frequented by alumni not only from Great Britain and Ireland, but from all parts of Europe. For the last year and a-half of his life St. Carthage retired to a lonely part of the valley, to the east of his great monastery, and here he spent his time in mortification, prayer, and the practice of every virtue, preparing for the judgments of God. On the 14th day of May, in the year 637—at the well, where a cross was afterwards erected,

* Keating says they were the monks of *Iobh-Neill*, a monastery, it is presumed, convenient to Rahin.

called, in consequence, "*cruz migrationis*,—the cross of the departure"—fortified by all the sacraments and aids of religion, the great St. Carthage Mochuda, first bishop of Lismore, was liberated from his earthly sufferings, and, after the usual sacrifices, solemnities, and suffrages of religion, his body was interred with great honour and veneration in the church of Lismore. The *Four Masters* enter his death thus:—

"A.D. 636. St. Mochuda, Bishop of Lismore, and Abbot of Rahin, died on the 14th of May."

Cuimin of Connor, in his "*Characteristic Virtues of Irish Saints*," alludes thus to St. Carthage:—

"Mochuda of the mortification loved,
Admirable every chapter of his history,
That before his time no person shed
Half as many tears as he shed."

His biographer thus summarizes his virtues:—

"Seniorum levamen, salus infirmorum, lugentium solamen, desperantium firmamentum, dubitantium certa fides, juvenumque stabilitas."

The following poem on St. Carthage, composed by a reverend friend,* and presented to me, is well worthy of a place in these pages:—

ST. CARTHAGE OF LISMORE.

AIR—"*Annie Laurie*."

Blackwater's banks are pleasant,
By the town of sweet Lismore,
And 'twas there the sainted Carthage
Did rule and teach of yore.
Did rule and teach of yore,
And there entombed doth lie;
O, 'tis near the holy Carthage
I'll lay me down and die.

* Very Rev. Dr. Barry, Vice-President of the College of All Hallows, Dublin.

II.

Near thy lovely lakes, Killarney,
Where echoes oft the horn,
And the music of the staghounds,
This mitred saint was born.
This mitred saint was born,
Who in Lismore doth lie;
O, 'tis near the sainted Carthage
I'll lay me down and die.

III.

Saint Carthage was a true monk,
He loved the cloister well;
He watched, he prayed, and fasted,
And studied in his cell.
And studied in his cell,
And on the ground did lie;
O, 'tis near the sainted Carthage
I'll lay me down and die.

IV.

Saint Carthage knelt as abbot
At Rahin's holy shrine;
For forty years he ruled there,
In peace, by grace divine.
In peace by grace divine,
'Till exiled by a foe;
O, 'tis near the sainted Carthage
I'd like to be laid low.

V.

To the country of the Decies
St. Carthage bent his way;
A noble prince there met him
And pressed him hard to stay.
And pressed him hard to stay,
And wander thence no more;
And St. Carthage fixed his dwelling
On the plains of sweet Lismore.

VI.

There rose a monastery,
The wonder of its time,
Where monks and pious scholars
Did flock from every clime.
Did flock from every clime,
To gather learned lore,
And live in holy fervour
With St. Carthage of Lismore.

VII.

They came from France and England,
 From the banks of the Garonne,
 From the Alps and yellow Tiber,
 From the Rhine and from the Rhone.
 From the Rhine and from the Rhone,
 To Lismore's famous school,
 And they blessed the saintly abbot,
 And observed his holy rule.

VIII.

The saint became a bishop,
 And the mitre well he wore,
 And famous through the world
 Was the see of old Lismore.
 Was the see of old Lismore,
 Blessed by God on high,
 And 'twas there the holy Carthage
 Did lay him down and die.

IX.

St. Carthage reigns in heaven ;
 He died in faith and grace ;
 He wears a crown of glory,
 And sees God face to face.
 And sees God face to face,
 O, Carthage ! pray that we
 May too be crowned in heaven,
 For all eternity.

After the departure of St. Carthage from Rahin, a St. Constantine is marked in some of our Irish calendars as his successor in the abbacy. According to the *Festilogy of Ængus the Culdee*, the *Calendar of Cashel*, the *Martyrology of Tallaght*, *Marian Gorman and his Scholiast*, and the *Martyrology of Donegal*, a St. Constantine, who is described by some as King of the Britons, and, according to others, a King of the Picts, resigned his crown, came to the Monastery of Rahin in the time of St. Carthage, entered as a monk, and (according to some) ultimately became abbot. Whatever doubt may exist about Constantine's succeeding Carthage in the abbacy, it is certain that a distinguished stranger of this name served as a monk in Rahin, and we find his festival marked in all our Irish martyrologies at the 11th of March. From the poem of

Rumann Mac Colmain,* who is described by Irish writers as the Virgil of Ireland, and whose death is entered in the annals of Tighernach at the year 747, it appears that this Constantine had got a large tract of land near Rahin cleared, which was called after him *Magh-Constantine*, or Constantine's plain, and which in consequence belonged to the Abbey of Rahin. There was a town and church in this plain called "Cell-Belaigh," which Rumann, the poet, endowed with a third of his wealth, and such was the influx of foreigners to it, attracted probably by the fame of the monastery, that seven streets are said to have been exclusively inhabited by them.

From this period until the middle of the eighth century we discover no notices of Rahin in our records. Early in the eighth century the church and monastery seem to have been rebuilt by St. Fidhairle Ua Suanaigh, who became the patron saint of Rahin, and whose festival is marked in our martyrologies at the 1st of October.† The *Four Masters* have the following notices of this abbey:—

"750. Fidhmuine Ua Suanaigh, Anchorite of Rahin, died.

"758. (*Recte* according to Tighernach 763.) Fidhairle Ua Suanaigh, Abbot of Rahin, died on the 1st of October.

"787. (*Recte* 790.) Aedhan of Rahin died.

"1113. Dermot O'Kelly, successor to Ua Suanaigh, Abbot of Rahin, died.

"1136. Soirvreach O'Kelly, successor of Ua Suanaigh, died.

"1139. Muirchertach O'Molloy, Lord of Fercall, was burned in the church of Rahin by the O'Luainimhs of Fercall.

"1141. Donnell, son of Rory O'Molloy, Lord of Fercall, was slain by the Muintir-Luainimh in Rahin.

"1153. Tadhg O'Brien marched with his forces to Rahin to relieve Connaught.

* The original of this poem is said to have been copied from the Book of Rahin. See Petrie's *Round Towers*, pp. 348, 349. This Rumann is said to have been buried at Rahin in the same tomb with O'Suanaigh, the patron saint.

† In the *Martyrology of Tallaght* the festival of St. Fidhairle O'Suanaigh is marked at the 1st of October. In the *Martyrology of Donegal* the festival of St. Caomlach of Rahin is marked at the 3rd of November.

"1166. Gilla na naemh O'Kelly, successor of Ua Suanaigh at Rahin, died."

After the Anglo-Norman invasion I find no references to Rahin, as an abbey, in our monasticons. It must, therefore, have pined away as a religious house, and become merely a parish church. The ruins of Rahin consist of a very ancient stone-roofed chancel archway (in the present Protestant church), a circular window, richly ornamented, and two smaller churches, one of which is greatly dilapidated, but the other still possesses a very beautiful doorway. Of the round window Dr. Petrie* remarks that—

" It seems to be not only the most curious of its kind remaining in the British Isles, but also the most ancient. . . . The ornaments (of this window) are in very low relief, or, as I might say, *inciso*, or in hollow, and it measures about seven feet six inches in the external diameter of the circle, and is placed at the height of about twenty-two feet from the ground. I should add that the masonry throughout this interesting building is of a very superior character—the stones, which are polygonal, being fitted to each other with the greatest neatness and art—and that the material is the celebrated limestone of the district. . . . This church, as its style of ornament seems to me to indicate, was erected about the middle of the eighth century. In addition to the church which I have now noticed, there are also at Rahin the ruins of two smaller churches, which attest its former importance; and it is not improbable that there anciently existed here a group of seven small churches, such as are usually found at other celebrated religious establishments in Ireland."

There was also at Rahin an ancient stone cross, called O Suanaigh's cross, and in the *Leabhar Breac** (fol. 35, p. b.) we read of a notice relative to the punishment and

* *Round Towers of Ireland*, pp. 239, 242. For a full description of the ruins of Rahin, see from page 238 to 243.

† *Round Towers*, p. 241.

forfeiture of lands, on the part of certain families of the Cinell Fiacha, for violating O'Suanaigh's guarantee and offering insult to his cross.

Tehelly.

Tehelly, or Tyhilly, anciently called *Teach-Teille*,* "the house or habitation of St. Teille," is situated in the parish of Durrow, in the north of the King's County. This place is said to have been occupied by a holy virgin, St. Cera, or Chier, who subsequently returned to her own country, and founded the nunnery of Kilcrea, near Cork. After her departure it became a monastery, and derived its name from St. Teille, the son of Segel, who was contemporary with St. Fintan Munnu, whose festival is marked in O'Clery's *Irish Calendar* at the 25th of June. The *Four Masters* have the following notices of this place:—

"670. Armagh and Tehelly were burned.

"720. St. Ruibin, Chief Scribe of Munster, died; he was son of Brocan of Tihelly.

"865. Cosgrach of Tihelly, scribe and anchorite, died.

"884. Maelruain, Abbot of Tihelly, Castledermot, and Killeigh, died.

"898. Scannall of Tihelly died.

"936. Robhartach of Tihelly died."

* See *Acta*, pp. 15, 713; Lanigan, vol. iii., pp. 129, 130; O'Donovan's *Four Masters* at A.D. 670. Archdall is incorrect in identifying this place with Teltown.

WRITERS AND POETS OF THE DIOCESE OF MEATH.

CHAPTER LXXVI.

THE ancient regal principality of Meath was conspicuous for warriors and statesmen, for poets and philosophers, and, since the Christian period, for churches and monasteries, for piety, learning, and patriotism. It produced an average share of scholars and writers to preserve her history and perpetuate her traditions; and, although many honoured and honourable names have been lost in the night of time, or during the dreary years of invasion and bondage, enough are still inscribed on her literary roll to uphold her pre-eminence, and to vindicate her prescriptive fame. For many centuries Royal Meath was unquestionably the head and heart of Ireland, the seat of monarchy, the centre of national independence, closely identified with the proudest and most glorious epochs of our history; and when the sceptre passed away from her, owing to the turbulence and ambition of native princes—when the controlling influence of the monarchy was subverted by national treason—then, indeed, the strength of Ireland became paralysed, and thus territory after territory was isolated, overwhelmed, and fell a prey to the invader.

NOTE.—There have been many poems composed on Meath, its kings, chieftains, and historic memories, which we are obliged to omit, in consequence of not knowing where their authors were born; and, no doubt, there have been many bards and writers, natives of the diocese, now forgotten, or, if known, their memories are buried in foreign libraries, to which we can have no access. O'Reilly, in his Preface to his *Irish Writers*, plaintively remarks—"Yet we cannot but regret the fact that our ancient manuscripts, the monuments of our country's fame, still remain on the shelves of libraries, covered with the dust of ages, and disregarded by our natives."

Many of the literary monuments of Meath have existed from time immemorial. As far back as A.M. 3922, the *Feis-Teamhrach*, or triennial convocation of the states of Ireland, was established at Tara by Eochaidh, monarch of the island, who, from his learning, was called Ollamph Fodhla (Ollav Fola), chief doctor of Ireland. One of the objects of this assembly was to preserve the laws, to purify the history, to compile the book of the *Ard-Righ*, or chief king; and this national convention continued to be held on Tara Hill for many centuries.

The *Saltair of Tara* (Psalter), the *Teagusc-na-Righ*, or princely institutions, and the *Book of Acaill* (a law treatise), are ascribed to Cormac Mac Art, Monarch of Ireland, who flourished in the middle of the third century.

The *Seanchus Mor*, or Great Book of Laws, was arranged and compiled, according to the Annals of Ulster, in the year 439. Three kings, three bishops, and three antiquaries, are said to have assisted at this revision. The *Four Masters* notice this event thus:—

“The age of Christ, 438. The tenth year of Laeghaire. The *Seanchus* and *Feinechus* (the history and laws) of Ireland were purified and written, the writings and old books having been collected (and brought) to one place, at the request of St. Patrick. These were the nine supporting props by whom this was done:—Laeghaire, King of Ireland, Corc, and Daire, the three kings; Patrick, Benen, and Cairnech, the three saints; Ross, Dubhthach, and Fearghus, the three antiquaries.”

The *Dinn-Seanchus*, a celebrated topographical tract, was compiled at Tara, about the year 550, by Amergin Mac Amalgaidh.

There were other ancient records connected with our diocese, of which some have been lost, some have been preserved, but all of which are frequently quoted or alluded to in our annals and monasticons—such as the “Book of Navan” (*Uachongbhail*), the “Book of Cuana,” the “*Leabhar Buidhe Slaine*—the Yellow Book of Slane,” the “Book of Kells,” the “Book of Durrow,” and many

others which we shall name in a subsequent portion of this chapter.

If we examine our monastic records, although the accounts that have descended to our days are in many instances extremely meagre, we shall nevertheless find that the ability and learning of many of our lecturers and scribes, who taught in the schools or compiled in the scriptorium, attracted due attention, and were deemed worthy of a place in our annals. A few quotations from the *Four Masters* shall suffice:—

“ 548. St. Finian, Abbot of Clonard, tutor of the saints of Ireland, died.

“ 664. St. Aileran the Wise, chief professor of the schools of Ireland, died.

“ 720. St. Ruibin, chief scribe of Munster, died. He was son of Brocan of Tehelly (near Durrow).

“ 734. Cuanan O'Bessair, scribe of Trevet (near Skryne), died.

“ 745. Dubdathete of the Writing (an annalist), Abbot of Kilskeyre, died.

“ 769. Forannan, scribe and Bishop of Trevet, died.

“ 801. Congal, Abbot of Slane, a learned sage, died.

“ 809. Felim, Abbot of Kilmoon, anchorite and celebrated scribe, died.

“ 819. Ceannfaeladh, scribe, bishop, anchorite, and Abbot of Trim, died.

“ 827. Aedhan, scribe of Durrow, died.

“ 828. Cormac, Abbot of Clonard, scribe and bishop, died.

“ 837. Egnach, of Kildalkey, bishop, abbot, and scribe, was killed.

“ 837. Cormac, Bishop and scribe of Kilbrew, died.

“ 865. Cosgrach of Tehelly, scribe and anchorite, died.

“ 866. Conghall, Abbot of Kildalkey, and a distinguished scribe, died.

“ 868. Suairleach of Indenen, bishop, anchorite, and Abbot of Clonard, doctor in divinity and in spiritual wisdom, died.

“ 870. Gniah, bishop, Abbot of Duleek, anchorite and scribe, died in the 87th year of his age.

“ 870. Rovartach of Durrow, a distinguished scribe, died.

“ 871. Scanlan, of Donaghpatrick, a celebrated scribe, died.

" 885. Maelpadraig, scribe, wise man, and Abbot of Trevet, died.

" 902. Colman, scribe, and Bishop of Duleek, died.

" 919. Ruman, a shrine of wisdom, Bishop of Clonard, died.

" 920. Maelpoil, bishop, anchorite, and (best) scribe of Leath-Chuinn, and Abbot of Indenen, died. (This Maelpoil is supposed to have been the Paulinus to whom Probus dedicated his Life of St. Patrick.)

" 924. Colman, Abbot of Clonard, a bishop and a wise doctor, died.

" 940, September 9th. Maelmochta, scribe and Abbot of Clonard, died. He was the head of the piety and wisdom of Ireland.

" 948. Conecar, Professor of Slane, was burned in the belfry of Slane by the Danes. (He is supposed to have been the Probus who wrote a Life of St. Patrick, and dedicated it to Paulinus, Bishop of Indenen, near Slane.)

" 951. Anghal, Professor of Clonard, died.

" 954. Maenach, Abbot of Clonard and Professor of Armagh, died.

" 977. Flann, Professor of Clonmacnoise, Bishop and Airchinneach of Cluain-Deochra (in Westmeath), died.

" 992. Maelfinnia, Professor of Fore, and Bishop of Lune, died.

" 992. Donogh O'Hughtan, Professor of Kells, died.

" 1010. Dalach, Abbot of Fore and Disert-Tola, a distinguished scribe, died.

" 1024. Fachtna, Professor and Priest of Clonmacnoise, Airchinneach of Fennor and Indenen (near Slane), and the most distinguished abbot of the Irish, died at Rome, whither he went on a pilgrimage.

" 1034. Macnia O'Hughtan, Professor of Kells, was drowned.

" 1038. Ailill O'Gair, Professor of Durrow, died.

" 1038. Cuinnen, bishop, Abbot of Lynally and Connor, and Professor of Connor, died.

" 1042. Eochagan, Airchinneach of Slane, Professor of Swords, and a distinguished scribe, died.

" 1045. Maelmartin Finn, Professor of Kells, died.

" 1047. Maelmoicheirghe, Professor of Clonard, died.

" 1050. Maelan, Professor of Kells, who was a distinguished scribe, died.

" 1055. Maelbrighde, Professor of Ardbraccan, died.

"1061. Ciaran, Professor of Kells, a distinguished sage, died.

"1090. Ingnadan, Professor of Clonard, was killed.

"1100. Flann Ua Cinaetha, Airchinneach of Trim, and chief poet of Meath, died.

"1102. Maelmaire Midheach, a learned priest of Clonard, died.

"1103. O'King, Professor of Durrow, died.

"1122. Conghal, Professor of Clonard, died in Glendaloch, on his pilgrimage.

"1127. Maelmaire O'Godain, noble priest and learned senior of Kells, died.

1135. Fiachra, learned senior of Clonard and of all the men of Meath, died.

"1143. Maelisa O'Coyne, the most learned of the Irish in history, in judicature, and in the Ord-Padraig, died after a good penance.

"1144. Gillaphadraig Mac Conghail, the paragon of the Irish for wisdom, Professor of Clonard, and its priest, died."

We might reasonably conclude, from this catalogue, that a succession of holy and learned men sustained the character of our monastic schools for piety and literature, and won for themselves a conspicuous place in our records; but we shall now witness, in a more amplified form, the long array of names that have been identified with our history, some of which have even shed a halo of glory, both before and after the English invasion, round the diocese of Meath. We commence with the Christian period.*

When St. Patrick entered the hall of Tara, on Easter Sunday, A.D. 433, for the purpose of preaching Christianity to the assembled kings, princes, druids, and nobles of Ireland, the man who stood up, contrary to order, to pay homage and reverence to the illustrious stranger, was *Dub-*

* The sources consulted by the author for these short biographies were, Colgan's *Acta Sanctorum* and *Trias Thaum.*; Usher's *Primordium*; the *Four Masters*; Harris's Ware's *Writers*; O'Reilly's *Descriptive Catalogue*; Lanigan's *Ecclesiastical History*; O'Curry's *Lectures*; and Irish histories *passim*. Harris and O'Reilly supply most of the materials.

tach,* son of Lugair, chief poet to King Leogaire, and instructor of Fiach, afterwards Bishop of Sletty. Dubtach became a convert on that day, and thenceforth dedicated his poetical talents to Christian subjects. He was one of the committee of nine appointed to revise the laws and history of Ireland, and to compile the *Chronicon Magnum*. Father Colgan tells us that he had several of his compositions in his possession, and the reader will find three of his poems translated in O'Curry's *Lectures*, p. 482, &c.

A.D. 468. *St. Benignus*, successor of St. Patrick in the See of Armagh, died on the 9th of September this year. He was the son of Secsnen, a chieftain of Meath, who entertained St. Patrick on his way to the hill of Slane, preparatory to his preaching at Tara, and the youth was so mild and gentle that our national Apostle christened him Benein, or Benignus. He is said to have been the original compiler of the *Psalter of Cashel* and the *Leabhar nag Ceart*, or Book of Rights. (See O'Donovan's Translation, for the Celtic Society.)

A.D. 488. According to the *Four Masters*, *St. Cieran*, Bishop of Duleek, died this year. He wrote a Life of St. Patrick in Irish.

About the same time flourished *St. Cairneach* of Dulane (near Kells), whose festival was held there, according to the *Martyrology of Tallaght*, on the 16th of May. He was one of the council of nine appointed to purify the history and laws of Ireland, and to compile the *Seanchus Mor*, or *Chronicon Magnum*. Some prophecies in Irish metre are also attributed to him. (See *Four Masters*, at A.D. 526.)

A.D. 548. On the 9th of September died *St. Ciaran*, or *Kieran*, the celebrated founder of Clonmacnoise. He was born of Ulster parents, in the kingdom of Meath (Lanigan, vol. ii. p. 50), studied in Clonard, founded a monastery in *Inis-Aingin* (Hare-Island, in Lough Ree), and subsequently Clonmacnoise. He wrote a rule for monks in Irish metre.

* Pronounced "Duvach."

A.D. 550. About this time flourished Amergin Mac Amalgaid, chief poet to the monarch Dermot, original author of the *Dinn-Senchus*, or history of noted places in Ireland, an ancient topographical tract compiled at Tara.

A.D. 610. Maelcobha, Monarch of Ireland, was slain this year in battle. He was the author of some poems.

A.D. 636. Died, on the 14th of May, *St. Carthage*, or *Mochuda*, founder and Abbot of Rahin and Lismore. He wrote a metrical rule for monks. (See O'Curry's *Lectures*, p. 374.)

St. Breccan, founder of Ardbraccan, died, according to some authorities, in 650, but it is more probable he died in the sixth century. (See *Diocese of Meath*, vol. i., p. 49.) He is said to have been the author of some prophecies. Ware says his prophecies were collected and published by Walter de Islip, in the year 1317.

St. Ultan, Bishop and Abbot of Ardbraccan, died on the 4th of September, 657. He wrote a Life of St. Patrick, and the Life and Acts of St. Brigid.

Tirechan, a disciple and successor of St. Ultan of Ardbraccan, wrote annotations on the Life of St. Patrick (contained in the *Book of Armagh*), which, he says, he obtained from the book and lips of St. Ultan. Colgan is of opinion that he was Bishop of Ardbraccan.

St. Aileran the Wise (often written Aireran and Eleran) was a classical professor in the school of Clonard, and died of the plague in the year 664. He compiled a Life of St. Patrick and a Litany with prayers. Fleming, in his *Collecta Sacra*, has published a fragment of a Latin tract, discovered in the monastery of St. Gall, in Switzerland, entitled "The Mystical Interpretation of the Ancestry of our Lord Jesus Christ," which was composed by St. Aileran. (See Harris's *Ware*, p. 56; O'Curry's *Lectures*, pp. 350, 378.)

Aodh (Hugh) *Allain*, Monarch of Ireland, commenced his reign in the year 780, and was slain, in a battle near Kells, in 738. He composed some poems, of which fragments are inserted in the *Four Masters* at A.D. 734 and 738, and others in O'Clery's *Book of Invasions*.

Cuana, a scribe of Trevet, died, according to the *Four Masters*, in the year 734, but in 738, according to the *Annals of Ulster*. He is supposed to have been the author of the Book of Cuana, or Cuana's Book of Annals.

Aengus, Abbot of Clonard (in Westmeath), died in 741. He composed a hymn in Latin, and died, according to the *Four Masters*, in the year 741. (See Harris's *Ware*, p. 47.) About this time flourished Collat, or Collait, a priest of *Druimroilgeach*, in Meath, who compiled a Life of St. Patrick. (Usher's *Primord.*, p. 818; *Tripartite Life of St. Patrick*, apud O'Curry, p. 608; Lanigan, vol. i., p. 87.)

Rumann, a celebrated poet, was the son of the prince or chieftain of Laoghaire, a territory which corresponded with the present baronies of Upper and Lower Navan, County Meath. He is called, in the *Book of Ballymote*, the *Virgil of Ireland*, and many excellent poetic compositions are attributed to him. He spent his declining years in the ecclesiastical city of *Rahin*, liberally endowed the schools of Cell-Belaigh, in Constantine's Plain, near Rahin, and was buried in the cemetery of Rahin. The *Four Masters* enter his death in A.D. 742, and pay his memory the following tribute:—"Rumann, son of Colman, an adept in wisdom, chronology, and poetry, died." (See Petrie's *Round Towers*, pp. 348, 349, 350.)

St. Cieran of Castlekieran, near Kells, wrote a Life of St. Patrick. The *Four Masters* enter his death under A.D. 770—"Ciaran the Pious, of Bealach-duinn, died on the 14th of June." They make by mistake another entry under A.D. 778—"Ciaran of Bealach-duin, who wrote the Life of Patrick, died." In O'Clery's *Irish Calendar* his festival is marked at the 14th of June; and I may add that the 14th of June is still the patron day of the parish of Castlekieran, union of Carnaross, County Meath.

Flanagan, lord of Meath, was slain in the year 891 by the Danes, near Navan. He was a celebrated poet, and composed, amongst others, a poem of twenty-four verses on Aodh (Hugh) Finnliath, Monarch of Ireland.

Coenachair, chief lecturer in the schools of Slane, was burned to death, as we have seen, in the belfry of Slane

by the Danes. He has been identified with Probus, who wrote a Life of St. Patrick, and dedicated it to Paulinus, Bishop of Indenen, near Slane.

Cinaeth O'Hartigan, chief poet of Ireland, died in the year 975. He composed several poems in Irish on Tara, Acaill (Skryne), and other noted places in Meath. He wrote also on the manner of death and place of sepulture of several of the most distinguished kings and warriors of ancient Erin, of the Milesian race. (See O'Reilly's *Catalogue*, and O'Curry's *Lectures*, pp. 479, 513.)

Urard Mac Coise, chief poet to Malachy, King of Meath and Monarch of Ireland, died about the year 990. The *Annals of Tighernach* state that he was the most learned of the Gathelians, and that he died at Clonmacnoise, after great penance. The *Annals of Clonmacnoise* place his death at 983, and the *Four Masters* enter the death of an Erard Mac Coisse, chief chronicler of the Irish, at 1023. (See O'Donovan's note at 989.) O'Reilly is of opinion that Urard Mac Coisse was poet to Fergal O'Ruark, King of Connaught, and Erard Mac Coisse secretary to King Malachy.—*Descriptive Catalogue*, p. 73.

Cuan O'Lochain, chief poet of Ireland, and a learned historian, was born in the present county of Westmeath, and was held in such repute as to be made joint regent of Ireland with Corcran Cleireach (a clergyman), after the death of King Malachy. He composed a poem of 188 verses on Tara, 148 verses on the royal rights and privileges of the monarch and provincial kings of Ireland, and 56 verses on the origin of the name of the river Shannon. The *Four Masters* record that he was slain at Teffia in the year 1024, and that his assassins met with signal retribution. The reader will find a translation of O'Lochain's poem on Tara in O'Curry's *Lectures*, p. 10.

Cuchonacht O'Daly was born at Leckin, in Westmeath, and was a distinguished poet. There were many celebrated poets of this family, and the poetic gift seems to have been hereditary in them. The *Four Masters* record his death at A.D. 1139—"Cuchonacht O'Daly, chief ollamph in poetry, died at Clonard. He was of Leckin, in Meath."

Gilla Modhuda O'Cassidy, *alias Dall Clairineach*, Abbot of Ardraccan, died in the year 1143. O'Reilly calls him "a very learned man, a well-informed historian, and a famous poet." (*Catalogue*, p. 84.) Amongst his other productions he composed 368 verses on the Christian monarchs of Ireland, from Laoghair, A.D. 428, to the death of Malachy II., in the year 1022; 204 verses containing a catalogue of the monarchs of Ireland, showing how many kings of each name governed the country; 374 verses on the names of the wives and mothers of the kings and chiefs of Ireland of the Milesian race.

The *Four Masters* enter, under A.D. 1185—"Maelisa O'Daly, ollave (chief poet) of Ireland and Scotland, Lord of Corcaree and Corca-Adain (in Westmeath), a man illustrious for his poetry, hospitality, and nobility, died while on a pilgrimage at Clonard."

The *Four Masters* notice under A.D. 1244, the death of another O'Daly:—"Donogh Mor O'Daly, a poet who never was and never will be surpassed, died, and was interred in the Abbey of Boyle." In the *Annals of Clonmacnoise* he is called "chief of Ireland for poetry," and by others he has been called the Irish Ovid. O'Reilly has collected the headings of thirty-one of his poems, which are mostly on moral or religious subjects. In one of his poems of 116 verses, on Rickard, son of William de Burgo, the author says he is *O'Daly of Meath*.—*Descriptive Catalogue*, p. 41.

Angus Roe O'Daly belonged to the tribe of O'Daly of Westmeath. The *Four Masters* enter his death under the year 1350, and call him "the most learned of the poets of Ireland." Amongst other productions he addressed a poem of 192 verses to Rory, son of Hugh O'Molloy, chief of the territory of Fercall (in King's County), whom he had offended, asking forgiveness, and urging him to spend his wrath upon the English, the plunderers of his native country.—*Catalogue*, p. 46.

John de Dubleton, or Dumbilton, an Englishman and a student of Oxford, became Archdeacon of Meath and Rector of Kells. He wrote a treatise on logic and natural philosophy. A writer mentioned by Harris (p. 319) gives

him the character of a subtle and acute mind, and of one greatly skilled in sacred and profane philosophy. According to this authority he wrote also:—

- “Commentarios in Cantica.—Lib. i.
- “Theologiæ Summam Magnam.—Lib. x.
- “Theologiæ Summam Minorem.—Lib. i.
- “Artium Summam.—Lib. i.
- “De Logica Intellectuali.—Lib. ix.
- “De Philosophia Naturali.—Lib. ix.
- “De Philosophia Morali.—Lib. x.”

By some his death is recorded at A.D. 1288. Others say he lived to the year 1320. He died on the 18th of November, and was buried in Kells.—See Harris, p. 319.

William de Paul was consecrated Bishop of Meath in 1327, and died in 1349. He wrote several works on theology and philosophy.—See *Diocese of Meath*, vol. 1st, p. 76.

Nicholas Fleming belonged to the Fleming family of Slane, was promoted to the Primatial See of Armagh in 1404, and died in 1416. He wrote Provincial Constitutions and a Registry.

Dermot O'Daly, a distinguished Meath poet, was plundered in the year 1415 by Lord Furnival.—See *Four Masters* at A.D. 1415, and O'Reilly's *Catalogue*, p. 113.

John Swayne, Rector of Galtrim, in County Meath, was promoted to the Primatial See of Armagh in 1417, and died in 1439. He wrote a Registry and other works.

Donald Mac an Clasaigh (the fat) O'Coffey, and his two sons, were killed in the year 1446 by O'Maelseachlains and Mageoghegans at Lough-Ainnin, in Westmeath. The *Four Masters* say he was “a good leader of an army, and well skilled in poetry.” He wrote (*inter alia*) a poem cautioning the King of Leinster to be prepared to resist the attacks of the English.” This family of O'Coffey, still seated in Westmeath, produced many eminent poets and theologians, and supplied the diocese in the last century with many learned and zealous priests.

In the year 1446, at Easter, died an eminent poet named *Tanaidhe O'Maolconaire*, and was buried in the monastery of Ballybogan. He composed several poems on Irish historical subjects. I am not aware that he belonged by birth or association to our diocese, but I insert his name in this catalogue as he sleeps amongst us.

1448. Under this year the *Four Masters* make the following entry:—

“*Dermot*, the son of Owen, the son of Mahon *O'Daly*, Ollav of all Meath, a learned poet, died, and was interred in Durrow-Columbkille.”

1452. Under this year the *Four Masters* record that “*O'Coffey*, i.e., Hugh Mac-an-Clasaigh, a learned poet, who kept a house of hospitality, died of the plague in Fertullagh. Christopher Cusack of Geraldstown, compiled a book of Irish collections in 1511.—Harris, p. 91.

1518. In this year George Cogley, notary and register of the diocese of Meath, wrote a catalogue of the bishops of Meath, from Simon Rochfort to Hugh Inge. Harris tells us that this catalogue fell into Dr. Usher's hands when Protestant bishop of Meath, and was by him communicated to Sir James Ware.—Harris's Ware's *Writers*, p. 92.

1554. The *Four Masters* record under this year, “Teige, son of Hugh O'Coffey, chief instructor of Ireland and Scotland in poetry, died.” Two of his poems are still extant, viz, one of 68 verses, beginning “The holy cross is the mast of the world,” in praise of the goodness of God in sending His Son to die for us on an ignominious cross; the other consists of 100 verses on the death of Brian O'Connor Faly. Both poems, of course, were composed in the Irish language.—*Catalogue*, p. 136.

1556. The *Four Masters* note at this year that “Owen, son of William O'Coffey, the most learned in Ireland in poetry, was treacherously slain at night at Ballinlig, in Moyvoughly” (three miles from the town of Moate, in County Westmeath). He composed a poem in Irish of 156 verses in praise of James, Earl of Desmond, and

another of 160 verses, in praise of our Saviour, the Blessed Virgin, and the saints.

1552. Sir Thomas Cusack, who had been successively Master of the Rolls, Keeper of the Great Seal, Lord Chancellor, and one of the Lords Justices, wrote a long epistle to the Duke of Northumberland, concerning the state of Ireland. Others of his productions can be seen in the State Paper Office. He was buried in the old church of Trevet, in the present union parish of Skryne, County Meath.

1540. Sir William Darcy of Platten, County Meath, Vice-Treasurer of Ireland, was a man of great learning. He wrote a work in English called "The Decay of Ireland, and the Causes of it." He died at Platten at an advanced age in the year 1540.—See Archdall's *Lodge*, vol. 1st, p. 122; *Morris's Works*, p. 34.

1584. About this time flourished Dermot O'Coffey, a poet of distinction. He composed 150 verses on the death of Owen O'Coffey and his wife; 160 verses on the death of our Lord; 156 verses on the same subject; 148 verses on Christ's satisfaction; and 160 verses on the same subject.—*Catalogue*, p. 145.

1586. About this time flourished Muirheartagh O'Coffey, who belonged to the poetic sept of Westmeath. He composed 140 verses on the salvation of man by the merits of Christ; 148 verses on the death of Garrett, Lord Delvin; 124 verses on William Nugent, an influential character in the barony of Delvin; 184 verses on Christopher Nugent, Baron of Delvin.—*Catalogue*, p. 146.

There were many eminent poets of the family of O'Daly at the close of the sixteenth, and commencement of the seventeenth centuries, but as their birthplace is not recorded, and as I have no wish whatever to enrich the literary treasury of Meath at the expense of other dioceses, I have omitted their names, with many others, from this record.

Seventeenth Century.

Robert Barnwall, a native of the County Meath, and a lawyer of Gray's Inn, wrote a work on law, during his

studies in that house. It was dedicated to Sir Robert Gardiner, Lord Chief Justice of Ireland, and published in London in 1601.—Harris's *Ware*, p. 100.

Henry Piers of Tristernagh, son of William Piers, an officer under Queen Elizabeth, married a Catholic, travelled to the Continent, visited Rome, and embraced the old faith. On his return to Ireland two of his children, a son and a daughter, followed his example, and became Catholics. He wrote an account of his travels, which, Harris tells us, was in possession of Sir Henry Piers, Baronet, his great grandson, and of which a copy was amongst the manuscripts of Sir James Ware, now in the Chandois Library. Henry died in 1623.—Harris's *Ware*, p. 102.

James Piers, who in all probability was the converted son of Henry Piers, just mentioned, was a doctor of divinity and a professor in the Royal Aquitanic College; he published two books, dated 1635, entitled—

“Ad Majorem Dei Gloriam, Beatæque Virginis Mariæ.—Brevis atque, dilucida in Logicam Introductio, quam vulgo summulus appellant.”—Burdigalæ, 1635, 8vo.

“Disputationes in Universam Aristotelis Stagiritæ Logicam.”—Burdigalæ, 1635, 8vo.

Donat Mooney, a Franciscan friar, wrote a history of his order in Ireland. He was connected with our diocese, by having spent his novitiate in Multifarnam, and having made his religious profession while a prisoner in the castle of Ballimore, County Westmeath.—(See Father Meehan's admirable volume on the Irish Franciscan Monasteries.)

Connell Mageoghegan, descended from the lords of Moycashel, lived at Lismoyne, in the parish of Ardnurcher, or Horseleap, barony of Moycashel, County Westmeath. He was a celebrated Irish scholar, and has left behind him the fruits and memorials of his patriotic industry. He translated and compiled, from various ancient records, the book known as the *Annals of Clonmacnoise*, in the year 1627, and dedicated it to his friend and kinsman, Turlogh Mac

Cochlan, lord of Delvin (present barony of Garrycastle King's County). The original *Annals of Clonmacnoise*, came down only to A.D. 1227, but in M'ageoghegan's translation from other sources the entries were extended to A.D. 1408. Of the merits of this work we shall confine ourselves to the testimonies of two very competent authorities:—

O'Donovan says:—"This work is of great value, as it contains exact versions in English of all the peculiar idioms and phrases which occur in the various Irish Annals."—Introductory Remarks, p. 33, *Four Masters*.

O'Curry observes:—"The translation is written in the quaint style of the Elizabethan period, but by a man who seems to have well understood the value of the original Gaedhlic phraseology, and rendered it every justice, as far as we can determine in the absence of the original."—*Lectures*, p. 30, &c.

The *Reim-Rioghraidhe* (Rem-Ree-riah), or Succession of the Kings of Ireland, a historical work compiled by Brother Michael O'Clery, one of the Four Masters, was commenced in the house of Connell Mageoghegan, was carried on under the patronage of Turlogh Mac Coghlan, and was finished in the Franciscan Friary of Athlone, on the 4th of November, 1630. In the Preface, the learned and humble author commences thus:—

"In nomine Dei. Amen. On the third day of the month of September, Anno Christi 1644, this book was commenced to be written, in the house of Conall, son of Niall, son of Rossa Mageoghegan, of Lismoynty, in Cenel Fhiachach (in Westmeath), one by whom are prized and preserved the ancient monuments of our ancestors; one who is the industrious collecting bee of everything that belongs to the honour and history of the descendants of Milesius and of Lugaidh, son of Ith, both lay and ecclesiastical, as far as he could find them."—(See O'Curry's *Lectures*, p. 163; O'Donovan's Preface to the *Four Masters*.)

Father Sebastian, *alias* Stephen Shortal, Abbot of Bective.—(See *Diocese of Meath*, vol. i., p. 120) composed some works, such as:—

“*Historia Institutionis Festivitatis V. Sacramenti B. Julianæ Corneliensi Ord. Cist. divinitus revelatæ, versu Hexametro.*”

“*Vita Candidi Furlongi, Monachi Nualencis; Heroico Carmine.*”

“*De laudibus Candidi Furlongi; Hymni, variaque ac erudita Epitaphia.*”

Dr. Thomas Dease, Bishop of Meath, composed several poems in Irish, as well as other works. Three of his poetic compositions, in the vernacular, are still preserved; one, an advice to a young lady, forty-eight verses, beginning—“Accept my counsel, youthful fair;” the second—“Much is affirmed of the Associates;” and the third,* consisting of one hundred and forty-four verses—“I have made my will, oh, James!”—O'Reilly's *Catalogue*, p. 192.

Patrick Darcy, an eminent lawyer, was a member of the House of Commons, in the Parliament assembled at Dublin, in 1640, and became, subsequently, a member of the Supreme Council during the days of the Confederation. He published, in 1643, an Argument, which he delivered, on the 9th of June, 1641, at a conference of the House of Commons, with a committee of Lords, in the Castle of Dublin, upon Questions propounded to the Judges of Ireland in Parliament, and upon the answers of the Judges to the said questions.—Harris, p. 121.

The Rev. Peter Reade (Petrus Redanus) was born of a respectable family in Dunshaughlin, County Meath, about the year 1607, studied in Salamanca, joined the Jesuits there, and became for several years Rector of the Irish College of that city. He published the first volume of his Commentary on the Books of the Maccabees, in the year 1651, in which he feelingly alludes to the martyrdom of his mother, Mrs. Alison Reade, by the inhuman Puritans.—(See *Dunshaughlin*.) His second volume was in manuscript, in the library of the Irish College of Salamanca. He died on the 1st of August, 1651, in the forty-fourth

* The third poem was translated from a MS. in the Royal Irish Academy, for the writer of these pages, by his late lamented friend Eugene O'Curry, and is at present in my possession.

year of his age, "leaving behind him the reputation of a good religious, and an excellent Greek and Hebrew scholar."—*Oliver's Collections*, p. 244.

John Stearne, a nephew to Dr. James Usher, Protestant Bishop of Meath (afterwards Protestant Archbishop of Armagh), was born in the episcopal palace of Ardbraccan, the residence of his uncle, in 1622. He became in after years a senior fellow of Trinity College, Dublin, doctor of medicine and laws, and a professor of the university. He was, according to Harris, a very learned man, and compiled several works, such as:—

"Aphorismi de Felicitate."

"Dissertatio de Morte."

"Animi Medela, seu de Beatitudine et Miseria."

"Adriani Hereboordi Disputationum de concursu Examen."

"De Electione et Reprobatione."

"De Obstinatione."

He died in 1669, aged forty-six, and was buried in the college chapel.—*Harris's Ware*, p. 159.

The Rev. Richard Plunket, a Franciscan friar, of the Convent of Trim, compiled, in 1662, a Latin and Irish Dictionary, now in Marsh's Library, Dublin. Lhuyd, in his *Archæologia Britannica*, gives him the character of a judicious writer, and of laudable industry.

The Rev. Redmond Caron was born in Westmeath, joined the Franciscans of Athlone, studied philosophy in Drogheda, and divinity in Salzburg, in Germany, and subsequently at Louvain, in Flanders, where he became a professor. He returned to Ireland, and, during the days of the Confederation, became an *Ormondist*, a follower of *Peter Walsh's*, and, of course, was opposed to the Nuncio and Owen Roe O'Neill. He was an indefatigable supporter of Walsh's Remonstrance, did all the harm he could do, died in Dublin, in May, 1666, and was buried in St. James's churchyard. He wrote many works, the headings of which may be seen in *Harris's Ware's Writers*, p. 145.

The Rev. Francis O'Molloy, a native of the King's County, in the diocese of Meath, joined the Franciscans, became

consulting theologian to several cardinals, jubilate lecturer and professor of theology in the College of St. Isidore, at Rome; also agent to the Irish bishops. He wrote a work on theology, an Irish catechism, under the title of "Lamp of the Faithful," and a Latin-Irish Grammar.—O'Reilly's *Catalogue*, p. 199; Harris, p. 191.

Dr. Oliver Plunket, born at Loughcrew, County Meath, Archbishop of Armagh, and Primate of Ireland, was executed for the faith at Tyburn, on the 11th of July (new style), 1681. He wrote his "Jus Primatiale," vindicating the pre-eminence of Armagh, and composed a poem on Tara, in the Irish language, which begins—"Oh, Tara of the Kings, it was rare with you."—O'Reilly's *Catalogue*, p. 200; Dr. Moran's *Life of Dr. Oliver Plunket; Collections*, by Dr. McCarthy, p. 63, &c.

Dr. Henry Jones, Protestant Bishop of Clogher and Meath, wrote on what he called, "The Great Rebellion of 1641," on St. Patrick's Purgatory, and also published several sermons.

Sir Henry Piers, of Tristenagh, County Westmeath, wrote in 1682, "A Chorographical Description of the County of Westmeath." This manuscript was published in a separate form, in 1770, by Major Charles Vallancey. It was eloquently written, but in a very offensive spirit to the Catholic Church. As a description of Westmeath it is superficial and partial.

Charles Molloy, a native of the King's County, and a lawyer of the Inner Temple, wrote a work, which was much admired, on "Affairs Maritime and of Commerce," in three books.—London, 1681, 8vo. He died in Fleet-street, in London, in the year 1690.

Dr. Anthony Dopping, Protestant Bishop of Meath, published speeches and sermons, also "Modus tenendi Parliamentum in Hibernia,"—Dublin, 1692, and "Tractatus de Visitationibus Episcopalibus."—Dublin, 1696.—Harris's *Ware*, p. 258.

William O'Kiaran, a native of the lower part of Meath, bordering on Cavan, composed, about the year 1690, an Irish poem of thirty-six verses on the three Marys—viz.,

Mary the Mother of God, Mary the mother of James and John the Evangelist, and Mary the mother of Jacob and Mathias. The poem begins—"There was a priest in other times."—*Catalogue*, p. 200.

The Rev. Thomas Fitzsimon, a native of Meath, who became Vicar-Apostolic of Kilmore, published "The Primer, containing the three Offices of the Blessed Virgin Mary, in Latin and English." Stanihurst mentions a Thomas Fitzsimons, who wrote a treatise on the Church.—Harris's *Ware*, p. 294.

Dr. Henry Lesley, a Scotchman, Protestant Bishop of Down and Connor, and subsequently of Meath, published several sermons.—Harris, p. 342.

The Rev. Francis Porter was born at Kingston, in the parish of *Arduinchar*, near *Navan*, about the year 1640. At an early age he was sent to Rome, where he prosecuted his studies with great success, and joined the Franciscan institute. His learning and unostentatious piety soon attracted the notice of his superiors, and, accordingly, he was appointed Guardian of the Franciscan Convent of St. Isidore, and, subsequently, filled the chairs of philosophy, and of dogmatic and moral theology. He published several controversial works—

"1. *Securis Evangelica ad Hæresis radices posita.*"—Romæ, 1674, octavo.

"2. *Palinodia Religionis prætensæ Reformatæ.*"—Romæ, 1679, octavo.

"3. *Systema Decretorum Dogmaticorum.*"—Avignione, 1693, folio.

"4. *Opusculum contra vulgares quasdam Prophetias de Electionibus S. Pontificum, S. Malachiæ, falso attributas; gallice primum editum, nunc in Latinum Idioma translatum.*"—Romæ, 1698, octavo.

The work, however, by which he is best known, and which has particularly endeared him to his countrymen, is his *Compendium Annalium Ecclesiasticorum Hiberniæ*. In this record he begins with a description of the country; treats of the ancient kings, their laws, wars, and treaties; gives an outline of the churches, monasteries, and schools;

biographies of some of the saints; an analysis of the persecutions from the time of Henry the Eighth to that of King William the Third; and illustrates the undying reverence and attachment of the Irish people to the See of Peter. Father Porter died, universally regretted, on the 7th of April, 1702, and was buried at St. Isidore's, in Rome.—Harris's *Ware*, p. 262; Brennan's *Ecclesiastical History*, vol. ii., p. 338.

In the seventeenth century flourished three distinguished Meath priests, viz:—*Rev. Christopher Cusack*, *Rev. Laurence Segrave*, and *Rev. Francis Nugent*, who founded colleges and seminaries, on the Continent, where piety and literature were cultivated, and whence holy and learned priests came forth, in the days of persecution, to preserve and perpetuate the faith amongst our forefathers.

The Rev. Christopher Cusack founded the College of Douay, in Flanders, for Irish secular priests, in the year 1596, at a time when Elizabeth was congratulating herself on the probable, and not remote extinction of the Catholic religion in Ireland. Our zealous countryman expended a princely patrimony in advancing the cause of Irish education, and for the space of six years, aided by the generous contributions of his friends, he contrived to support Douay and other Irish colleges in Flanders. His sacrifices to supply the Irish mission with missionaries were so great, and his efforts were crowned with such signal success, that he became President-General of the Irish Colleges in Flanders, and was looked up to and obeyed by superiors, professors, and students. He died in the year 1619, and his name is entitled to the reverence and gratitude of the Irish nation. — Harris's *Ware's Antiquities*, p. 252.

The Rev. Laurence Segrave, cousin to Father Cusack, purchased, in 1629, a house and garden in Antwerp, for the sum of 13,320 florins, erected a national college there, for Irish secular priests, and dedicated it to St. Patrick. In Father Cusack's last will, he appointed his friend, Father Segrave, his heir, executor, and administrator, and gave him the same universal power he had himself to

govern, command, remove, or continue, the respective superiors of the other Irish colleges of Flanders, according as he, in the Holy Spirit should find them worthy or unworthy.—*Ibid*, p. 253.

The Rev. Francis Nugent was born at Moyrath, County Meath, in the sixteenth century. His father was Sir Thomas Nugent of Moyrath, and his mother was the Lady Mary, daughter to Lord Delvin.—Archdall's *Lodge*, vol. i., p. 219. At an early age, he joined the order of Capuchins, and devoted his whole life to place the Irish branch on a permanent and efficient footing. He was a man of great erudition, and is said to have been master of seven languages. He was visitator of the Irish friars of his order, and was justly regarded as one of their brightest ornaments and lights. He was mainly instrumental in establishing colleges at Charleville and Ledan, on the frontiers of France, which Lewis XIV. got removed to Bar-sur-Aube and Vassy in Champagne. The former was dedicated to St. Bonaventure, and the latter to the Assumption of the Blessed Virgin. He wrote a book on meditation—a *Cursus Theologicus et Philosophicus*—sermons in the Latin, French, and Italian languages; a *Tractatus de Hibernia*, and other works. He died at Charleville in the year 1635, and his memory has been held in great respect.—Harris's *Ware's Antiquities*, p. 259; *Notitia Historica Capucinatorum*, p. 13.

*Eighteenth Century.**

James M'Cuaire, or Courtney, familiarly known as Dall M'Cuaire, was born in the County Louth, but spent the greater part of his life in Slane, County Meath. He composed innumerable songs and poems in the Irish language, which were possessed of much poetic merit, and which used to be sung and recited by the peasantry, before the dread famine years uprooted and scattered the people.

* The author, in compiling this list, quite forgot that the celebrated Oliver Goldsmith was born at Auburn, parish of Kilkenny-West, County Westmeath. He is so well known that a biography is unnecessary.

He composed a poem of 210 verses on the battle of Aughrim; 18 verses addressed to Torlogh O'Carolan on his return to Meath; 88 verses on a great match of football, contested at the Boyne-meadow, near Slane, between the young men of Meath and Louth; and a vast number of others, including hymns, some of the headings of which may be seen in O'Reilly's Catalogue (p. 211). He was buried, I have been informed, in the churchyard of Monknewtown, in the present union of Slane.

Francis Nugent, a native of Mullingar, flourished about the year 1713. He was the author of two poems, in the Irish language, addressed to the Rev. Paul M'Egan, a Franciscan friar, who, in the persecution of 1710, was confined in the Black-dog prison, at Corn-market, near Newgate. This Father M'Egan was a celebrated Irish poet, and his sufferings in those days enlisted the sympathies of all Irish scholars. He composed 40 verses on the losses sustained by the Irish in their adherence to Charles and James II.; 44 verses to his friend John O'Norton, a Meath poet; 52 verses, on the miserable state of the Irish of that day, both clergy and laity; and several others on his privations and sufferings.—O'Reilly's *Catalogue*, pp. 208, 213.

John O'Neaghtan, or Norton, a celebrated Meath poet, flourished in the early part of the eighteenth century. He composed a vast number of Irish poems, and translated others from Latin into Irish. Amongst the most remarkable of his productions were the following:—

1. A poem of forty verses, beginning, "Heavy is thy sleep, oh! glorious Mary."

O'Reilly tells us that by a memorandum prefixed to this, it was written shortly after the battle of the Boyne, when the author was deprived of all his property by the English soldiers, except one small Irish book, which they left with him, because they could not read it.

2. Sixty-four verses on the imprisonment of Dr. Patrick Donnelly, a Catholic Bishop.

3. Forty-four verses on the imprisonment of Father Paul M'Egan, and five other priests.

4. Forty-eight verses on his respect and affection for Father Paul M'Egan. This was written in 1708.
5. Forty verses on forgetting his gloves in the Dominican chapel of Cook-street, Dublin.
6. Sixteen verses, lamenting the expulsion of Father Paul M'Egan from the chapel of Thomas-street to Kilmainham.
7. A poem in reply to the verses of Father Paul M'Egan.
8. Forty-four verses on the pride and ostentation of the English, and the weakness and dejection of the Irish.
9. Forty-eight verses against some of the clergy who had gone to Mullingar to take the oath of abjuration.
10. Sixteen verses on the generosity of Father Paul M'Egan.
11. Forty-eight verses on the clergy that were imprisoned for their religion in the Black-dog prison.
12. Seventy-two verses on the unity of the world.
13. Thirty-six verses on the diversity of tastes and opinions, beginning, "The cuckoo listens to an ass."
14. Sixteen verses in answer to Father Paul M'Egan.
15. Seventy-two verses on the naval engagement between the English and French, and the shipwreck of the English admiral, Sir Cloudesly Shovel, after the engagement.
16. One hundred and thirty-six verses on Una, or Winifred O'Brian, to whom he was afterwards married.
17. Twenty-four verses on the death of his wife, Una O'Brian.
18. Twenty verses on the death of Catherine Cruise, wife of Teigh O'Naghten, and mother to Father Peter O'Naghten, of the society of Jesus.
19. Forty-eight verses on the banishment of the clergy.
20. Fifty-two verses on the death of Mary, Queen of James II.
21. A song of three stanzas, of eight lines each.
22. Sixty-eight verses on the accession of George I.
23. Thirty-six verses addressed to Ireland.
24. Twelve verses of instructions to his nephew, Hugh O'Neaghtan.
25. Forty-four verses of an epistle to a friend in Dublin.
26. One hundred and fifty-six verses on the upstart race that had obtained possession of the estates and properties of the ancient inhabitants of the country, beginning, "The old cooper and the tailor."

27. Sixteen verses in answer to Father Paul M'Egan.
28. Forty verses on the Duke of Berwick.
29. A poem of 1,296 verses in imitation of those attributed to Ossian.
30. Twenty-eight verses representing Aingliota's Address to Goll M'Morna.
31. Ninety-six verses on the lamentable state of the ancient Irish.
32. A Fenian tale in prose, written in the year 1717.
33. History of Edmond O'Clery, a fictitious story, written to ridicule those studying the English language.

The same author composed many other poems, and translated many of the hymns in the Breviary into Irish verse.—See *Descriptive Catalogue*, pp. 213-17. O'Neaghtan was a very eminent man, and, were it not that his religion was proscribed, and his race steeped in bondage, he would have been decorated with the laurel of gratitude and appreciation to which his great talents had entitled him; but he wrote in defence of religion and country, satirized her oppressors, and hence he was doomed, if not to ostracism, at least to eat the bread of obscurity and neglect.

Teige O'Neaghtan, a celebrated Irish scholar, who taught school in Dublin, early in the last century, seems to have been a near relative to the bard just mentioned. He was husband of Catherine Cruise, and father of Rev. Peter O'Neaghtan, who joined the Jesuits. He commenced an Irish-English Dictionary in 1734, and completed it in 1739. On the 12th of August, 1742, he wrote a collation of the Punic Speech in Plautus, with the Irish. Many poems were composed by him, of which the first lines, in Irish, are given in O'Reilly's *Descriptive Catalogue*.

William O'Brien, great-grandfather to Rev. Paul O'Brien, a native of Clare, married a Miss Betagh of Moynalty, early in the last century, and settled in that neighbourhood. He composed two Irish poems on the departure of his brothers-in-law, John and William Betagh, to France, in 1720; also other poems.

James *ban* M'Namara, a near relative of O'Brien, accompanied him to Meath, and settled here. He also

composed two Irish poems on the departure of the Betaghs.

John M'Solly, a very useful and efficient scribe, lived at Stackallen, near Slane, early in the last century, and, if not an original contributor, at least, by his laudable industry, he has been instrumental in preserving many Irish poems, which would otherwise have been lost. O'Reilly, in his *Descriptive Catalogue*, has, in various places, done justice in acknowledgement of his services.

The Rev. James Mac-Geoghegan, familiarly known as the Abbé Mac-Geoghegan, author of the well-known *History of Ireland*, which he dedicated to the Irish Brigade in the service of France, was born in the year 1702, and belonged to one of the families of Mac-Geoghegan of Westmeath. In the latter years of his life he attached himself to the Church of St. Mary of Paris, where he died on the 30th of March, 1764.

Nicholas Plunket, a member of the house of Killeen, wrote a cotemporary history of the Civil Wars in Ireland, in 2 vols. quarto, which is preserved at present, in manuscript, in the library of the Earl of Fingall, at Killeen Castle. The title of the work is—"A Light to the Blind, whereby they may see the Dethronement of James II., King of England; with a brief Narrative of the Wars in Ireland, and of the Wars of the Emperor and the King of France for the Crown of Spain; anno 1711." This work must be invaluable, as it throws considerable light on the Jacobite wars; and a lucid analysis of the contents, with copious extracts, has been communicated a few years ago to the Royal Irish Academy by Dr. (now Sir William) Wilde.

Torlogh, or Terence O'Carolan, the celebrated poet and musician, was the son of John O'Carolan, an industrious farmer, and was born in the year 1670, in the neighbourhood of Nobber. He was sent to school to Cruisetown, and there became acquainted with Miss Bridget Cruise, in whose praise he, in after years, composed many of his finest poems. At the age of fifteen he was attacked with small-pox, and lost his sight, which he never afterwards

recovered. O'Reilly, in his *Descriptive Catalogue*, tells us that "the musical compositions of O'Carolan are numerous, and his poetic pieces not much less so." He died at Alderford, on the 25th of March, 1738, and was buried in the churchyard of Kilronan, County of Roscommon. In Hardiman's *Irish Minstrelsy* (vol. i. lxxv-vi.), we have additional details, which will interest the reader:—

"On the fifth day his remains were brought forth, and the funeral was one of the greatest that for many years had taken place in Connaught. He was interred in the M'Dermott Roe's vault, in their chapel, at the east end of the old church of Kilronan.

"On opening the grave in 1750, to receive the remains of a Catholic clergyman, whose dying request was to be interred with the bard, the skull of the latter was taken up. The Hon. Thomas Dillon, brother to John, Earl of Roscommon, caused it to be perforated a little in the forehead, and a small piece of ribbon to be inserted, in order to distinguish it from similar disinterred remnants of mortality. It was placed in a niche over the grave, where it long remained an object of veneration, several persons having visited the church for the sole purpose of seeing this relic of a man so universally admired for his musical talents. At length, in the year 1796, it disappeared. A person on horseback, and in the garb of a gentleman, but supposed to have been a northern Orangeman, came to the church and desired to see it. It was brought from the niche, and, watching his opportunity, he discharged a loaded pistol at it, by which it was shattered to pieces. Then, damning all Irish papists, he rode away. Some neighbouring gentlemen pursued him as far as Cashcargin, in the county of Leitrim; and, from their excited feelings at the moment, it was, perhaps, fortunate that he escaped. This brutal act could be perpetrated only through the demoniac spirit of party rage which then disgraced this unhappy country."

A.D. 1750. William buidhe O'Kiaran, of Oristown, County Meath, flourished about this time. He composed many poems in Irish, and, amongst others, one on O'Reilly, of Baile Othra, or Oristown.

1760. William O'Brian, of Ros-na-Riogh, near Slane, composed many songs in Irish about this year.

Patrick O'Brien, of Newgrange, near Slane, lived in 1790, and was the author of several good Irish poems.

The Very Rev. Christopher Chevers, pastor of Kilbeg, and Vicar-General of Meath, composed innumerable poems and songs in the Irish, Latin, French, and English languages. (See vol. ii., p. 278.)

The Rev. Mervyn Archdall, Protestant Rector of Slane, died on the 6th of August, 1791, and was buried in the Protestant churchyard of Slane. He was the distinguished author of the *Monasticon Hibernicum*, and of the *Peerages of Ireland*. (See vol. i. p. 297.)

Nineteenth Century.

The Rev. Paul O'Brien was born in the lower part of Meath in the year 1763, and was appointed Professor of the Irish Language, in the College of Maynooth, on the 30th of July, 1802. He was great-grandnephew to Carolan, the poet and musician, and inherited a considerable share of his Irish lore. A few years after his appointment he published an Irish grammar, and continued a professor of the vernacular to the time of his death. O'Reilly, author of the "*Descriptive Catalogue*," who knew him well, calls him "a living magazine of the poetry and language of his country." He died on the 13th of April, 1820, and was buried in the cemetery of the College of Maynooth. Over his remains a monument has been erected by the late Dr. O'Renchan, president of the College; and one of the last acts of that venerable and learned ecclesiastic was to compose the following epitaph:—

"Hic in spe dormit
 Donec absorpta est mors, in victoria
 Rev. D. Paulus O'Brien
 Linguae Hibernicae olim Professor
 Quem luci Media, clero Armachana
 Disciplinis Academicis, altaribus sacris
 Literarum famæ, cœlisque mœrens
 Manutia dedit.

Ingenio pollens, pietate præfulgens
 Alumnus in Professore, almæ matris adscitus,
 Quæ sui erant muneris sedulo incumbens,
 Sexdecim annos egregie perfecit.
Erin dilectæ monumenta linguamque
 Carmine cecinit, libris illustravit
 Sermonis lepore, suavite morum,
 Comes pergratus, exemplar sacerdotum
 Gratia dives et meritis,
 Obiit die 13 Aprilis, A.D. 1820, ætatis lvii.
 Eum tua miseratio, Dom. societ angelicis choris.
 Amen."

The Rev. C. H. Boylan, was born in Dunsraught, County Meath, in the year 1789, studied in Maynooth, and was appointed Professor of English Elocution in our national college on the 25th of June, 1818. On the 23rd of June, 1820, he was appointed professor also of the French language; and, about 1827, he was appointed president of the Irish College of Rome. In 1825, he published a translation of Masillon's *Conferences*, in two volumes, and dedicated them to Dr. M'Hale, then Coadjutor-bishop of Killala. At the election of a bishop for Meath, in 1830, Dr. Boylan ranked *ex equo* with Dr. Cantwell. For a considerable time before his death he had been in declining health, and on the 16th of June, 1832, he departed this life, and was interred in a vault of one of the churches of Dublin.

The venerable and saintly Father John Hand was born in the parish of Oldcastle, County Meath, studied in the Diocesan Seminary of Navan, during which time he supported himself outside by tuitions; entered Maynooth College as house steward, and was permitted by the president to attend the classes of theology and scripture. He was no way renowned as a writer or poet, or in the paths of literature; but he has left after him a literary and religious monument which shall ever endear his name to Catholic Ireland, and above all to the Irish emigrants in foreign lands—for he was the humble instrument in the hands of God in founding the College of All-Hallows,

Dublin. This meek and holy priest just lived to witness some of the blessings which flowed from his noble undertaking. On the 20th of May, 1846, he departed this life, and, amidst universal regret, was buried with honour and veneration in the College of All-Hallows. *Pretiosa in conspectu Dei mors Sanctorum ejus.*

James Martin, the late well-known poet, antiquarian, and controversialist, was a native also of Oldcastle. He died a few years ago, and was buried in the new cemetery of Moylough. (See vol. ii. p., 336.)

The late Rev. Richard Butler, Rector of Trim and Dean of Clonmacnoise, published a little volume on the Antiquities of Trim; also edited several works for the Irish Archæological Society.

There were several essayists and pamphleteers, natives of our diocese,—such as the late Dr. Sheridan—whose vigorous productions entitled them to the respect of their countrymen. Amongst living authors are:—

Archdeacon Stopford, who has published numerous tracts and letters, on the Protestant side.

The Rev. Michael Tormey, formerly a professor in our Diocesan Seminary, who published an essay on the Immaculate Conception. (See *note* in *the Volume*)

Dr. Gargan, Professor of Ecclesiastical History in the College of Maynooth, who belongs to the diocese of Meath, published a trenchant reply to the late Dr. Todd, of Trinity College, Dublin.

Dr. W. M. Brady, Vicar of Donaghpatrick and Rector of Kilberry, has published many works, replete with learning and research. In 1867, there came from his fertile pen a most important contribution to the history of the Irish Church—viz., “The Irish Reformation, or the Alleged Conversion of the Irish Bishops at the Accession of Queen Elizabeth, and the Assumed Descent of the present Established Hierarchy in Ireland from the Ancient Irish Church, disproved.”

Mr. Patrick O'Reilly, late national teacher in Drumconrath, County Meath, published, a few years ago, a volume of poems, very much admired and applauded.

If there be any other names, past or present, entitled to a place on our literary roll of honour, they have been omitted from the foregoing list, either because they are unknown to the author, or, if once remembered, he has been unable to recall them to his memory.

CHAPTER LXXVII.

1. PRESENTATION CONVENTS.—2. LORETTO, NAVAN.—3. CONVENTS OF MERCY.

1. *Presentation Convents.*

There are two Presentation Convents in the diocese, viz :—Rahin, in the King's County, and Mullingar. Both are in a very flourishing condition, and their schools are crowded by the children of their respective neighbourhoods, whom they instruct, edify, and train up to habits of industry and virtue. For additional information the reader is referred to vol. ii., pp. 472, 532, &c.

2. *Loretto, Navan.*

This convent was founded, as we have said,* in 1830, and completed in 1833, in which latter year a branch of the Loretto nuns of Rathfarnham was conducted thither, by the late Very Rev. Eugene O'Reilly, pastor of Navan, and Vicar-General of the diocese of Meath. This educational establishment for young ladies has so progressed, owing to the paternal interest taken in it by the Bishop of Meath, and by the friendly patronage of the clergy and laity at large, as well as by the superiority of its staff of teachers, that it ranks at present amongst the first boarding schools in Ireland. The numbers of young ladies seeking to be instructed here, have been so great

* *Diocese of Meath*, vol. i., pp. 249-250.

this year, that the nuns, with the bishop's sanction, have been obliged to take a residence for the summer months, at Laytown, near Drogheda, adjoining the sea-side, where the boarders are sent in succession, and where they have all the benefits of a salubrious abode, combined with superior education. By this means, the good nuns are enabled to afford additional accommodation, and thus extend the sphere of their usefulness.

As an illustration of the success of this convent in a religious point of view, foundations have been established, of two sisters in India, of four in Balbriggan, of five in Kidderminster, of six in Leek, Staffordshire, and of eight in Leith, Scotland. Four of the community rest in the cemetery,* and thirty-one still discharge active duties in the house.

The first superioress was Mrs. M'Carthy, who returned to Rathfarnham, and died there.

The next superioress was Mrs. Murphy, called in religion Sister Mary Frances, who made her religious profession in Rathfarnham, and formed one of the foundation.

Mrs. Daniel, called in religion Sister Mary Agatha, succeeded Mrs. Murphy as superioress; she also made her religious profession in Rathfarnham. Both these venerable religious still live, and the community has the advantages of their experience and example.

The next superioress was Mrs. Finn, called in religion Sister Mary Paul. She was born in Kilkenny, of a respectable Protestant family, on the 21st of February, 1799, became a convert, and was received into the Catholic Church, on the 25th of March, 1813. After a time she became acquainted with Dr. Doyle, and her conversations on religious subjects with that great prelate had no inconsiderable share in leading her to renounce the world and to embrace a religious life. The letters of Dr. Doyle to Mariana, published in Fitzpatrick's life of the eminent Bishop of Kildare, were written to Mrs. Finn. She

* Sister Mary Joseph Clarke was buried in the new cemetery of the convent, on the 30th of April, 1870.

entered the convent of Rathfarnham, on the 6th of June, 1824, took the habit on the 19th of September, 1824, and made her solemn religious profession on the 29th of September, 1825. On the 20th of July, 1833, she was sent to Navan, and was appointed superioress on the 8th of December, 1836. From this date to the 13th of November, 1863, she governed the Loretto Convent, and during this period all the foundations took place. On the 19th of March, 1865, she departed this life, in St. Joseph's Convent of Leek, one of her foundations, after a lingering illness, which she bore with heroic fortitude and resignation, and was interred there, amidst the deepest regrets of the sisterhood.

The Loretto nuns of Navan have paid due respect to her memory, and her month's mind and anniversary were attended in Navan by the bishop and a vast number of the clergy.

After Mrs. Finn's departure from Navan, she was succeeded by the venerable Mother Francis (Mrs. Murphy), who discharged the duties of superioress till November, 1869, when a new election took place, which resulted in the selection of Mother Aloysius. The present truly efficient and excellent superioress, Mrs. Barry, called in religion Sister Mary Aloysius, entered the convent as a pupil at a youthful age, and, having completed her educational course, embraced the admirable institute of Loretto, Navan, in which she made her solemn religious profession, on the 25th of November, 1857. She is every way qualified for her great and noble mission, and the convent is certain to flourish and progress, under such judicious management. We wish rev. mother and community every blessing, both here and hereafter.

NOTE.—The Laytown Convent, called St. Mary's, is presided over by Mrs. Kearney, called in religion Sister Mary Stanislaus, a lady who has done much to encourage psalmody and the instruction of the children of the poor. The vigilant and accomplished mistress of the schools is Miss White, called in religion Sister Mary Rosalie.

3. *The Convents of Mercy.*

This benevolent and popular institution is admirably represented in the diocese of Meath. We have branches in Tullamore, Kells, Navan, Drogheda, Trim, Clara, Rochfortbridge, and expect soon to have them in other places.

Tullamore.

This Convent of Our Lady of Mercy was founded on the 21st of April, 1836, by the venerated founders of the institute of the Sisters of Mercy, Mother Mary Catherine M'Auley. It was the first filiation from the parent house, Baggot-street, Dublin, being founded five years after the foundation of the institute. A house was left for the purpose, by a lady (Miss Pentony), who had resided for some time in Tullamore, and who, at her death, bequeathed some means for the undertaking. The late pastor, Dr. O'Rafferty, commenced to build the present convent, and was assisted by the clergy of the diocese and his own parishioners. The first superior was Mother Mary Anne Doyle, who continued in this office until she went on a Foundation to Kells, 4th February, 1844. She was succeeded by Mother Teresa Purcell (one of the sisters who had founded the house), who filled the office until her happy death, which took place on the 28th of March, 1853.

Mother Mary Angela Gilsenan succeeded, and as the community was now sufficiently numerous, she remained in office only six years, according to rule. She then went to found a convent of the institute in London, in the parish of SS. Mary's and Michael's.

Mother Mary Clare Cantwell succeeded to the office of mother superior on the 9th of June, 1859.

Mother Mary Joseph Delamer succeeded on the 11th of June, 1865.

Mother Mary Xavier Cantwell is the present worthy superioress.

Foundations.—Six foundations have been sent from Tullamore :—

To Kells, County Meath, on the 4th of February, 1844, consisting of four sisters.

To Londonderry, on the 18th of July, 1848, consisting of six sisters.

To Drogheda, on the 18th of November, 1854, four sisters.

To Commercial-road, London, on the 1st of March, 1859, six sisters.

To Rochfort-bridge, Westmeath, on the 18th of August, 1862, four sisters.

To Clara, King's County, on the 1st of May, 1862, three sisters.

The following nuns rest in the cemetery of St. Joseph's Convent, Tullamore :—

Sister Mary Josephine Greene, departed] on the 11th of September, 1843.

Sister Mary Aloysius Deverell, departed 7th of March, 1847.

Sister Mary Aloysius Ryan, departed 15th of September, 1847.

Sister Mary Gertrude Barnwall, departed the 12th of July, 1848.

Sister Mary Teresa Ryan, departed the 14th of February, 1853.

Rev. Mother Mary Teresa Purcell, departed 28th of March, 1853.

Sister Mary Elizabeth Hoey, departed the 10th of May, 1856.

Sister Mary Stanislaus Dunne, departed the 19th of February, 1857.

Mother Mary Catherine Mooney, departed the 13th of September, 1857.

Sister Mary Austin Lyster, departed 12th of December, 1857.

Sister Mary Juliana Horan, departed 17th of August, 1858.

Sister Mary Ignatius O'Rafferty, departed 26th January, 1859.

Sister Mary Agnes' Murtagh, Sister Mary Joseph Delamer, and Sister Mary Francis Pilsworth. May they rest in peace. Amen.

Notwithstanding the many foundations and deaths, this parent house of the Order of Mercy numbers 21 nuns.

Kells.

This convent was founded in February, 1844, by means of the Dempsey bequest, obtained through the exertions of the late revered Very Rev. Nicholas M'Evoy, pastor of Kells. The foundation came from Tullamore. The first superioress was Mrs. Doyle, called in religion Sister Mary Anne. She afterwards returned to Tullamore, went on a foundation to Derry, and died there. The next superioress was Mrs. Delamere, in religion Sister Mary Clare Frances, succeeded by Mrs. O'Keeffe, in religion Sister Mary Philomene, and she was succeeded by Mrs. Brady, in religion Sister Mary Evangelist.

The present superioress is Mrs. Keeffe.

One foundation went to Navan from this house in 1853, and another foundation, consisting of six sisters, went to Moate, Westmeath, in 1860.

In the beautiful cemetery of the convent repose the following sisters :—

Sister Mary Joseph M'Ginn died the 13th of January, 1855, in the seventh year of her religious profession, aged 28.

Sister M. A. Donnelly, departed the 14th of March, 1856, in the fourth year of her religious profession, aged 28.

Sister M. Ignatius Kelly, departed on the 27th of March, 1858, in the twentieth year of her age, and the first of her religious profession.

Sister M. Ignatius Leahy, departed on the 16th of February, 1865, in the twenty-first year of her age, and the first of her religious profession.

Sister M. Columba Fagan, departed on the 9th of November, 1865, in the fifteenth year of her religious profession, aged 36.

On the 3rd of April, 1870, departed Mrs. Delamere, in religion Sister Mary Clare.

Navan.

This Convent of our Lady of Mercy, under the patron-

age of St. Joseph, was founded in 1853. The foundation came from Kells, consisting of three sisters. The first superioress was Mrs. Atkinson, called in religion Sister Mary Catherine, who was indefatigable, amidst many difficulties, in placing the convent in a position worthy of its high and holy mission. Her name must ever be connected with the origin and growth of the Navan Convent of Mercy. Mrs. Atkinson went on a foundation, consisting of four sisters, on the 9th of June, 1868, to Strabane, County Tyrone, where she governs as rev. mother.

The present worthy superioress is Mrs. Rogers, called in religion Sister Mary John. In the cemetery of the convent repose two of the sisterhood, viz.:—Miss Morgan, called in religion Sister Mary Joseph, who departed this life on the 13th of October, 1858; and Miss Hilliard, called in religion Sister Mary Angela, who departed on the 10th of September, 1862. There are nineteen nuns at present in the community, visiting the sick, instructing the children of the poor, and spending themselves in the service of God.

St. Mary's, Drogheda.

A foundation came from Tullamore to Drogheda in 1854. The community at present consists of ten sisters. The first rev. mother, was Sister Mary Philomene Ledwich, succeeded by Sister Mary Paul Keatly, the present worthy superioress. This community have braved sickness in every shape and form, and many have fallen victims to their zeal in the service of God. Between the schools and visiting the sick, the sisters are incessantly employed. In the cemetery repose the following sisters:—

Sister Mary Joseph Flynn.
 Sister M. Baptist Finegan.
 Sister M. De Sales Bourke.
 Sister M. Gertrude Macken.
 Sister Philomene Ledwich.
 Sister M. Ignatius Carolan.

Sister M. Gabriel Flood.

Sister M. Aloysius Healy.

Sister M. Stanislaus Carolan.

Rochfort Bridge.

A foundation came from Tullamore to Rochfort Bridge, Westmeath, in August, 1862. The convent has been placed under the patronage of the Immaculate Conception. The first superioress was Mrs. Dunne, succeeded by Mrs. Mary Stanislaus O'Neill, who has been re-elected to office. Amongst the benefactors of the convent are, pre-eminently, Richard Coffey, Esq., Newcastle, Westmeath, and Rev. Peter Molloy, C.C., Ballinacargy, who generously presented the carriage and horses of his late lamented uncle, Dr. Cantwell, as a prize for their bazaar, which took place in June, 1868. The schools are well attended, and the community has so increased that a larger and more commodious convent is about to be erected.

Clara.

St. Bridget's Convent of Our Lady of Mercy, Clara, was founded from Tullamore, on the 1st of May, 1862. On the 1st of August, 1864, this establishment became independent of the parent house, and accordingly one of the community here, Sister Mary C. O'Reilly, was appointed rev. mother. After a time she retired from office in consequence of declining health, and Sister Mary Vincent Murphy, present excellent rev. mother, succeeded. The foundation stone of a new and magnificent convent has been laid, on the octave of SS. Peter and Paul's day, 1868, by Dr. Nulty, Bishop of Meath, in presence of a large number of clergy and laity, and is now in process of erection. (See vol. ii., p. 496.)

Trim.

This convent was commenced and almost completed by the Very Rev. John O'Connell, late pastor, and cost up-

wards of £7,000. A foundation of four nuns arrived here from Tullamore, on the 8th of December, 1867, and opened extensive schools in June, 1868. The community consists, at present, of six sisters, and is happily presided over by Mrs. Kavenagh, called in religion Sister Mary Alphonsus Liguori. The building is on the most costly and extensive scale, and surpasses anything we have in the diocese.

Mullingar.

A magnificent convent is being erected here, which when completed, will be devoted to the use of the Sisters of Mercy. The building will be in every way commensurate with the wants, the wishes, and the public spirit of the inhabitants of Mullingar.

CHAPTER LXXVIII.

DECEASED PRIESTS.

IN a former volume we alluded to two very eminent priests from the diocese of Meath, who became professors in the College of Maynooth, and departed this life, each at an early age, lamented by all who knew them. One of these was the Rev. Joseph Behan, Professor of Logic, and the other the Rev. Lawrence Gillic, Professor of Scripture and Hebrew. They both rest in the beautiful cemetery of the college, and over the former a monument has been lately erected, with the following inscription:—

“ In memoriam
Fili Dilectissimi,
Optimi Sacerdotis,
Pater moerens Posuit.

“ Orate pro anima
R. D. D. Josephi Behan,
presbyteri Midensis. Natus

apud Castellum de Delvin, 28° Junii, 1822.

Jamque a prima pueritia ingenio et
pietate inter aequales insignis,

in album Collegii Sti. Patritii apud
Maynooth relatus est 25° Aug. 1840.

Peracto curriculo academico praemiisque
artium et litterarum cunctis in scholis
cumulatus, demum ad munus Professoris
vix adoloscencia excedens

electus est 13° Aug. 1845. Ordini

sacerdotali adscriptus quinque annos

Scholae Philosophiæ Moralis feliciter

praefuit, animosque omnium doctrina,

pietate, observantia et humilitate

mirabiliter sibi devixit. Mediis autem

tantis laboribus parum valetudini parcens,

morboque jam a longo tempore insidioso

laborans mortem tandem obiit ævo

immaturam, ast in conspectu Domini

pretiosam die 3° Augusti, A.S. 1850."

Of the Rev. Laurence Gillic, it has been universally admitted that he was one of the most intellectual students that ever entered the College of Maynooth. He graduated in the academy of his learned and worthy father, in Ratoath, subsequently, in the Diocesan Seminary of Navan, and lastly in Maynooth, where he received each year the highest honours. A marble slab in the chapel of his native parish commemorates him thus:—

"Pray for the soul of the

Rev. Laurence Gillic,

born in Ratoath, died 24th January, 1854, aged 29.

This gifted young priest gave early indication
of transcendent talent, and made vast progress
in languages and science.

After ordination he was appointed Professor

of Philosophy in the Irish College of Paris,

and four years after was called to the

Chair of Hebrew and Sacred Scripture in Maynooth.

Possessing all the brilliant attributes of an

accomplished scholar, he gave a grace and a power to the explanation of every subject brought before him.

He was endeared to all that knew him, by the mildness of his disposition and the innocence and purity of his life.

Requiescat in pace. Amen."

The following priests of the diocese of Meath departed this life since the publication of vol. ii., *Diocese of Meath*, in October, 1867 :—

The Rev. Mathew Kelsh, P.P. of Kilbarry, at a patriarchal age, buried in the churchyard of Kilbarry, County Meath. He died on the 23rd of December, 1867.

The Rev. Thomas Birmingham, P.P. of Turin, Westmeath, died on the 12th September, 1868.

The Rev. Michael Geoghegan, P.P., Ardraccan, died on the 17th of February, 1868.

The Rev. Christopher Gerard, P.P., Moynalvey, died on the 20th of March, 1868.

The Rev. John Kerrigan died on the 23rd of December, 1868.

The Rev. John Lynch, P.P., Lobinstown, died on the 20th of March, 1868.

The Rev. Richard Macken, a native of the parish of Slane, an alumnus of Navan and Maynooth, died, in the second year after his ordination, at Arcachon, in France, whither he went for the good of his health, universally lamented for his many excellent qualities, on Christmas Day, 1868 ; and about the same hour, his saintly sister, Sister Mary Gertrude, of the Convent of Mercy, Drogheda, departed this life, and went, with her beloved brother, to enjoy the reward which awaits innocence of life and fidelity in the service of God.

The Rev. James Moran, of Ballyoate, Westmeath, died on the 5th of March, 1868.

The Rev. John Murray, curate of Duleek, died on the 11th of May, 1868.

The Rev. Patrick Colgan, P.P., Mayne, died in December, 1869.

The Rev. Michael Duffy, P.P., Multifarnam, died in April, 1869.

The Rev. Mathew Fullam, P.P., Churchtown, died in July 1869.

The Rev. Andrew Maguire, P.P., Dysart.

CHAPTER LXXIX.

SUCCESSION OF THE PROTESTANT BISHOPS OF MEATH.

I HAVE taken the following list from Archdeacon Cotton's *Fasti Ecclesiæ Hibernicæ*, and also from Harris's *Ware*:—

Dr. Hugh Brady, appointed in December, 1563, died in 1583-4.

Dr. Thomas Jones succeeded, and was translated to Dublin in 1605.

Dr. Roger Dod was appointed in 1605, or beginning of 1606, died in 1608.

Dr. George Montgomery succeeded, and died in 1620.

Dr. James Usher succeeded in 1621, and was translated to Armagh in 1624.

Dr. Anthony Martin succeeded, and died in 1650.

Dr. Henry Leslie succeeded in 1660, and died in 1661.

Dr. Henry Jones succeeded in 1661, and died in 1681.

Dr. Anthony Dopping succeeded in 1681, and died in 1697.

Dr. Richard Tennison succeeded in 1697, and died in 1705.

Dr. William Moreton succeeded in 1705, and died in 1750.

Dr. John Evans succeeded in 1715, and died in 1723.

Dr. Henry Downes succeeded in 1724, and was translated in 1726.

Dr. Ralph Lambert succeeded in 1726, and died in 1731.

Dr. Welbore Ellis succeeded in 1731, and died in 1733.

Dr. Arthur Price succeeded in 1733, and died in 1744.

Dr. Henry Maule succeeded in 1744.

Dr. William Carmichael succeeded in 1744.

Dr. Richard Pococke succeeded in 1765.

Dr. Arthur Smith succeeded in 1765.

Dr. Henry Maxwell succeeded in 1766.

Dr. Thomas Lewis O'Beirne succeeded in 1798.

Dr. Nathaniel Alexander succeeded in 1823.

Dr. Dickenson succeeded in 1840.

Dr. Stopford succeeded and died in 1850.

Dr. Townsend succeeded in 1850, and died in 1852.

Dr. Singer succeeded.

Dr. Butcher succeeded.

CHAPTER LXXX.

CATALOGUE OF PAPERS AND LETTERS IN THE ARCHIVES OF THE DIOCESE OF MEATH.

AFTER the compilation of this volume, an immense mass of papers and letters remained, too bulky and voluminous to be incorporated. The writer of this divides them into dated and undated papers, which can be consulted, and which, perhaps, may yet be published. The following is a category :—

1623, November 23rd. Letter of Dr. Dease, Bishop of Meath, to Vitelleschi, General of the Jesuits.

1691, May 9th. A Letter recommending Rev. Thomas Nugent to be appointed pastor of Kildalkey, County Meath.

1702, May 1st. Letter from Rev. William Geoghegan, pastor of Kildalkey, to Mrs. Nangle of Kill, whose Chaplain he had been, stating that Mass had been celebrated in the open air, and asking for help, to erect a little chapel.

1703. Letter from Dr. Michael Plunket, P.P. and V.G., Ratoath, to Lord Trimlestown.

1703, October 22nd. Letter from Dr. Michael Plunket to George Nangle, Esq.

1703, December 5th. Letter of George Nangle, Esq., Kildalkey, to Dr. Michael Plunket, V.G., announcing the death of the pastor of Kildalkey, Rev. Mr. Geoghegan, and claiming the *right* of presenting a successor.

1704, June 1st. Letter of Dr. Michael Plunket to George Nangle.

1719. Letter of Rev. Martin Jackson to Mr. Patrick White, announcing the approaching death of Rev. Mr. Weyburne, pastor of Kildalkey, and soliciting for his own appointment as successor.

1736, March 21st. Judicial decision given by Rev. Dionysius Byrne, of the Cathedral Church, Dublin, and the Rev. Dr.

John Clinch, Canon, P.P. of St. Michael's, Dublin, delegates and judges appointed by the Holy See in the disputed case between Dr. Egan, Bishop of Meath, and the Archbishop of Armagh, as to the right of presentation to the Parish of Athboy, County Meath. The decision was in favour of the Bishop of Meath.

1736, July 11th. Letter from the Archbishop of Armagh to Rev. Christopher Plunket, P.P. of Athboy.

1737, March 30th. Letter from the Sacred Congregation to Dr. Egan, Bishop of Meath.

1740, January 20th. Letter from the Nuncio at Brussels.

1748, June 25th. A petition from the inhabitants of Kildalkey, to Dr. Egan, Bishop of Meath, to have some priest appointed, at least as temporary pastor, during the litigation between himself and Nangle of Kildalkey, as to the *right* of presentation.

1748, June 25th. Letter of Dr. Egan to Walter Nangle, ordering him to restore the vestments which he had violently taken away from the chapel, and to allow Rev. Mr. Coleman to officiate until his so-called *right* of presentation be decided by a superior tribunal.

1748, October 2nd. Copy of an agreement between Dr. Egan and Walter Nangle, referring the controversy to Dr. Richardson, Bishop of Kilmore, and Lord Trimlestown.

1748, October 22nd. Letter of Dr. Richardson to Robert Lord Trimlestown.

1748, December 13th. Letter of Dr. Richardson to Walter Nangle of Kildalkey.

1749, August 9th. Judgment given by Lord Trimlestown in favour of his cousin, Walter Nangle. From this paper it appears that Dr. Egan's argument was that, as the penal laws had swept away all temporalities from the Catholic Church, the lay-patrons had nothing to present to.—(See *Diocese of Meath*, vol. ii., p. .)

1750, October 10th. Testimony of the Rector of the Benedictine College of Douay as to the abilities, &c., of the Rev. John Gother, a native of the diocese of Meath.

1757, September 5th. A pastoral address to their respective flocks, dated Trimlestown, and signed by seven bishops. These prelates met by stealth in the ancestral home of the Barnwalls, and took counsel on the best mode of promoting religion, and of consoling their afflicted people.

1764, March 15th. Reply of the Sacred Congregation as to the licitness of Catholic parents giving their daughters in marriage to Catholics who externally profess heresy for worldly motives.

1765, July 6th. Acknowledgement by Dr. Chevers and Rev. James Flynn, of the receipt of £500 for Burses in the College of Douay.

1765, July 7th. Letter from Dr. Chevers to the Bishop of Arras.

1765, August 18th. Statutes for the regulation of the Meath Burses in the College of Douay.

1769, September 12th. Copy of the will of Rev. Walter Tyrrell, D.D., Canon of Liege, in which he founds Burses for Meath Students.

1773, July 19th. Decree of the Sacred Congregation regarding Novitiates of the Regulars.

1774, July 15th. Circular from Dr. Chevers in favour of the Dominicans.

1776, May 15th. Letter from Pope Pius the Sixth regarding the parish of Navan.

1776-7. The Correspondence with Rome on the oath of allegiance comprises—1st, a letter from the Sacred Congregation to the Bishop of Ossory, dated January 6th, 1776; 2nd, extract of a letter from Dr. James Butler to the Cardinal Protector, Marefoschi; 3rd, a letter to Dr. Carpenter from Cardinal Castelli, dated Rome, 20th April, 1776; 4th, Cardinal Castelli to Dr. Butler, dated Rome, 5th April, 1777.

1777, January 25th. Letter of Cardinal Castelli to Dr. Anthony Nowlan, regarding ecclesiastical matters in the archdiocese of Armagh.

1777, June 4th. List of curates of the diocese of Meath who had distinguished themselves at a theological concursus held in Mullingar in presence of the Coadjutor-Bishop, Dr. Geoghegan.

1777, October 9th. Letter from the venerable Father Betagh to a friend in Navan.

1778. Letter from Rev. William Birmingham, Rector of Salamanca and Visitor of Alcala.

1778, April 25th. Letter from Cardinal Castelli regarding appointments to parishes.

1778, June 16th. List of Pastors of the deanery of Mullingar who had contributed to the Irish College of Lisle.

1779, April 13th. Letter from the Abbot of Clairveaux to Dr. Plunket.

1779, April 19th. Letter (in French) from same to same.

1779, May 22nd. Letter from the Nuncio (at Brussels) to Dr. Plunket, regarding persons to be nominated for the Primacy of Ireland.

1779, June 5th. Letter from the Nuncio to Dr. Plunket on same subject.

1779, September 27th. Attestation of Irish Catholic Merchants at Nantes, and of the bishop of that diocese, as to the state of revenues of the Irish College, presided over by Dr. Walsh.

1779, October 10th. Letter from Dr. Walsh, President of the College of Nantes, to Dr. Plunket.

1779, October 24th. Letter from Dr. Flood, Professor in Paris, to Dr. Plunket.

1779, October 24th. A List of Pastors and Vicars of the diocese of Meath, by Dr. Plunket.

1780, March. Letter from the Nuncio announcing the death of Cardinal Castelli and the appointment of Antonelli.

1780, April. Address of the Meath Students of the College of Nantz to Dr. Plunket, signed by Joseph Clinch and George M'Dermot.

1780, April 2nd. Excommunication fulminated by Dr. Plunket against some rioters who had disturbed the peace of the town of Navan.

1780, May 20th. Reply of the Sacred Congregation regarding the question of mixed marriages.

1780, July 11th. Letter of the Sacred Congregation to Dr. Plunket.

1780, July 11th. Letter of Dr. Carpenter, Archbishop of Dublin, to Dr. Plunket.

1780, August 1st. Letter from the "Auditor-General" to Dr. Plunket, concerning Dr. Coyle, the Coadjutor-Bishop of Raphoe.

1780, September 5th. Letter from the Nuncio concerning the parish of Navan.

1781, February 10th. Copy of a letter from Gregory Cardinal Salviati to the Primate.

1781, February 13th. Letter from Cuthbert Fetherston, Mostown, to Dr. Plunket.

1781, February 21st. A Pastoral from Dr. Plunket to the clergy and laity of Meath.

1781, March 12th. Letter from Dr. MacKiernan, President of Doway.

1781, July 28th. Letter from Rev. Valentine Bodkin, Rome, treating on a variety of ecclesiastical matters, including the suspension of Dr. Blake, the Primate.

1781, August 8th. Resolutions adopted by the Ulster bishops at a meeting held in Drogheda.

1781, August 9th. Acts of the provincial meeting of Drogheda, presided over by Dr. Troy, Bishop of Ossory, and *pro tem.* Administrator of Armagh.

1781, September 5th. Letter from Dr. Troy to Rev. Messrs. Levins, Taaffe, Dowd, and Markey.

1781, October 1st. Copy of the official letter appointing Rev. Messrs. Flood (Kells), Purfield (Arcath), and Fitzsimons, to investigate the claims of Lord Fingall and James O'Reilly, Esq., Ballinlogh, to *present* to the parish of Kilskyre.

1782, June 1st. Letter from Dr. Troy to Dr. Plunket, announcing the appointment of Dr. O'Reilly to the Coadjutorship of Armagh, and embodying the condemnation, by the Holy See, of the resolutions of the Ulster bishops at the meeting of Drogheda.

1782, June 9th. Letter of the President of the Irish College of Louvain to Dr. Plunket, regarding a Meath burse, founded by Rev. Walter Tyrrell, Canon at Liege, a native of the diocese. The founder gives the preference to relatives, and, after them, to natives of Westmeath.

1782, August 5. Copy of a Letter written by Dr. Plunket, in the name of the suffragans of Armagh, to Pope Pius the Sixth, regarding the episcopal meeting of Drogheda, and other ecclesiastical matters.

1782, August 25. Letter from James Nangle, Esq., Springville, to Dr. Plunket, claiming the *Right* of Presentation; parish not named.

1792, September 28. Letter from Cardinal Antonelli to the Suffragans of Armagh.

1783, January 11. Letter from Rev. Patrick Smith on the opposition to his appointment in the parish of Dunboyne.

1783, April 1. Letter from Lord Bective to Dr. Plunket.

1783, November 5. Letter from Dr. Walsh, President of the Irish College of Nantes.

1783, December 3. Decree of the Sacred Congregation, directed to the Primate.

1784, May 29. Letter from Mr. John Hallinan, Limerick, soliciting Dr. Plunket's influence for a situation in the East India Company.

1785, March 13. Copy of a Letter (in French) from Dr. Plunket to a Cardinal ; name not given.

1785, May 7. Letter of Cardinal Antonelli to Dr. Plunket, concerning the Dominicans of Mullingar.

1785, September. Same to same.

1785, September. Letter from the representative of the Nuncio at Brussels, to Dr. Plunket.

1785, December 16. Letter from Dr. Plunket (in French), concerning the Dominican Friary of Mullingar.

1786, January 3. Letter from Rev. Mr. Fleming to Dr. Plunket.

1786, January 21. Letter from Dr. Flood (Paris) to Dr. Plunket.

1786, April 17. Letter from the Nuncio at Brussels to Dr. Plunket.

1786, July 19. Letter from Mr. James Ryan, Dollandstown, to Dr. Plunket.

1786, July 24. Letter from Mr. Robert M'Donnell, Dollandstown, to Dr. Plunket.

1786, August 3. Letter from Dr. Flood to Dr. Plunket.

1786, November 3. Letter from the Nuncio (in French) to Dr. Plunket.

1787, January 29. Letter from Dr. Flood.

1787, May 7. Letter from Cardinal Antonelli, concerning the Dominicans of Mullingar.

1787, May 7. Letter from the Nuncio at Brussels.

1787, August 29. Letter from Mr. E. O'Reilly, Brussels.

1787, September 15. Decree of the Sacred Congregation in favour of Dr. Plunket, in his dispute with the Dominican friars of Mullingar.

1788. Letter of Rev. Michael Fleming, of the Convent of Donore, County Meath.

1788, May 6. Letter from the venerable Father Betagh.

1788, August 8. Letter from Dr. Flood, Paris.

1788, August 11. Copy of a Letter from Dr. Carroll, Bishop of Baltimore, to Dr. Troy.

1788, August 23. Letter from Cardinal Antonelli, regarding the election of Dr. Cruise to the See of Ardagh.

1788, October 25 and November 12. Letters from Dr. Flood (Paris) to Dr. Plunket.

1789, February 16. Reply from Rome to questions respecting Clandestine Marriages, proposed by the clergy of Dublin.

1789, May 30. Letter from Lord Ludlow's agent, regarding the enlarging of the term of the chapel-ground of Navan.

1790, May 10. Letter from Mrs. A. Nugent to Dr. Plunket.

1790, June 16. Letter from Cardinal Antonelli to Dr. Plunket, acknowledging the receipt of his Relatio of the Diocese of Meath, and stating that it was replete with lights of learning, prudence, and zeal. The Cardinal throughout pays a marked compliment to Dr. Plunket.

Same date. Letter from Rev. Henry Dogherty, P.P., Trim, to Dr. Plunket, from Seville.

1790, August 9. Dr. Flood to Dr. Plunket.

1790, November 21. Letter from the Chancellor of Paris, concerning Meath burses.

1790, November 30. Copy of a Letter (in French) from Dr. Plunket to Cardinal Antonelli.

1790, December 23. Dr. Flood to Dr. Plunket.

1791, April 6. Dr. Flood to Dr. Plunket.

1791, April 12. Dr. Plunket to the Prefect of the Propaganda.

1791, June 25. Cardinal Antonelli to Dr. Plunket.

1791, September 29. Lord Fingall to Dr. Plunket, on a variety of family concerns.

1792, September 16. Cardinal Antonelli to Dr. Plunket.

1792. Copy of Dr. Plunket's reply (in French).

1793, May 15. Pastoral of Dr. Plunket, congratulating the clergy and laity of the diocese of Meath on the gradual disappearance of the penal laws.

1793, July 6. Letter from Catherine Cusack Nugent to Dr. Plunket.

1793, September 28. Letter from a distinguished French Emigrant, London, to Dr. Plunket.

1794, July 16. Letter from Mrs. A. Nugent (Cusack) to Dr. Plunket.

1794, July 28. Letter from Cardinal Antonelli to Dr. O'Reilly, the Primate.

1794, December 12. Letter from Mr. Thomas M'Donnell, 50 Essex-street, Dublin, to Dr. Plunket, soliciting his patronage towards a reprint of Moroney's Sermons, with Dr. Plunket's reply.

1795, January 5. Letter from Dr. Lanigan, Bishop of Ossory, to Dr. Plunket.

- 1795, February 18. Letter from Rev. George Fleming, O.P.
1795, March 20. Letter from Rev. Thomas Dalton, 192
Abbey-street, Dublin.
1797. Letters from Rev. Laurence Grehan, P.P., Rathmo-
lyon, and Rev. John Swords, P.P., Killucan, to Dr. Plunket.
1797, February 18. Letters from Rev. Mr. Ahearn, Pro-
fessor of Theology, in Maynooth, and Rev. Francis Power, Vice-
President, to Dr. Plunket.
1797, April 26. Letter from the Hon. and Rev. Jenico
Preston.
1797, July 26. Letter from Lord Cambden to Rev. Francis
Power, Vice-President, Maynooth.
1797, December 31. Letter from Rev. Jenico Preston.
1798, February 10. Letter from Dr. Connolly, Dr. Plunket's
Agent in Rome.
1798, March 10. Cardinal Gerdil, Prefect, to Dr. O'Reilly,
the Primate.
1798, May 10. Dr. O'Reilly, the Primate, to Dr. Plunket.
1798, May 15. Letter from Rev. Jenico Preston, dated
Abergavenny, Wales.
1798, June 27. Lord Ludlow to Dr. Plunket.
1800, April. Letter from Mr. John Hacket, a Meath
student in Salamanca, to Dr. Plunket.
1801, March 27. Letter from Rev. Bryan Coffey, P.P., to
Dr. Plunket.
1802, May 30. Memorandum of an Agreement between
Dr. Plunket and Mr. Mathew Codd, concerning the Seminary
of Navan.
1802, May 15 and August 19. Letters from the Hon. and
Rev. Jenico Preston to Dr. Plunket.
1802, September 11. Dr. Plunket to Dr. Moylan.
1802, October 2. Cardinal Borgia to Dr. O'Reilly, the
Primate.
1803, February and March. Rev. Jenico Preston to Dr.
Plunket.
1803, March 27. The Sacred Congregation to Dr. O'Reilly,
the Primate.
1803, November 15. Lord Granard to Rev. James Hope,
Mullingar, on the alienation of parochial farms to relatives of
deceased priests, and on the detriment thereby to incoming
pastors.
1804, March 17. Letter from Cardinal Borgia to Dr.

O'Reilly, the Primate, on the precise jurisdiction granted to the Jesuits by the Apostolic Letter, March 12, 1801.

1805, February 14. Circular of Dr. Plunket to the clergy of the diocese of Meath.

1805, July 20. Earl Ludlow's grant of the chapel-ground and vicinity, in perpetuity, to the parish of Navan.

1805, July 22. Letter from James Foulis, Esq., Boyne Hill, Navan, to Rev. Dr. M'Guinness, on "a new system of education."

1805, December 9. James Foulis to Dr. Plunket.

1807, May 20. Copy of a letter from Dr. Plunket to Dr. Curtis, Rector of Salamanca.

1807, June 16. Copy of a letter (in French) written by Louis XVIII. to the Rev. Abbé Edgeworth, on the occasion of the death of his brother.

1808, April 28. Dr. Plunket to Dr. Moylan.

1809. Papers concerning the right of presentation to the parish of Rathconrath, Westmeath, in which the family of Begg claimed the *right*, in virtue of their relationship to the family of Dalton, of Mount Dalton, formerly Barons of Rathconrath. Dr. Plunket pronounced the proofs insufficient.

1810, June 8. Copy of a letter from the Propaganda to Dr. Troy.

1810, September 10. Letter from Mr. J. Gibney, Brighton, to Dr. Plunket describing the French Catholic chapel there; Mrs. Fitzherbert's residence; and the coolness that had taken place between herself and the Prince.

1811, October 2. Dr. Plunket to Dr. Moylan.

1812. Letter from Abbé Gossier, chaplain to an English Catholic family, to Dr. Plunket.

1813, October 8. Dr. Peter Kenney to Dr. Plunket.

1814, August 21. Dr. Troy to Dr. Plunket.

1815, January 22. Letter from the Propaganda to Dr. Plunket.

1815, April 21. James Farrell, Esq., Morin-square, Dublin, to Dr. Plunket.

1815, April 26. Cardinal Litta, Prefect, to Dr. O'Reilly, the Primate.

1815, July 11. Dr. O'Reilly, the Primate, to Dr. Plunket.

1816. The Rev. Joseph Dunn, of Preston, England, to Dr. Plunket.

1817, August 30. Cardinal Litta to Dr. O'Reilly, the Primate.

1818, August 21. Copy of a letter from Dr. Plunket to Mrs. O'Brien, Rahan Lodge.

1818, December 19. Letter from the Propaganda to Dr. Plunket as to the qualifications of Rev. Henry Conwell, P.P. and V.G., Dungannon, for the Primacy.

1819, June 1st. A certificate of character given to Rev. James Lynch, on his going to study at the College of Bordeaux.

1819, July. Letter from Cardinal Fontana.

1819, October 5th. Address of the students of the Irish College of Paris, petitioning for the removal of the Administrator, Rev. Paul Long.

1819, November 23rd. Letter from Dr. Curtis, the Primate, to Dr. Plunket, requesting him to sign a postulation for Dr. M'Cann, for the See of Dromore.

1820. Letter from Mr. Joseph Maguire, Cavan, to Dr. Plunket, for tithes.

1820, October, 27th. Address of J. Pollock, Esq., Mountaintown, to the parishioners of Castletown-Kilpatrick, in which he eulogises Dr. Plunket.

1820. Letter of Dr. Poynter, Vicar-Apostolic of the London district.

1821, January 18th. Letter from Rev. Mr. Gillow, Ushaw College, to Mr. Errington.

1821, January 24th. Letter from Dr. Conwell, Bishop of Philadelphia, to Dr. Plunket.

1821, November 12th. Letter from Mrs. Dease, Turbotstown, to Dr. Plunket, requesting permission to have an enlarged catechism, which she had compiled, sanctioned by him, in order to be distributed amongst the poor.

1821, December 13th. Dr. O'Reilly, the Primate, to Dr. Plunket.

1821, December 13th. Dr. O'Reilly, the Primate, to Rev. Mr. Duffy, P.P., Castletown-Geoghegan.

1821, December 21st. Copy of a letter from Dr. Plunket to a parson, who had written to his Lordship recommending the Bible as a school-book.

1822, February 28th. Letter from the Superior of Bordeaux to Dr. Plunket.

1822, May 27th. Letter from John Pollock, Esq., Mountaintown, to Dr. Plunket.

1822, July 13th. Letter from the Prefect of the Propaganda to Dr. Plunket.

1822, July 20th. Letter from the Superior of the Order of the Sacred Heart, asking for an *exeat* for Rev. Joseph Cruise, then a deacon.

1822, September 14th. Letter from the Cardinal Secretary of the Propaganda to Dr. Plunket.

1822, September 17th. Letter from some parishioners of Hearinstown, threatening violent measures unless Mass be given in their chapel on Sundays in place of Lobinstown.

1822, November 10th. Letter from Rev. L. Francis Dease, Multifarnam, to Dr. Plunket.

1822, December 9th. Letter from Mary Jane Magawly to Dr. Plunket, dated Irishtown.

1823, April 22nd. Lord Fingall to Dr. Plunket.

1823, April 5th. Letter from the Superior of St. Sulpice, Paris.

1823, October 13th. Letter from the Superior of the College of St. Stanislaus, Paris, to Dr. Plunket, in praise of Rev. Mr. Magrane, then a student, subsequently P.P. of Kildalkey.

1823, December 16th. Dr. Curtis, the Primate, to Dr. Plunket.

1824, January 12th. Dr. Curtis to Dr. Plunket.

1824, February 4th. Letter from Dr. Sheridan, Dublin, to Dr. Plunket.

1824, November 13th. Letter from Clerophilos to Dr. Plunket.

1825. Letter from Cardinal Somalia, Pro-Prefect, to Dr. Plunket, announcing the progress made by two Meath students, viz. :—Messrs. Michael Hope and Michael Jones.

1825, April 27th. Letter from a Mr. Brabazon, demanding tithes.

1825, May 29th. Letter from Alexander, Bishop of Perigueaux, to Dr. Plunket, passing encomiums on Rev. Bernard O'Reilly, a native of our diocese, who had been recently appointed Professor of Theology, in the College of Sarlat.

1825. Letter of Rev. Bernard O'Reilly to Dr. Plunket.

1825, November 7th. Letter from Dr. Murray, Archbishop of Dublin, to Dr. Plunket.

1826, January 28th. Letter from Dr. Curtis to Dr. Plunket.

Undated Papers.

The Confiscations of the various Monasteries of the diocese of Meath.

Memorandum of a resolution adopted to encourage recruiting in the Irish Brigade, then in the French service, "in a prudent quiet way."

A Formula of Collation to the vacant burses in the College of Laon.

A Formula of oath to be taken by the Meath students, of returning, in order to officiate in the diocese, after having completed their ecclesiastical studies on the Continent.

A Formula to guide the Bishop of Meath on visitations. This seems to be in the handwriting of Dr. Egan.

Letter of Dr. Egan, Bishop of Meath, to the parish priest of St. Sulpice, Paris, and the Chancellor of the University of Paris, nominating Mr. Michael Moore, a Meath student (afterwards P.P. of Dunboyne), to one of the burses established by Dr. Fagan, Bishop of Meath, afterwards Archbishop of Dublin. Memorandum of Catechetical Instructions, which Dr. Plunket usually brought with him on visitations.

Conditions for entering the College of Doway, drawn up by Rev. James Flynn, and determining the number of Masses to be annually said for donors.

A Pastoral from Antoine Eleonore, Archbishop of Paris.

A Manuscript on the pronuciation of the Irish language.

Dispute regarding the right of presentation to the parish of Galtrim, County Meath.

The Statutes of the Diocese of Meath—a very ancient copy.

Pastoral Address from Dr. Butler, Archbishop of Cashel, to his clergy and laity.

Regulations drawn up by Dr. Troy, for the College of Maynooth.

Decree of the Sacred Congregation, condemning certain statutes enacted against the Regulars, in the Diocesan Synod of Meath, held under Dr. James Cusack.

Letter from Dr. Butler, on the appointment of Cardinal Salviati, to the Protectorship of Ireland.

Letter from the Nuncio at Brussels to Dr. Plunket.

Letter of Dr. Plunket (in French) to the Chancellor of Paris.

Letter of I. Naper, Esq., Crossdrum, to Dr. Plunket, enclosing a subscription for the chapel of Navan.

Pastoral from the Cardinal Bishop of Malines.

Grant to Dr. Plunket of the parish of Navan.

List of chapels repaired or re-built in the early part of Dr. Plunket's career.

An answer made by the Suffragans of Armagh to the Sacred Congregation.

Pastoral Address from Dr. Plunket to the inhabitants of Jordanstown, on account of some depredations committed in that neighbourhood.

Letter from Rev. Arthur O'Leary to Dr. Plunket.

A cover with the following inscription :—" Papers concerning Lord Dunboyne." Unfortunately the papers have disappeared, at least the writer has never seen them.

Letter from D. Mulledy, P.P. and V.G., respecting the disputed boundaries of the parishes of Dysart and Conry, Westmeath.

Letter from Rev. Thomas Dalton to Dr. Plunket, on the same subject.

Copy of an Address of the Ulster Bishops to the Lord Lieutenant, drawn up by Dr. Plunket, in consequence of heavy penalties inflicted on Dr. M'Loughlin, at the Assizes of Lifford, for the excommunication of a man named Boyle.

Copy of a letter to Cardinal Antonelli, by Dr. Plunket.

Letter of Hussey, Baron of Galtrim, to Dr. Plunket.

Letter of Dr. Plunket to a Rev. Mr. Roberts, a Protestant clergyman.

Acknowledgement, on the part of the Counsellors and Notaries at the Chatelet, Paris, of Rev. Luke M'Kiernan, President of Doway, having appeared before them, and lodged the sums of money received from the diocese of Meath for burses. Copy of the Rules and Conditions of said burses.

Copy of a letter, by Dr. Plunket, on the "Test lately framed by some members of the Catholic Committee in England."

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Protestant

HISTORY

— OF THE —

DIOCESE OF MEATH

BY

JOHN HEALY, LL.D.,

Rector of Kells, Canon of St. Patrick's, Dublin,

Registrar of the Diocese of Meath, etc.

*in two Vols
1908*

*Author of
The Ancient Irish Church
London 1892*

DIOCESE OF MEATH

BY

JOHN HEALY, F.F.D.

Author of "The History of the Diocese of Meath,"
and "The History of the Diocese of Down."

1848

The
author of
the
History of the
Diocese of Meath
1848

History of the Diocese of Meath.

PROSPECTUS.

THIS work deals with the History of the Church in Meath from the earliest ages to the present day, and has been compiled from original sources, such as State Papers and Ancient Records, which are inaccessible to the ordinary student. The aim of the author has been not to merely copy out these old documents, but to present a readable History, which an ordinary person may peruse with pleasure, and he hopes that to some extent he has secured that end without sacrificing that accuracy of detail which ought to be the first consideration. Restricting itself, as it does, to the History of Meath, the work will appeal primarily to the residents in that district, who will find in it numerous topics of local interest ; but it is believed it will appeal also to every one who takes an interest in the country at large.

The late Sir William Wilde, in writing of the River Boyne, says : " So memorable in ancient History, and so rich in monuments of the past it is, that we fear not to assert that the History of Ireland might be written in tracing its banks." These words might be applied with equal truth to the whole district of Meath, and they are specially applicable to the History of the Church, for the record of the Diocese abounds in concrete examples which

illustrate the general History. Taking the Celtic period, for example, the general History tells of the conversion of the people by Saint Patrick and his companions, the foundation of Schools, and the sending forth of Missionaries. All these are illustrated by the local History, for it was in Meath that some of Saint Patrick's greatest triumphs were won; the names of his associates are connected with our Churches all through the district; the Schools of Clonard and Clonmacnoise were second to none in the land; and the story of Saint Columba and his Missionary enterprise is one that is bound up with the History of Meath. *Coming to later times, we have Meath as the most important* County of the Pale, the place where Norman Abbeys flourished, and where the influence of English adventurers was most felt. We have also in Meath a long series of Episcopal Elections, in which we can trace the various influences that were at work, such as the Synod of the Clergy, the power of the Primate, the Royal Prerogative, and the Pope's "Provision." Various incidents of mediæval Church life are recorded, which vividly bring before the mind the state of the Church in those days, and curious details are given as to the incomes and status of the Clergy at different times. The dissolution of the monasteries and the period of the Reformation is dealt with at some length. The extraordinary troubles of the Church in the seventeenth century are well illustrated by the History of Meath. A good deal of information on other subjects is also given, such as Impropriations, Pluralities, Non-Residence, Penal Laws, etc. Then the story is told of how a new era was inaugurated, under Bishop O'Beirne, at the beginning of the

nineteenth century, together with many details in the life of that remarkable man. Finally, the modern organization and system of finance of the Diocese are briefly explained, and may be taken as an example of the present organization of the Church all over the country.

The Manuscript of the work has been submitted to the Bishop of Meath, who having read it, wrote to the author as follows :—

“ Bishops court, Navan,

“ September 10, 1907.

“ MY DEAR CANON,

“I congratulate you warmly on the successful completion of your arduous task. All who have had any acquaintance, however slight, with the materials available for the purpose, have long desired that a History of our Diocese and of the vicissitudes through which it has passed should be written. I think it fortunate that the work should have fallen into your hands, for the product of your industry and research is a most fascinating story, quite surpassing in interest any book of similar character that I have come across. It will, I am sure, prove a welcome addition to many a library in our Diocese. The perusal of the extracts which you have so judiciously extracted from old documents will make known to many for the first time facts that cannot but surprise, and incidents that will throw fresh light on the position of the Irish Church, past and present. The arrangement according to historical periods, and not according to the statistics of the several parishes, in my opinion adds to the value of the book.

Owing to the important position within the Pale that Meath occupied, the narrative is of much more than local interest, and is illuminating and instructive for all Irish Churchmen.

"I hope you may soon have a sufficient Subscription List to justify you in venturing on the serious expense of publication. Please to put down my name as Subscriber for five copies.

"Yours very truly,

"J. B. MEATH."

The work will consist of two large volumes, Royal 8vo, and will be published by subscription, the price to subscribers being 20/- delivered free. To non-subscribers the price will be 32/-. Only a limited number will be printed, and as soon as the names of 200 subscribers have been received, the work will be put in the hands of the printer, and will be issued without delay.

Intending subscribers will please fill up the Form attached, and forward it to the Rev. Canon Healy, Kells, without delay.



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FRANCIS LEDWIDGE.

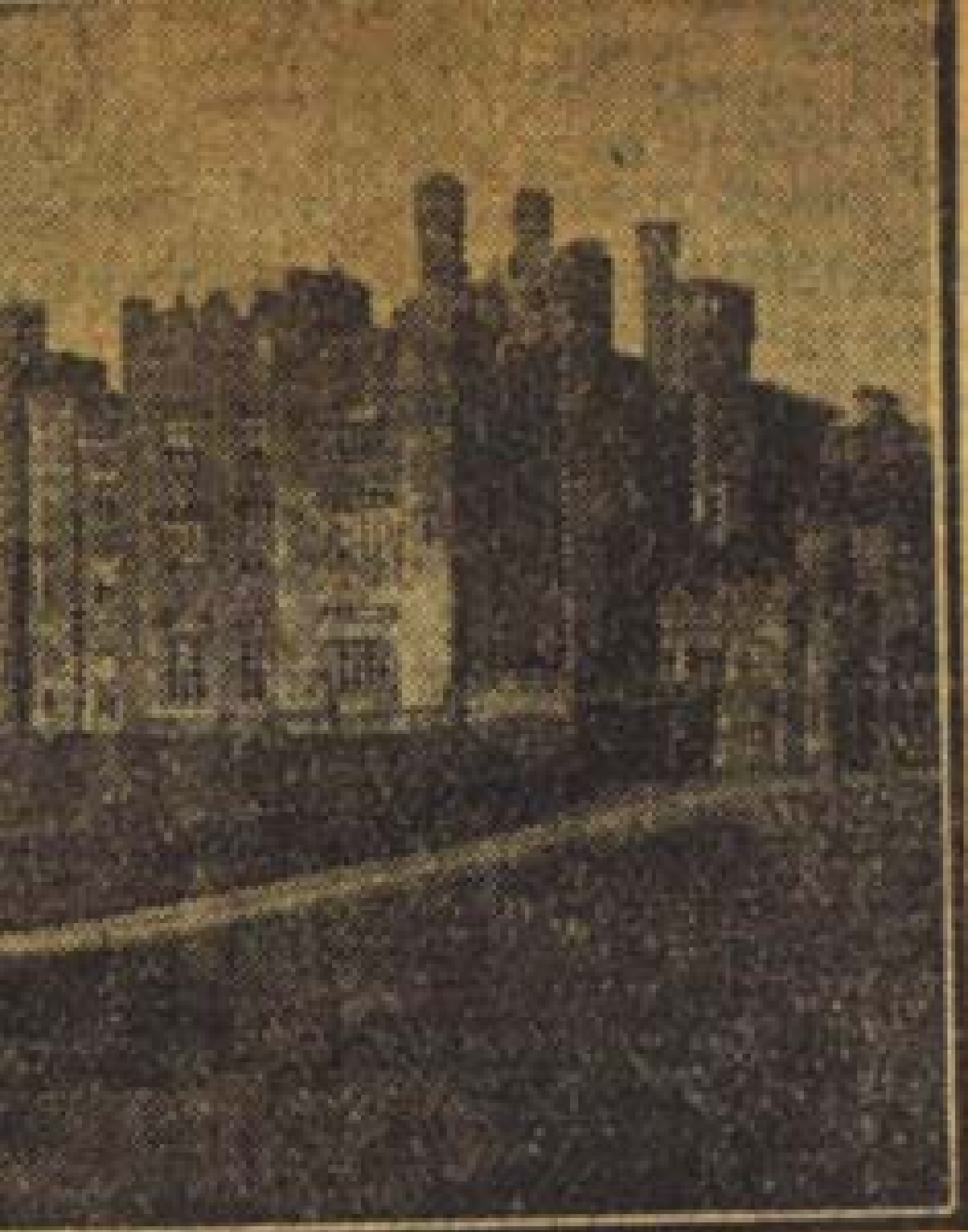
To roam the pasture fields of Meath
When skies of Summer smiled
To hear the blackbird's morning song
Within the woodland wild.

He yearned upon the field of war
Throughout the reddest day
But Death arose amid his dreams—
And Meath was far away!

But sweetest joys he shares to-day,
More pleasant fields among
In God's fair land where angel-ears
Are listening to his song.

—MICHAEL WALSH.

(Note—Francis Ledwidge, the peasant poet, killed in the European War, was a relative of Co. Meath. During his last



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 Cogan (Rev. A.) The Diocese of
 Meath, Ancient and Modern, 3 vols.
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Healy (Rev. J.) History of the
 Diocese of Meath, 2 vols, 8vo,
 £1 10s. 1908. (St 1)

Conwell (E. A.) A Ramble Round
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 Characters, illustrated, 8vo, half
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