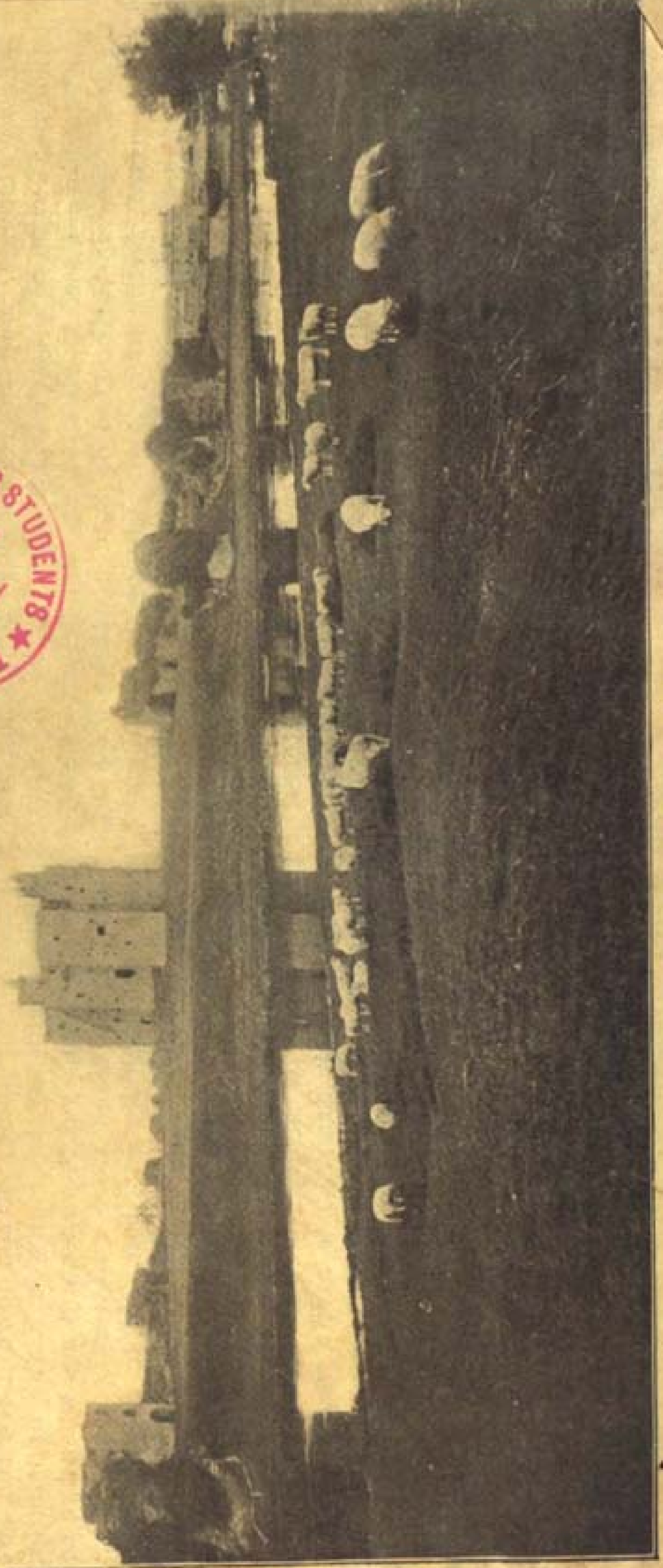


THE DIOCESE OF MEATH.



TRIM CASTLE FROM THE RIVER.

THE
DIOCESE OF MEATH,
ANCIENT AND MODERN.

BY THE
REV. A. COGAN,
DEAN OF THE DIOCESAN SEMINARY, NAVAN.

“Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee.—*Deut.* xxxii. 7.

VOL. II.



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To

THE MEMORY OF

THE MOST REV. DR. CANTWELL,

LATE LAMENTED AND JUSTLY VENERATED

Lord Bishop of Meath,

THIS VOLUME,

AS A SMALL TRIBUTE OF RESPECT

TO DEPARTED WORTH,

IS MOST RESPECTFULLY AND REVERENTLY

INSCRIBED AND DEDICATED

BY

The Author.



ST. FINIAN'S COLLEGE, MULLINGAR



P R E F A C E .

VOLUME the First of this work was received so favourably by clergy and laity; the approbations of Archbishops, Bishops, and other dignitaries were so encouraging; the reviews and notices in the Press and periodicals were so complimentary; and the private letters of congratulation from eminent Antiquaries were so numerous and flattering, that I felt it a point of honour, as well as of duty, to prosecute my researches, and thus to endeavour, as well as I was able, to compile a full and complete Ecclesiastical History of the Diocese of Meath. In order to accomplish this undertaking satisfactorily, I requested leave of absence, for a few months, from our late Bishop, Dr. Cantwell, in July, 1863; and, having obtained it, I went on my pilgrimage to Westmeath, King's County, and throughout the diocese. I sought every source whence I could derive information; consulted the Parish Priest, the Curate, and the well-informed laity of each parish; visited the Crosses, the holy wells, the ruined churches, *the places of refuge*, and the secluded spots, still sacred to memory, where the Holy Sacrifice was

offered up, by stealth, in the days of persecution. Difficulties, of course, abounded, the greatest and most tedious of which were to trace the unbroken succession of Pastors, in each parish, since the year 1690. However, the Presentation List* of James II., the Registration List of 1704, inscriptions on the pedestals of chalices, family letters and records, occasional old Registries, lists of subscribers in old books, parochial commemorations of the dead, the grave-stones in the church-yard, together with the Registries of Dr. Plunket, discovered for me the missing name, and thus enabled me to supply the link required in the chain of Pastors, in almost every parish throughout the Diocese of Meath.

If a complete history of the Irish Church is ever to be written—if the holy men who sleep in our grave-yards, who served God and Ireland faithfully in their generations, are to be duly honoured amongst us, and their examples of constancy and fidelity to be held up as objects of imitation, no time is to be lost; for the change of language,—the struggle for life since the famine years,—the barbarous and suicidal expulsion of the people to make way for cattle,—the exodus to the land of the free, under whose stripes and stars the Irish exiles have invariably found a home—all these causes tend to obliterate from the mind many of the ancient traditions, and hence,

* *Diocese of Meath*, vol. i., pp. 405-8.

each succeeding year, to multiply the difficulties of Irish ecclesiastical research. Dr. Lombard, subsequently Archbishop of Armagh, writing in the year 1600, remarked, that if the sufferings of the Irish people for the faith were made known to the world—and, said he, in his own good time *God will surely make them known*—"it would at once be seen how our island is not only adorned with the early glory of its confessors, but is still more decorated with the heroic fortitude of its martyrs." What Dr. Lombard wrote of his times can with equal truth be predicated of subsequent periods; and even at the present day, in this boasted age of liberality and progress, the living God alone can adequately reveal the innumerable ways in which the poor of Ireland are harassed, oppressed, persecuted, and ground to the dust, for their devotion to the Catholic religion.

Much, undoubtedly, has been done, with laudable zeal, by Protestant as well as by Catholic writers, to preserve our records and to chronicle the deeds of our forefathers; but much still remains to be done; for, until each diocese has its separate history (and ample materials abound for such), the ecclesiastical annals, antiquities, and traditions of Ireland shall be altogether incomplete.

To remedy such a national grievance,—to make the Irish people familiar, with the trials, the sufferings, the constancy and triumphs of their ancestors,—to supply our

Church with a history commensurate with her merits and dignity,—there is, thank heaven, still in our midst a living, a venerable, an all-powerful authority: I mean the *Hierarchy of Ireland*, which has only to *will* it, and all shall be accomplished—which has only to utter words of *commission* and *encouragement*, and forthwith the names and memories of many of the saints and scholars, of the martyrs and confessors of holy Ireland, shall be rescued from oblivion and neglect. In every diocese there are numbers of Priests, full of ability, learning, and zeal—animated with a chivalrous love of religion and country—who, if they be duly patronised by their Bishops, will cheerfully and successfully apply themselves to the meritorious work; and it need not be added, that their Lordships, by such an act of praiseworthy and patriotic encouragement, would justly entitle themselves to the grateful remembrances and benedictions of the Irish people, at home and abroad. In compiling this book, materials so accumulated that I am necessitated to prepare a third volume, in order to include the Abbeyes of Westmeath and King's County, and a variety of other interesting Diocesan Memoranda; and as without a Map the work would be incomplete, I hope in the next to supply such a requisite.

In conclusion, I beg to thank my numerous correspondents, throughout the diocese and elsewhere, for the

friendly interest they have manifested towards the success of the "DIOCESE OF MEATH," and to assure the public that as I have compiled this volume *proprio motu*, and on my own responsibility, my errors are my own—no one, unless the Author, is responsible for them.

I have now, as I believe, discharged a most sacred duty to my beloved country—I have, I trust, supplied the noble and patriotic Diocese of Meath with a History which, with all its shortcomings, shall, it may be hoped, stimulate others more competent to cultivate our long-neglected ecclesiastical literature; and I shall regard it as my reward and crown, on this side of the grave, if an ecclesiastic in each diocese imitate the humble Author, and give to the world, in language more eloquent, the "Gesta Dei per Hibernos."





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THE BISHOPS OF MEATH.

CHAPTER I.

DR. WILLIAM WALSH.

Succeeded 1554. Died 1577.

DR. WILLIAM WALSH, of whom a short notice appeared in our last volume,* was born, most probably, in Dunboyne, County Meath, joined the Cistercian order, and, by apostolic dispensation, became a member of the Canons Regular of St. Augustine. He visited Rome, officiated as chaplain in the palace of Cardinal Pole, professed Theology, became Prior of Duleek and Colpe, and Rector of Loxeudy, County Westmeath. At the suggestion of Cardinal Pole, he was nominated to the see of Meath,† and, by special commission, was associated with the zealous Primate, Dr. Dowdall, in healing the wounds inflicted on religion during the disastrous reigns of Henry VIII. and Edward VI., and in expelling from the sanctuary the false, impenitent brethren who had shamefully betrayed their sacred trust. He was consecrated about the close of 1554, and immediately proceeded in the visitation of his extensive diocese, denouncing vice, reforming the abuses which had

* *The Diocese of Meath*, pp. 104-110.

† Meath was regarded as an English see, in consequence of its position in the Pale; and the Kings of England had been accustomed to write to Rome for the appointments of its bishops, as for the prelates of England. At the time of Dr. Walsh's succession the see was impoverished, as the Church property had been plundered during the previous reigns. See Dr. Moran's very valuable work on the *Catholic Archbishops of Dublin*, vol. i., part i., p. 52.

crept in during the days of schism and heresy, and animating all to renewed fervor in the practices of religion. His remarkable piety and charity, his wonderful zeal and spotless life, rendered him an object of love and veneration to the people; while his great learning, unbending orthodoxy, and filial devotion to the Holy See, overwhelmed with confusion the enemies of the faith. Four years of unremitting labor, of apostolic zeal and efficiency, had scarcely passed by, when Elizabeth ascended the throne of England, set herself up as a ruler and a director of God's Church, and unsheathed the sword of persecution against all who refused to embrace her novelties. Dr. Walsh, like a faithful bishop, nothing daunted, preached boldly and fearlessly against these innovations, and warned his flock to sacrifice everything in this world, even life itself, rather than renounce one iota of their faith. For refusing to acknowledge the Queen's spiritual supremacy, he was imprisoned* by the Lord Lieutenant; and the new female Pope, the impersonation, forsooth! of Scriptural truth and of ecclesiastical freedom, as a mark of her royal displeasure, ordered him to be kept under close arrest. Incarceration and penalties having failed to intimidate the noble confessor, they next proceeded to depose him—as far as these laymen could depose him—and to deprive him of his temporalities—that is, of his means of living—as a punishment for his want of pliancy, for his fidelity to his vows. On the 16th of July, 1565, Loftus, Protestant Archbishop of Armagh, one of the royal commissioners, wrote to Sir William Cecil† that, on the 13th of that month, by virtue of their commission, they had put into prison, in Dublin Castle, Dr. Walsh, late Bishop of Meath, for refusing to take the oath of supremacy, and to subscribe to the new formularies of

* Ware's *Annals* place this event in the year 1560.—See *Diocese of Meath*, p. 108. Two of the head commissioners wrote to the Privy Council in 1564, that "we thought good that they meddle not with the simple multitude for the present, but with one or two boasting Mass-men in every shire."—Shirley, p. 140.

† Shirley's *Original Letters*, p. 219.

religion. He adds that Dr. Walsh protested in open court, in presence of all the people, against the new doctrines, as irreconcilable with conscience, and opposed to God's word; that he would never be present at such services, or hold communion with those who adopted them; and concludes by observing that Dr. Walsh "is one of great credit amongst his countrymen, and upon whom (as touching causes of religion) they wholly depend." In a word, the agents of the Reformation admitted that Dr. Walsh, by his learning and influence, was one of the most formidable antagonists to the Queen's novelties, and hence, that for the diffusion of Protestantism, and the uprooting of ancient worship, he ought to be put out of the way. Queen Elizabeth never spared a foe. She hated the Catholic Church with a fiendish hatred; she resolved to extirpate it from her dominions, and she sacrificed all persons, without distinction of age or sex, who dared to disobey her edicts. In the pride and plenitude of her power, she passed laws against the Mass, the invocation of saints, the venerable authority of the Holy See; she welcomed the right of private judgment in order to abrogate ecclesiastical jurisdiction, but she took care to punish with fine, imprisonment, and death, all who presumed to judge otherwise than as she judged herself. Dr. Walsh, of course, knew well what he had to expect for opposing such a fanatic; but he resolved, like St. Thomas of Canterbury, even at the peril of his life, to vindicate principle, to resist all lay encroachment on Church authority, and to guard his flock, as he was bound, against the snares laid for their ruin. As a punishment for his loyalty to God, and fidelity to his sacred trust, he was arrested in the Queen's name, and re-conducted to his former prison, which was a "subterraneous dungeon, damp and noisome—not a ray of light penetrating thither."* Here for thirteen years he suffered with the constancy of a martyr, until his persecutors, at length vanquished by his firmness, connived at his escape. Dr. Moran, from authentic, as

* *Archbishops of Dublin*, p. 131.

well as unpublished records, thus describes the close of our bishop's life, the termination of his sufferings, and his happy death:*

“During all that time (of his imprisonment in Dublin) his food was of the coarsest kind; and, with the exception of rare intervals, when the intercession of some influential friends obtained a momentary relaxation, he was allowed no occupation that could cheer the tedium of his imprisonment. In all this lengthened martyrdom prayer was his resource, and, as he himself subsequently avowed, he oftentimes passed whole days and nights overwhelmed with heavenly consolations, so that his dungeon seemed transformed into a paradise of delights. To preclude the possibility of idleness, he procured a bed made of twisted cords, and whensoever his mind was fatigued with prayer, he applied himself to untie these cords, and often was he well wearied with the exertion before he could reunite them to compose himself to sleep.

“His persecutors, overcome by his constancy, and finding his fervour in spiritual contemplation a continual reproach to their own wickedness, at length, about Christmas, 1572, connived at his escape. Sailing from our shores, his only regret was to abandon the field of his spiritual labours, and to leave his flock defenceless amidst the many enemies that now compassed its destruction. His friends had provided a ship bound for Bretagne. For sixteen days he was tossed on the waves by a violent storm, and was at length driven in shipwreck on the coast of France. Weighed down with the infirmities which he contracted in prison, and with the burden of more than sixty years, he was compelled to remain for six months unknown and abandoned in Nantes. At length, receiving aid from the Nuncio, he proceeded to Paris, and thence to Spain.

* Dr. Moran consulted the *Fasciculus SS. Ord. Cisterciën*, and *Menologium Ordin. Cisterciën*, compiled by Henriquez; also a fragment of an Italian Martyrology of the Cistercians, written in the seventeenth century, and preserved in the Valicellian archives; and three letters, written by Dr. Walsh, which he discovered in the archives of the Vatican.—See note under page 130 of the *Catholic Archbishops of Dublin*. In a fragmentary account of the Irish Church, compiled in 1580, preserved in the Vatican archives, there is reference to Dr. Walsh in the following words:—“Meath is vacant by the death of William Walsh, who died in Alcalá two years ago, suffragan of the Archbishop of Toledo.”—*Irish Ecclesiastical Record*, December, 1866, p. 149.

The closing years of his life were spent in Alcalá. A noble Spanish lady received him into her house, and attended him as though he were an angel from heaven. The sores which yet remained from his dungeon-chains she kissed as the trophies of his martyrdom ; she would allow none but herself to wait on him, and on her knees she usually dressed his wounds and ministered to his wants. From this asylum of charity, thus providentially prepared for him, he passed to the convent of the Cistercian fathers in the same city, and there, on the 4th of January, 1577, he happily closed his earthly life, which, as many attested, he had never sullied by any stain of mortal sin. His remains were placed in the collegiate church of St. Secundinus ;* and he is still held in veneration by his Cistercian brethren as a holy martyr in the cause of the Catholic faith."

The reader shall find in Dr. Moran's *Catholic Archbishops of Dublin (Appendix to Introduction)*, and in the various interesting tracts and letters published in the *Ecclesiastical Record*, and by Dr. Brady, Rector of Donaghpatrick, abundant evidences of the fidelity of the Irish Episcopacy in the reign of Elizabeth, and a satisfactory refutation of the statements put forward by some Protestant writers, viz., that in the sixteenth century the Irish Catholic Church merged into the Reformation.

CHAPTER II.

1. VACANCY OF THE SEE.—2. PERSECUTIONS.—3. FAILURE OF THE REFORMATION IN THE DIOCESE OF MEATH.

1. *Vacancy of the See.*

WE have seen that Queen Elizabeth deposed Dr. Walsh, as far as she could, deprived him of his temporalities, and shut him up for thirteen years in a dungeon, for his fide-

* St. Secundinus, or Seachnall, was the first Bishop of Dunshaughlin, County of Meath. See notices of this saint in *Vol. I.*, pp. 55, 56, 367, &c.

lity to the Catholic Church, and for zealously resisting her heresies. Dr. Walsh, however, was still Bishop of Meath, with full spiritual powers, was recognised by the Holy See, by the Catholic world, and was obeyed as such by the flock committed to his charge. On the 21st of October, 1563, an apostate named Hugh Brady was intruded, by letters patent of Queen Elizabeth;* but he was never regarded by the Catholics of Ireland otherwise than as an alien and an impostor, whose mission was derived from lay usurpation, and not from the legitimate authority of the Church. As a reward for his pliancy of conscience, and as a stimulant to advance the cause of the Reformation, Queen Elizabeth, by letters patent, in virtue of her assumed spiritual supremacy, united the diocese of Clonmacnoise to that of Meath, and placed Dr. Brady over both; but in this arrangement the Holy See was neither consulted, nor did it acquiesce.

The Irish Church was at this time perilously situated, in consequence of the new penal code, and the spirit of hostility with which it was enforced. Apostates and aliens were now thrust upon her, who were pampered with the temporalities of which she was shorn, whose sympathies were *anti-Irish*, and who were upheld in their unbridled power with all the resources of the State. Thus, while wealth, influence, worldly honor, and promotion, awaited recreancy and apostacy; fidelity to a sense of duty, devotion and zeal to the Catholic Church, were doomed to calumny, imprisonment, exile, or death. The Irish sees, deprived of their bishops, were, however, not abandoned to the fury and fanaticism of the enemy of the faith. The watchful eyes of Rome were ever upon them, and the tender solicitude of the Holy Father made provision for their spiritual necessities even in the worst of times. Thus, when the see of Dublin could not be filled in consequence of the persecution that raged, and while Dr. Richard Creagh, Archbishop of Armagh, lay manacled in the Tower of London, imprisoned for the faith, Dr. Walsh

* *Calendar of the Patent Rolls*, p. 485.

then immured in his dungeon in Dublin, received special faculties from Rome, not only for his own diocese, but for the ecclesiastical provinces of Dublin and Armagh.* After his departure, other surviving prelates were charged with the custody of the diocese of Meath, were furnished with all the necessary powers, and, under these bishops, the vicars appointed to the vacant parishes, absolved from censures, supervised the clergy, and had the administration of the diocese. In 1609 we find Rev. Cornelius Stanley† governing the diocese as Vicar-General, and, after him, Rev. Dr. James Plunket,‡ an eminent ecclesiastic, exercised similar jurisdiction for several years.

2. *Persecutions in the Reigns of Henry VIII., Edward VI., and Elizabeth.*

We have seen in Vol. I. that the monasteries and convents of Meath were all plundered and dissolved in the reigns of Henry VIII. and Edward VI.; their inmates expelled; the gold and silver ornaments of their churches—chalices, ciboriums, crucifixes, images, vestments, jewels, altar-plate, and altar-linen, were sacrilegiously robbed; and that their estates, the bequests of the faithful for pious and charitable objects, were confiscated to the Crown—were sold to fill the coffers of a profligate king, or were distributed as bribes to stimulate the zeal and activity of the agents of the Reformation. We have seen how even the hospitals, alms-houses, parochial churches, chantries, crosses, and shrines, were not spared; how the votive offerings of the faithful were carried off; how all

* This appears in a Registry of Briefs, dated April 8, 1575. See the *Irish Ecclesiastical Record*, December, 1865, p. 147.

† *Wadding Papers*, Rome—quoted in *Irish Ecclesiastical Record*, December, 1866, p. 148.

‡ Dr. Moran, when in Rome, discovered in an old Record, dated 1625, mention made of Dr. James Plunket, that he governed the see of Meath for many years as Vicar-General. Many proposed him for the mitre previous to the appointment of Dr. Dease.

In the *Regal Visitation*, preserved in the Royal Irish Academy, there is notice of this Rev. James Plunket:—"1615. James Plunkett, priest, V.G. of Westmeath, living at Killalon, in the house of Lord Killeen."

the monuments of the faith and piety of our forefathers were subjected to indignity, robbery, and defilement; how the Catholic feelings of the people were recklessly outraged, and how, as if a horde of Goths or Vandals swept over the land, nothing remained but dismal ruin and desolation to mark the progress of the Reformation. Amongst the many objects of popular veneration at this time in the diocese, were the images or statues of the Blessed Virgin in the Abbeys of Navan and Trim,* and the image of Christ crucified, in the Abbey of Ballybogan. Pilgrims, rich and poor, from all parts of the island, periodically resorted to these places of devotion. Miracles were performed here century after century, as our annalists testify; and great, assuredly, must have been the horror and indignation of the people when such cherished objects of reverence, hallowed by so many sacred memories, were ruthlessly subjected to insult and destruction. Sir James Ware's *Annals* p. 99, thus summarise the wanton barbarity of such proceedings:

“About this time, amongst the famous images whereunto pilgrimages were made, the statue of the Blessed Virgin was burned, then kept at Trim, in the abbey of the canons regular, and *the gifts of the pilgrims were taken away from thence*. The image of *Christ crucified*, in the Abbey of Ballybogan, and St. Patrick's Staff, in the cathedral church of the Holy Trinity at Dublin . . . underwent the like fate.”

In the *Annals of Loch Cé*, preserved in Trinity College, Dublin, we have a more detailed account of the iconoclasm of the Reformers:†

“The miraculous image of Mary, which was at *Baile Atha Truim* (Trim), and which the Irish people all honoured for a long time before that, which used to heal the blind, the deaf, the lame, and every disease in like manner, was burned by the Saxons. And the Staff of Jesus, which was in Dublin, and which wrought many wonders and miracles in Erin since the time of Patrick down to that time, and which was in the hands

* *Diocese of Meath*, vol. i., p. 225.

† O'Curry's *Lectures*, p. 604.

of Christ himself, was burned by the Saxons in like manner ; and not only that, but there was not a Holy Cross, nor an image of Mary, nor other celebrated image in Erinn over which their power reached, that they did not burn ; nor was there one of the Seven Orders which came under their power that they did not ruin. And the Pope, and the Church in the East and at home, was excommunicating the Saxons on that account, and they not paying any attention unto that," &c.

The *Annals of the Four Masters*, at A.D. 1537, give a more amplified sketch of the persecutions inflicted on our Church during the reigns of Henry, Edward, and Elizabeth :*

" A.D. 1537. A heresy and a new error broke out in England, the effects of pride, vain-glory, avarice, sensual desire, and the prevalence of a variety of speculative compositions ; so that the people of England went into opposition to the Pope and to Rome. At the same time they followed a variety of opinions, and the old law of Moses, after the manner of the Jewish people ; and they gave the title of Head of the Church of God, in his own realm, to the King. There were enacted by the King and Council new laws and statutes after their own will. They ruined the orders who were permitted to hold worldly possessions—viz., monks, canons, nuns, and Brethren of the Cross ; and the four mendicant orders—viz., the Minor Order, the Preachers, Carmelites, and Augustinians. The possessions and livings of all these were taken up for the King. They broke the monasteries ; they sold their roofs and bells ; so that there was not a monastery, from Arann of the Saints to the Iccian Sea, that was not broken and shattered, except only a few in Erinn, which escaped the notice and attention of the English. They further burned and broke the famous images, shrines, and relics of Erinn and England. After that they burned, in like manner, the celebrated image of Mary which was at *Ath-Truim* (Trim), which used to perform wonders and miracles—which used to heal the blind, the deaf, the lame, and the sufferers from all diseases ; and the staff of Jesus, which was in Dublin, performing miracles from the time of Patrick down to that time, and which was in the hand

* This passage was translated by O'Curry. See *Lectures*, p. 605.

of Christ whilst he was among men. They also made archbishops and sub-bishops for themselves ; and although great was the persecution of the Roman Emperors against the Church, it is not probable that so great a persecution as this ever came at this side of Rome hither ; so that it is impossible to tell or narrate its description, unless it should be told by him who saw it."

An eminent witness, who lived in the midst of these persecutions—viz., Dr. Peter Lombard, subsequently Archbishop of Armagh—in his *Commentarius de Regno Hibernice*, written in 1600, details the variety of persecutions to which the Catholics of Ireland were subjected during the reign of Elizabeth. One extract shall suffice :*

"6. That they might the more freely persecute the Catholics, as if not for religion's sake, but for the violation of the civil laws, some statutes were enacted, not, indeed, in Ireland, but in the Parliament of England, so full of cruelty and folly, that the mere practices of Catholic piety are declared to be civil and capital crimes, and some of them, too, equivalent to high treason ; for instance, to celebrate or assist at the adorable sacrifice of the altar ; to refuse to assist at the schismatical and heretical rites ; to have in your possession or be bearers of missals, breviaries, offices of the Blessed Virgin, Agnus Deis, crosses, beads, medals blessed by the Roman Pontiff ; to make a confession of sins, or to absolve from them ; and especially to reconcile any one to the Catholic Church. Forsooth, our English legislators imitated in this the princes and satraps of the Medes and Persians, who, being desirous to achieve the ruin of Daniel, and seeing that they could find no pretext except in his observance of the law of God, devised a royal statute, which enacted that anyone found praying to any God or man, except the King, should be cast into the lion's den.

"Although these laws and statutes were not only not received, but were even rejected in the Irish Parliament, still oftentimes were they carried into execution with far more unbridled cruelty in Ireland than in England ; and those members of the clergy or laity who conciliated the popular reverence and esteem by their learning, piety, orders, dignity, rank, and virtue, were persecuted with imprisonment, torture,

* *Archbishops of Dublin*, by Dr. Moran, vol. i., p. 100.

and most cruel deaths; which sufferings of our people, were they made known to the world (and in his own good time God will surely make them known), it would at once be seen how our island is not only adorned with the early glory of its confessors, but is still more decorated by the heroic fortitude of its martyrs."

Henriquez describes the sufferings of the Irish Catholics at this period, in language still more fervid:*

"Everywhere the heretics profaned the sacred churches, demolished the altars, consigned to the flames the holy images, and devoted to profane purposes the chalices and other ornaments of divine worship. Not a day passed without being marked by some cruel martyrdom: the nobles were despoiled of their wealth and possessions; the poor overwhelmed with affliction; the natives banished into foreign lands; the priests were compelled to wander about from place to place, or were thrown into prison. The religious dared not to appear in public, and no one could attempt to preach the Catholic faith or defend the supremacy of the Holy See. It was not sufficient for the enemies of our faith to persecute the Catholics in the cities and towns; they followed them, moreover, to the woods and mountains, *like hungry lions pursuing the flock of Christ*. Their diabolical cruelty was still more displayed in the destruction of the numerous and richly-adorned monasteries, which the munificence of the nobility had erected and endowed in former times, that their inmates might devote themselves wholly to the praises and service of God; but the heretics pulled down the churches, destroyed the edifices by fire, murdered the servants of God, profaned the sacred places, and made the houses of prayer become dens of thieves. They were earthly Paradises—they now became the abode of demons; for the voice of prayer was substituted blasphemy; and instead of the daily sacrifice of thanksgiving, nought was witnessed but abominations and crimes."

Particularizing the sufferings of his own order, the Cistercian Henriquez writes:

"Some, full of affliction and misery, fled from the sword which impended over them; others were murdered, or burned

* *Archbishops of Dublin*, p. 105.

to death in their convents; all the monasteries were levelled to the ground; the virgins who, from their youth, had consecrated themselves to God, were driven from their convents, and compelled to wander in hunger through the woods and mountains. The heretics were the more eager in pursuit of our religious, as our monasteries were numerous and rich; and in a short time all were completely destroyed."

The Irish bishops were, of course, principally singled out for vengeance, and those who escaped the savage grasp of Elizabeth's priest-catchers, were necessitated to flee in disguise to the Continent, or to take refuge in the unfrequented woods and caves of the country. Many members of the hierarchy fell victims to the intolerance of the times, and nobly sealed with their blood their heroic devotion to duty.* Dr. Dermot O'Hurley, Archbishop of Cashel, after suffering incredible tortures, was executed in Dublin, on the 6th of May, 1584. Dr. Murtagh O'Brien, Bishop of Emly, after grievous sufferings, died in gaol in 1585. Dr. Thomas O'Herlihy, Bishop of Ross, suffered innumerable trials for the faith, for three years and seven months, in the Tower of London, and at length died in 1580. Dr. Richard Creagh, Archbishop of Armagh, after eighteen years' imprisonment in a dark dungeon, *in odium fidei*, was at length poisoned in the Tower of London, in the year 1585. Dr. Patrick O'Hely, Bishop of Mayo, after dreadful torture, was hanged from a tree, on the 22nd of August, 1578. { Dr. Redmond O'Gallagher, Bishop of Derry, was mangled by a band of soldiers, as he was attending the sick, in the year 1601, in the seventieth year of his age. Dr. Edmund Magauran, Archbishop of Armagh, was pierced to death by the lances of the soldiers, in 1594, near Armagh, as he was administering the last sacraments. Thus our glorious bishops, by their constancy and fortitude, encouraged clergy and laity to die for the faith. The Regulars and Seculars were worthy of

* Brennan's *Ecclesiastical History*; Dr. Moran's *Archbishops of Dublin; Collections*, edited by Dr. M'Carthy; Irish Histories,—*passim*. Numbers of priests were also put to death, as can be seen in our *Ecclesiastical Histories*.

their great prelates; and although the heart sickens at the barbarity with which the atrocious edicts of Elizabeth were enforced, yet the soul is elevated and consoled at the fidelity to religion which characterised the sufferers. In 1584 an edict was issued which requires no comment:*

“And if from henceforth any priest shall be detected within these realms, he shall, *ipso facto*, be guilty of high treason; wherefore, let him first be hanged, then cut down alive, and afterwards beheaded, bowelled, and burned; his head to be set on a spike and exposed in the most public place. But should any person receive or entertain a priest, he shall suffer the confiscation of his property, and be hanged without the hope of mercy.”

In Curry's *Review of the Civil Wars in Ireland* there is record of a few of the victims that were sacrificed by the bigotry of Queen Elizabeth:†

“Among many other Roman Catholic bishops and priests that were put to death for the exercise of their functions in Ireland, Glaby O'Boyle, Abbot of Boyle, of the diocese of Elphin, and Gwen O'Mulkerin, Abbot of the Monastery of the Holy Trinity, in that diocese, hanged and quartered by Lord Gray, in 1580; John Stephens, for saying Mass for Teigue MacHugh, was hanged and quartered by Lord Borroughs, in 1597; Thady O'Boyle, guardian of the Monastery of Donegal, was slain by the English in his own monastery; six friars were slain in the monastery of Moynihigan; John O'Calyhor and Bryan O'Trevor, of the order of St. Bernard, were slain in their own monastery, de Sancta Maria, in Ulster, as also Felimy O'Hara, a lay-brother; so was Eneas Penny, parish priest of Killagh, slain at the altar in his parish church there; Cahall M'Goran, Rory O'Donnellan, Peter O'Quillan, Patrick O'Kenna, George Power, Vicar-General of the diocese of Ossory; Andrew Stritch, of Limerick; Bryan O'Muirhirtagh, Vicar-General of the diocese of Clonfert; Dorohow O'Molony of Thomond, John Kelly of Louth, Stephen Patrick of Annaly, John Pillis, friar,

* *The Geraldines*, by O'Daly, translated by Rev. C. P. Meehan, p. 161.

† *Review*, p. 6, extracted from *Theatre of Catholic and Protestant Religion*, p. 582.

Rory M'Henlen, Tirrilagh M'Inisky, a lay-brother. All those that come after Eneas Penny, together with Walter Farnan, priest, died in the Castle of Dublin, either through hard usage and restraint or the violence of torture."

In reference to these persecutions of Elizabeth, Dominick de Rosario O'Daly, the celebrated Dominican, thus indignantly recapitulates:

"Your religion made your enemies crucify you. Divesting themselves of humanity, and disregarding God's anger, the rage of these heretics (who may be likened to famished lions) exhausted itself on our holy edifices. The priests of the Lord were stoned in the public thoroughfares, and their tonsured heads were made targets for those wretches to aim at. Some of these priests had their brains beaten out, their bodies dashed to earth, trodden under foot, and bruised by kicks and blows. Some had the nails of their fingers torn out by the roots, whilst others actually saw their entrails protrude, and their flesh ripped and torn by combs of iron. How shall I describe such scenes? They were stoned—they were cut asunder—they were tempted—they were put to death by the sword. But, praise be to God! they were true to their faith. These persecutors excelled in malice; their cruelty surpassed its ordinary character, and their ferocity shrank not from the most appalling crimes. A thousand proofs of this can be given. The minds and memories of some who are yet living are charged with the recollection of them. . . ."

Even the literature of the country was menaced with destruction by the fanatical agents of Elizabeth. Every expedient was adopted to burn and destroy our venerable records, and to blot out all knowledge and tradition of Catholic times. Dr. Lynch, author of *Cambrensis Eversus*, tells us:

"It is a fact well authenticated by the testimony of the last generation, that, while Ireland was wasted by the flames of war, the Queen's troops, wherever they were quartered through the country, rifled the houses of friends and foes indiscriminately, and carried off all Irish manuscripts. This Vandalism

* *The Geraldines*, Duffy's edition, p. 138.

must, probably, have been the execution of a government order, for when the soldiers were called in to garrison the towns, large leaves of those manuscript volumes were distributed to schoolboys to make covers for their books, or cut up in the tailor's shop to make measure for clothes. This exploit of English soldiers against Irish manuscripts in modern times was, no doubt, a part of the hereditary tactics, imported and transmitted by the first English invaders."*

Dominick de Rosario O'Daly, already referred to, thus sketches Queen Elizabeth's administration:

"This far-famed English Queen has grown drunk on the blood of Christ's martyrs; and like a tigress has she hunted down the Irish Catholics, exceeding in ferocity and wanton cruelty the emperors of pagan Rome. So far was it from her intention not to persecute the Catholics for religion's sake, that she inflicted the punishment of death on all those who refused to take the oath of supremacy. Usurping, as she did, the headship of the Church, in spirituals as well as temporals, she would be nothing less than the head of both; and this Lutheran Pontiff would have all those who owed her allegiance in mere temporal matters solemnly swear that she was likewise the supreme ruler of the Church. No one might hope to escape her blood-stained hand who did not devoutly and piously take this oath."†

Innumerable other testimonies might be produced, but the above suffice to prove that a bloody persecution raged wherever the English power extended, during the reigns of Henry, Edward, and Elizabeth; that every expedient was adopted which the perverted ingenuity of man could devise, to harass, oppress, and uproot the Catholic Church, and to despoil, degrade, and crush all who dared to profess the religion of their ancestors. We shall next examine how far they succeeded in intimidating, corrupting, and seducing the Catholics of the diocese of Meath.

* *Cambrensis Eversus*, translated by Dr. Kelly, vol. i., p. 337.

† *The Geraldines*, p. 150.

3. *Failure of the Protestant Reformation in the Diocese of Meath.*

We have seen in Vol. I. that Dr. Edward Staples, Bishop of Meath, renounced the authority of the Holy See, took the oath of spiritual supremacy, and identified himself with the schismatical proceedings of Henry VIII. We have seen, too, how, as a congruous consequence, he drifted into the heresies of Edward the Sixth's reign, abandoned the old faith, and completed his recreancy by shameless immorality. Let us now learn, from his own evidence, in what light his apostacy was regarded by his former flock, and how far he succeeded in impregnating them with the theories of the Reformation. In 1548 he wrote thus (*inter alia*) to the Secretary of the Lord Deputy :

“ One gentlewoman to whom I did christen a child which beareth my name, came in great alarm to a friend of mine, desiring how she might find means to change her child's name ; and he asked her why, and she said : Because I would not have him bear the name of an heretic. A gentleman, dwelling nigh unto me, forbade his wife, who would have sent her child to be confirmed by me, so to do ; saying, his child should not be confirmed by him that denied the sacrament of the altar. A friend of mine, rehearsing at the market *that I would preach the next Sunday at Navan, divers answered they would not come there, lest they should learn to be heretics.* One of our lawyers declared to a multitude that *it was a great pity that I was not burned, for I preached heresy* A beneficed man, of mine own promotion, came unto me weeping, and desired me that he might declare his mind unto me without my displeasure. I said I was well content. My lord, said he, before you went last to Dublin, you were the best beloved man in your diocese, *and now you are the worst beloved that ever came here.* I asked why. Why, said he, *for you have taken open part with the State—that false heretic—and preached against the sacrament of the altar, and deny saints, and will make us worse than Jews ; wherefore if the country could, they would eat you ; and he besought me to take heed of myself, for he feared more than he durst tell me.* He said, you have

more curses than you have hairs in your head, and I advise you not to preach at Navan, as I hear you intend to do," &c.*

On the 23rd of May, 1561, royal commissioners were appointed to enforce the penal statutes of Elizabeth, then recently enacted, against the Catholics of Westmeath. In December, same year, a similar commission was issued for Armagh and Meath; and in October, 1564, for the whole kingdom. In 1564 the commissioners reported to the privy council the devotion of the people to the Catholic religion, and their reluctance to listen to the new tenets. They hoped, however, for ultimate success, and concluded† —“ *We thought good that they meddle not with the simple multitude for the present, but with one or two boasting Mass-men (priests) in every shire.*”

In 1566, the Lord Deputy and the other members of the privy council sent a report‡ of the state of the Irish Church to Queen Elizabeth, in which, after lauding the exertions of the Protestant Archbishops of Armagh and Dublin, and of Dr. Brady, the Protestant Bishop of Meath, they admitted that Protestantism had made no progress outside these three dioceses, and that even inside these dioceses the exertions of the bishops had been anything but profitable. They report:

“ *Although, for all this, it goeth slowly forward, both within their said three dioceses, by reason of Popery being inveterated and leavened in the people's hearts, and in want of livings sufficient for the support of well-chosen and learned curates amongst them; besides the decay of the chancels, and also of the churches, universally in ruin, and some wholly down.* . . . ”

Let us see, now, how it fared with Dr. Brady, who certainly seems to have been most active in the cause of the Reformation. On the 14th of March, 1564, *he* thus details his want of success:

“ *Oh, what a sea of troubles have I entered into! storms arising on every side; the ungodly lawyers are not only sworn*

* Shirley, *Original Letters*, p. 22.

† Shirley, p. 140.

‡ Shirley, p. 233, &c.

enemies to the truth, but also, for lack of due execution of law, the overthrowers of the country; *the ragged clergy are stubborn and ignorantly blind, so there is left little hope of their amendment; the simple multitude is, through continual ignorance, hardly to be won, so that I find angustiae undique.*"—(Shirley, p. 135.)

The Catholic clergy were poor, in consequence of the robbery of the property of the Church; but in their poverty they remained faithful to their sacred mission. They would not exchange Popery and poverty for the flesh-pots and Gospel light of the Reformation, and hence they were "*stubborn and ignorantly blind.*" However, Dr. Brady had hopes, especially in Dunboyne, where it is said he was born, and where he calculated "a great number of the simple people were *greedy hearers.*" He says:

"For my own diligence I would rather others would speak than myself; and yet this far I dare presume, by God's help, to do as much good as any other that could be sent hither; for a number of the simple people, and especially where I was born, *are greedy hearers, and such as, I trust, will be unfeignedly won.*"—(Shirley, p. 136.)

A year passed by without the "*greedy hearers*" being won, and, on the 16th of May, 1565, he candidly admits that, without an open house and a plentiful table, such as he could not afford, there was no hope of his holding his ground:

"I am at this present very poor, charged with a great house, driven to large expenses, or else infamy and discredit; for these people will have the one or the other—I mean they will either eat my meat and drink, or else myself. . . . To say anything further of the State at this moment, I will not only this: *all things waxeth rather worse than otherwise*; and as I said before, I fear me, *without some speedy redress, the whole body will be so sick as it shall with difficulty recover, so badly are men here disposed.*"

On the 17th of May, 1565, Loftus, the Protestant Archbishop of Armagh, in his report to Queen Elizabeth, recommended the necessity of imposing heavy fines on the nobility of the Pale for nonconformity, "and to bind

them in sure bonds and recognizances ever hereafter dutifully to observe your Majesty's *most godly laws and injunctions*." He was of opinion that if the gentry were "sharply dealt with . . . it should be *no small furtherance* to your Majesty's proceedings, and *their example should be a great cause to bring the rest, and meaner sort, to a godly reformation*."

Let us judge now how it fared with the diocese of Meath eleven years subsequently. In April, 1576, Sir Henry Sidney, Lord Deputy, addressed her Majesty respecting the Irish Protestant Church, and (*inter alia*) the diocese of Meath in particular. He said*—

"There are within this diocese 224 parish churches, of which number 105 are impropriated to sundry possessions ; no parson or vicar resident upon any of them, and a very simple or sorry curate, for the most part, appointed to serve them ; among which number of curates only eighteen were found able to speak English, the rest being Irish ministers, *or rather Irish rogues*, having very little Latin, *and still less learning and civility*.

. In many places the very walls of the churches are thrown down ; very few chancels covered ; windows or doors ruined or spoiled. There are 52 other parish churches in the same diocese which have vicars endowed upon them, better served and maintained than the others, yet badly. There are 52 parish churches more, residue of the first number of 224, which pertain to divers particular lords ; and these, though in better state than the others, commonly, are yet far from well.

"*If this be the state of the church in the best-peopled diocese . . . as in truth it is, easy is it for your Majesty to conjecture in what case the rest is, where little or no reformation, either of religion or manners, hath yet been planted or continued among them.*"

This was disheartening news for Queen Elizabeth, after all the acts of parliament, after the seizures of the "boasting Mass-men," after all the fines and imprisonments, after the wholesale executions of bishops and priests, and after

* Sidney's *Letters*, vol. i., p. 112.

all the honours and courtly favours with which apostates were welcomed and caressed.

On the 22nd of September, 1590, Loftus, then Protestant Archbishop of Dublin, wrote* a doleful letter of complaint, respecting the failure of the Reformation, to Lord Burghley, Lord Treasurer of England. He admitted "that there hath been in this people a *general disposition to Popery, as to a thing wherein they are misled from their cradle,*" but attributed the general recusancy to the criminal clemency of Sir John Perrott,† late Lord Deputy, in not enforcing persecution. He assures Lord Burghley that the obstinacy of the Papists is such, that, "unless they be forced, they will not come to hear *the word preached,*" and mourns that "it is almost a bootless labour for any man to preach in the country out of Dublin *for want of hearers, the people are grown to so general a revolt.*" He recommends the "ecclesiastical commission" to be put in action, the renewal of fines and imprisonment, and concludes :

"This course of reformation, the sooner it is begun the better it will prosper ; *and the longer it is deferred the more dangerous it will be.*"

Chichester, Lord Deputy in the reign of James I., remarked :

"I know not how this attachment to the Catholic Church is so deeply rooted in the hearts of the Irish, unless it be that the very soil is infected and the air tainted with Popery ; for they obstinately prefer it to all things else : to allegiance to their king, to respect for his ministers, to the care of their own posterity, and to all their hopes and prospects."—(*Cambrensis Eversus*, translated by Dr. Kelly, vol. ii., p. 605.)

Fitzsimon, who had been a Protestant, and who wrote early in the seventeenth century, testifies :

"That he had never witnessed greater tenacity of the old

* State Paper Office, London. Quoted in full in *Archbishops of Dublin*, by Dr. Moran, p. 150, &c.

† Sir John Perrott refuted this charge, and proved his efficiency in uprooting Popery.—See his *History*. p. 30, &c.

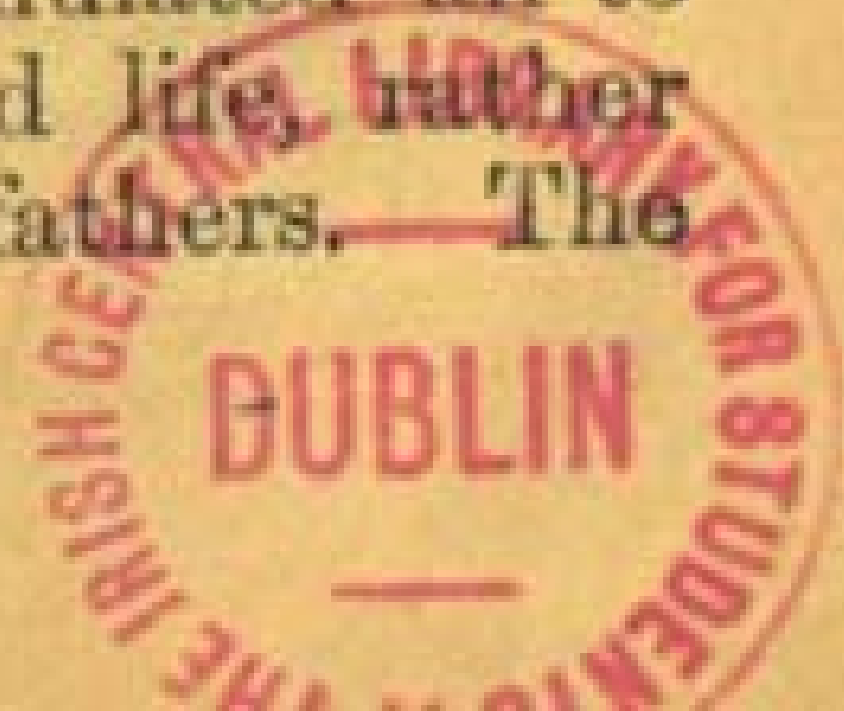
faith amid so many storms of persecution ; greater veneration for religion, where pastors were so few, and wolves so numerous and ferocious ; or a more profound knowledge of the principles of faith, even when its teachers were banished, and all the aids of books and instructions proscribed. It is an almost incredible, but yet a most indubitable fact, that during full sixty years neither the most atrocious penalties, nor the most tempting rewards, have been able to seduce into the ranks of heresy more than 200 persons in that whole country."—(*Cambrensis Eversus*, p. 607.)

Edmund Spenser, writing a short time before his death, in 1598, contrasts the zeal of the Catholic clergy with the conduct of the Reforming ministers :

"It is a great wonder to see the odds between the zeal of Popish priests and the ministers of the Gospel ; for they spare not to come out of Spain, from Rome, and from Rheims, by long toil and dangerous travelling hither, *where they know peril of death awaiteth them, and no rewards or riches are to be found*, only to draw the people to the Church of Rome : whereas some of our idle ministers, having a way for credit and esteem thereby opened unto them, *without pains and without peril*, will neither for the same, nor any love of God, nor zeal of religion, nor for all the good they may do by winning souls to God, be drawn forth from their warm nests to look out into God's harvest."—(*View of the State of Ireland*, p. 254-5.)

From the foregoing, and various other authorities that could be quoted, it is clear that the diocese of Meath, situated in the very heart of the English Pale, and thereby more prominently exposed, from the very onset, to the action of English and Protestant influences, continued faithful, under every phase and trial, to the Catholic Church ; and that, although her bishop lingered in a dark dungeon as a punishment for his orthodoxy—though the see was long left vacant, through prudential motives, during the reign of terror—though the sword was long unsheathed to goad into conformity—yet a kindred apostolic spirit pervaded and permeated clergy and people, and stimulated all to suffer the sacrifice of property, liberty, and life, rather than deny the faith inherited from their fathers. The

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same heroic attachment to Catholic worship, and unflinching devotion to the See of Peter, characterised successive generations, under the hard-hearted deputies and mandarins of Elizabeth, James, and Charles; and hence Protestantism, as such, took no root in our diocese until the wars and confiscations of Cromwell had massacred and uprooted the people, and colonised the green hills and fertile plains of Meath with the sanguinary and canting troopers.

CHAPTER III.

1. DR. DEASE.—2. THE INSURRECTION OF 1641.—3. THE CATHOLIC CONFEDERATION—DEATH OF DR. DEASE.

1. *Dr. Dease.*

THOMAS DEASE was born at Turbotstown, County Westmeath, about the year 1568. He was descended of an ancient and highly respectable family,* which had been for centuries situated in Westmeath, and one of the few which have contrived to preserve faith and, at the same time, ancestral property, to the present day. His mother was a Lady Eleanor Nugent, of Carlanstown, a noble branch of the house of Delvin, and by this means he was related to the Flemings of Slane, and many of the aristocracy of the Pale. Thomas was the second of three sons, and in after years, on the death of his elder brother, he succeeded to the family property. From his childhood he

* Burke, in his *Landed Gentry*, remarks that "the family of Dease (formerly spelt Deece) is one of the oldest in Westmeath. The list of forfeited estates in that county shows that the Deases are the sole present occupiers who held property in 1641 in the district where they still reside. In a manuscript of the time of Henry VIII. occurs, among the gentry of Meath, the name of Richard Dees, of Turbotstown, and in the *Magna Panella* of Westmeath, of 1703, that of Jacobus Dease, de Turbottstown."

See notices of this family, spelt Dease, Deece, Deize, Deyse, and Deis, in *Inquisitions of Westmeath*, James I., Nos. 25 and 31; Charles I., 64 and 71.

manifested an ardent desire to embrace the ecclesiastical state, and as he was gifted with great abilities, he soon mastered the classics and the other preliminary studies previous to his ordination. We next find him in Paris, graduating in philosophy, theology, and cannon law, where in course of time he became a doctor of the Sorbonne, a professor of theology in that renowned university, and subsequently President of the College of Forlet. He was consecrated bishop of Meath on the 14th of May, 1622,* *privately*, in order not to attract the attention of the British government, in a town near Paris, and he left that city for Ireland on the 10th of October following. Having arrived in his diocese, his first anxiety was to convoke a synod of his clergy, for the purpose of reforming whatever abuses might have crept in during the long period of religious persecution and civil anarchy which preceded, and of restoring the discipline of Regulars and Seculars, as far as was practicable, and reconcilable with the intolerant spirit of the age. His next object was to secure a regular succession of pastors in the various parishes of the diocese; and as the monasteries and colleges of Ireland had been long since plundered and dissolved, his only hope of success consisted in invoking the potent aid of the religious orders. This his tact and patronage effectually accomplished, and he had the pleasure of beholding almost every order of the Church represented in the diocese of

* Henry Fitzsimons, in the preface to his work *De Sacrificio Missæ*, published in 1611, a copy of which is in the Library of Trinity College, Dublin, is said to have called Dease and Rothe bishops. Hence O'Connor (Columbanus), in a note, p. 164, remarks:—"So far back as 1611, I find him (Rothe) and Dease of Meath coupled together as the most learned and pious of all the Irish bishops."

J. W. Hanna, Esq., who has collected much valuable information on Irish Ecclesiastical History, communicates to me that in a MS. in Trinity College, marked "E, 3, 15," entitled "A Note of Archbushoppes and Bushoppes Consecrated and Authorized by the Pope," it is stated, about the year 1613, that "Thomas Deis" was "elected bushopp of Meath, and lives in Parish (Paris), President of College of Forlet, and has a pension from a Lord-Abbott." It appears the dignity was offered to Dr. Dease several years previous to his consecration, but he declined. From a contemporary document, communicated to me by Dr. Moran, it is certain that the date mentioned in the text is accurate.

Meath. At that time the Irish youth, at their peril, went in numbers to the Continent, and studied for the Irish mission, either as seculars or regulars, in the various colleges of Europe. After the completion of their course they returned home, in obedience to authority, and cheerfully devoted their lives to the salvation of the people. Thus in the darkest and saddest hours of our history, the religious orders supplied the Church of Ireland with numbers of learned, self-sacrificing missionaries; and each order vied with the other, and the seculars with all, in consoling the people under their multiplied grievances, and in teaching them how to bear with Christian fortitude the loss of all worldly goods, and the severance of all earthly ties, rather than part with the faith of their fathers. Dr. Dease now applied himself to compose unseemly differences, *to weed out discord*, to vindicate from unjust and ungenerous aspersions some whose only ecclesiastical crime was *superior efficiency*, and thus to unite his clergy, regular and secular, in happy harmony. An occasion arose, at this time, which elicited from him a noble vindication of the Irish Jesuits from the ridiculous calumnies with which, through a senseless spirit of jealousy, the worthy Fathers were then assailed and harassed. On the 23rd of November, 1623, he wrote to Mutius Vitelleschi, then General of the order, at Rome, in which he castigated, in scathing terms, the miserable enemies of the Society, and paid a high tribute to the Jesuit Fathers for their love of peace, their learning, piety, zeal, and indefatigable labours in the cause of religion.* Another matter now claimed his attention, and this was the long-agitated controversy between the regulars and seculars regarding

* Dr. Dease was a great admirer of the Jesuits, and had a college established in the diocese, under the management of the learned and accomplished Fathers of the Society.—*Memoir of Dr. Plunket*, by Dr. Moran, p. 98. His letter to the General of the Jesuits shall be published (D.V.) in the Appendix to Vol. III. It is said that Father St. Leger, the Jesuit, wrote a life of him.—*Hibernian Magazine*, January, 1864, p. 9. Lynch, in his *Alinthonologia*, is lavish of his praises on Dr. Dease; but it must be remembered that both Lynch and Dease were *Anglo-Irish Conservative Catholics*.

the *Quarta Funeralium*.* In the month of July, 1495, while a Provincial Synod was being held in St. Peter's Church, Drogheda, presided over by Octavian, Archbishop of Armagh, delegates sent by the four mendicant orders complained before the bishops that some of the seculars infringed on their apostolic privileges. Their first grievance was that, in some instances, the seculars interfered to prevent interments of the laity in the cemeteries of the regulars; and, secondly, that they held the regulars to be bound, in cases of such interments, to refund the canonical portion, or *Quartam Funeralium*, to the ordinary or parochus. The Synod, after due investigation, decided in favour of the regulars; and Dr. John Payn, O.P., Bishop of Meath, who was then Master of the Rolls and Vice-Chancellor of Ireland, published an official mandate to his diocese to that effect.† In the early part of the sixteenth century the controversy arose again between the regulars and seculars, regarding the *Quartam Funeralium*. Both parties appealed to Dr. John Fitzgerald, Bishop of Cork and Cloyne, and he published his decision, in 1514, in 1614 favour of the regulars. On the 17th of April, 1627, Dr. Dease published an episcopal circular‡ to the same effect, and he was followed by the Archbishop of Dublin, the Bishops of Down and Connor, and Kilmore, Elphin, and others.

On the 9th of August, 1629, he recommended the order of Capuchins§ to his clergy and people, and bore testimony to the great zeal that characterised the Fathers, as also to the marked success with which their labours were

* *Hibernia Dominicana*, pp. 87-89, De Burgo remarks, (p. 89)—“Sed licet juxta Regionum consuetudinem hæc portio possit esse major vel minor, quam quarta, nihilominus sicut portio fructuum, quæ Ecclesiæ penditur, semper dicitur, *decima*, tametsi non semper decimam fructuum portionem conficiat, ita quoque portio, quæ debetur Ecclesiæ Parochiali ratione sepulture in alia ecclesia, licet non semper sit quarta portio Funeralium, nihilominus retinet nomen Quartæ Funeralium, seu Funeralis. Passim etiam in Summorum Pontificum decretalibus vocatur Portio Canonica, eo quod a Canonibus inducta sit.”

† *Hibernia Dominicana*, p. 86; *Diocese of Meath*, vol. i., p. 376.

‡ *Hib. Dom.*, p. 108.

§ *Notitia Historica Capucinorum*, p. 6.

everywhere crowned. In 1631 he had the satisfaction of seeing a branch of the order introduced into Slane, County Meath, and patronised by the Catholic house of Fleming. In 1633 the Capuchins were established in Mullingar, and, in 1635, Dr. Dease published a highly complimentary circular* on the occasion of their introduction into Drogheda, Meath side of the Boyne. Thus, notwithstanding the penal laws, the intolerance of the Protestant bishops, the proclamations of successive Lord-Deputies, ordering the clergy out of the kingdom, under the severest penalties, and the ferocious bigotry of all the agents of the Government,† Dr. Dease had Augustinians, Franciscans, Domi-

* Nos Thomas Dease Dei et Sedis Apostolicæ Gratia, Episcopus Midensis. Ad majorem Dei gloriam, et Fidei, ac Religionis Catholicæ augmentum volentes prospicere fructibus, et laboribus Fratrum Minorum Sancti Francisci Capucinatorum, Missionis et Nationis Hiberniæ, qui a pluribus jam annis in hoc Regno Hiberniæ pro animarum conversione graviter insudarunt, libenter assentimur, quatenus dicti Patres in Civitate nostra Pontanensi locum, residentiam, et Conventum procurare, et stabilire queant, in quo verbo, et exemplo, coram Deo, et omni populo lucere possint; cum nobis constet eosdem PP. ibidem ali posse in competenti numero sine detrimento aliorum Religiosorum Mendicantium, juxta intentionem Decreti Sanctissimi D. N. Gregorii XV. Insuper iisdem Patribus facultatem facimus absolvendi in foro interno ab omnibus casibus, Nobis et officio nostro reservatis, secundum privilegia illis a Sede Apostolica ad hoc specialiter concessa: Parati ad majora charitatis, et benevolentiae munia erga dictos PP., quando tempus et occasio sese obtulerint. In cujus rei fidem manum, et sigillum apposuimus, hac die 25 Julii, 1635.

THOMAS, Episcopus Midensis.

† Some idea may be formed of the wretched condition of the Irish Catholics in the early days of the seventeenth century from the following letter of Dr. Kearney, Archbishop of Cashel, to Cardinal Barberini. It is dated March, 1612—"We are sadly exposed to the most imminent dangers, for our adversaries are constantly pursuing us. . . . Those of our own province, as well as those who present themselves to us for ordination, we generally receive in some suitable place, where we erect portable altars, taking good care not to commit ourselves to any one but those in whom we have the greatest confidence—to-day in one town, and to-morrow in another. When the ceremony (of ordination) is concluded, we lose no time in shifting to some other locality, in order to avoid risk, having first appointed trusty parties to remove the portable altars, and warned the newly ordained not to mention to any one the place where they received holy orders, lest the master of the house might be brought to trouble. Our greatest difficulty, however, is the sacrament of confirmation; for no sooner is it known that we are about to confer it, than crowds of children, big and little, come from all the neighbouring districts. . . . On one day, *i.e.*, between

nicans, Cistercians, Carmelites, Jesuits, and Capuchins, discharging missionary duties in various parts of the diocese, and co-operating assiduously with the seculars in ministering to the wants of the people. Events of great national moment were now about to occur—the country was about to be plunged in all the horrors of a lengthened war; and Dr. Dease, although a lover of peace and retirement, averse to tumultuous assemblies, prominence, or notoriety, was necessitated, in his old days, to take a conspicuous place in the sad history of his country. The causes of the insurrection of 1641, or, as it has been called by Anglican writers, *the great Popish Rebellion*, were manifold, and as they have been often detailed, we confine ourselves, for the present, to a few leading facts.

2. *The Insurrection of 1641.*

1. The oppression and plunder of Ireland during the reign of Elizabeth; the merciless butcheries of the people; the infamous destruction of crops and of cattle, for the purpose of creating a famine; the wholesale confiscations and clearances; the memories of savage Mountjoy and bloody Carew; the vast number of clergy who were inhumanly sacrificed for their adherence to the Catholic religion—all these dreadful traditions were then vivid in the recollections of the people, smote with terror the remnant of the old Irish, and menaced the security of every Catholic inhabitant, whether Palesman or Celt. In these wars of

sunrise and sunset, we confirmed 2,200—in the *daytime* in the neighbourhood of a forest, and at *nightfall* in the villages. This precaution is the more necessary on account of the concourse, and the greater danger. . . . The troops, horse and foot, whose business is to hunt out thieves, are now sent in pursuit of priests, with power to hang them from the nearest tree, without any formality of trial. The Catholic churches are handed over to Protestants, and the mayors of the various towns are deposed because they refuse to take the oath of supremacy and attend Protestant worship. They likewise take special note of those who suffer their children to be baptized or married according to the Catholic ritual, and they persecute unrelentingly all harbourers of priests. As for schoolmasters who train children in Catholic doctrine, they are miserably set upon, and hunted down.”—Duffy’s *Hibernian Magazine*, No. 22, p. 277.

Elizabeth, the south of Ireland was almost depopulated; the most fertile and most beautiful districts of the country were turned into a wilderness; men, women, and children—the clergy, regular and secular—were butchered without mercy; treachery, murder, sacrilege, deliberately-created famine, an openly avowed purpose of extermination, and a reality as far as could be, marked the progress of Elizabeth's power throughout this ill-fated land.*

2. In the reign of James I., from whom the Catholics of Ireland were led to expect toleration of their religion and justice, the work of extermination and robbery was more cunningly and systematically carried out, *under the name of law*. A diabolical conspiracy, concocted and hatched by the artful and scheming Secretary, Cecil, and the Lord-Deputy, Chichester, to accuse of high treason

* The reader is referred to Irish Histories and Tracts illustrative of Elizabeth's reign. A few quotations shall suffice here. The first is taken from Lombard's *Comment de Hiber.*, p. 535 (quoted in Curry's *Review*, p. 27)—“After Desmond's death, and the entire suppression of his rebellion, unheard-of cruelties were committed on the provincials of Munster by the English commanders. Great companies of the provincials, men, women, and children, were often forced into castles and other houses, which were then set on fire; and if any of them attempted to escape from the flames, they were shot or stabbed by the soldiers who guarded them. *It was a diversion to these monsters of men to take up infants on the point of their spears, and whirl them about in their agony*, apologizing for their cruelty by saying, that ‘if they suffered them to live to grow up, they would become Popish rebels.’ *Many of their women were found hanging on trees, with their children at their breasts, strangled with the mother's hair.*”

The poet Spenser, who advocated the destruction of the fruits of the earth, in order that the Irish might be driven to the necessity of devouring one another, thus describes the results of the war in Munster:

“Notwithstanding that the same was a most rich and plentiful country, full of corn and cattle, yet, ere one year and a half, they were brought to such wretchedness as that any stony heart would rue the same. Out of every corner of the woods and glynns they came creeping forth upon their hands, for their legs could not bear them; they looked like anatomies of death; they spake like ghosts crying out of their graves; they did eat the dead carrions, happy where they could find them, yea, and one another soon after; insomuch as the very carcasses they spared not to scrape out of their graves, and, if they found a plot of water-cresses or shamrocks, there they flocked as to a feast for the time, yet not able to continue there withal; that in short space there was none almost left, *and a most populous and plentiful country suddenly left void of man and beast.*”—Spenser's *State of Ireland*, p. 165.

O'Neill, Earl of Tyrone, and O'Donnell of Tyrconnell, induced these noble but unfortunate chieftains to seek refuge on the Continent, and thus to leave their homes and properties, as well as their characters, at the mercy of an unscrupulous and a pitiless foe. The princes of Tyrone and Tyrconnell knew, from bitter experience, what description of justice they might expect from the cormorants who had coveted their broad acres, and hence they regarded themselves as victims marked out for assassination, to be plundered and murdered *in the name of law*. The flight of the earls constitutes a melancholy chapter in the history of our country, and the confiscation by the Crown of six entire counties in Ulster—viz., Armagh, Derry, Donegal, Cavan, Tyrone, and Fermanagh—demonstrated fully the object of the conspiracy, which was to ruin and beggar the inhabitants of this Catholic and truly national province. To give the semblance of law to this gigantic, this unparalleled robbery, peers of the realm were manufactured—the creatures of the Lord-Deputy—and close boroughs were constituted, for the most part wretched villages and hamlets; and thus, in a Parliament packed by the nominees of the Crown, the old Catholic proprietors and tenants of Ulster were doomed to be driven from their homes, to be turned adrift on the world, poor and penniless, and a host of Scotch and English adventurers were brought over to replace them. These planters and undertakers, as they have been called, were armed with special privileges, were taught to regard themselves as a superior and a dominant race, and were commissioned to trample on the ancient inhabitants, as a degraded and a conquered people. Thus was the plantation of Ulster effected, and henceforth the security of every Catholic in Ireland, whether Anglo-Irish or Irish, was menaced, rendered precarious, and his extermination signified *as only a question of time*. We next find 385,000 acres in the province of Leinster confiscated to the Crown by "Commissions of Inquiry;" and so notoriously iniquitous were these tribunals, that a Protestant clergyman, Leland, tells us—"There are not wanting proofs of the iniquitous practices of hardened cruelty,

of vile perjury, and scandalous subornation employed to despoil the fair and unfortunate proprietor of his inheritance." In the same reign the whole province of Connaught and the County Clare were marked out for similar robbery, and the Catholic occupiers escaped for a time the total loss of their property, by the death of King James in 1625.*

3. The reign of Charles I. followed, and we have a striking illustration of the toleration which the Protestant prelates of that age allowed to their Catholic fellow-subjects, in the celebrated Declaration, propounded and signed by these dignitaries, at the head of whom was *Archbishop Usher*.† These advocates of the free interpretation of the Scriptures decreed, in November, 1626, that the "religion of the Papists is superstitious and idolatrous; their faith and doctrine erroneous and heretical; their church, in respect of both, apostatical. To give them, therefore, a toleration, or to consent that they *may freely*

* O'Connell, in his *Memoir*, after citing several authorities, observes— "O'Neill and O'Donnell had the good sense not to abide the result of the trial. They fled to foreign countries; but the sordid rancour of the slobbering monster, King James, followed them thither. He robbed them of their property at home; he endeavoured to rob them of character and sympathy abroad. He distributed a proclamation against the earls, which is so characteristic of the pedantic brute that issued it, and of the spirit wherein the English Government invariably ruled Ireland, that I insert it here." (Then follows the proclamation.)

The Protestant historian, Leland, thus summarises the oppressions of Ireland in the reign of James I.—"Extortions and oppressions of the soldiers in various excursions from their quarters, for levying the King's rents, or supporting the civil power; a rigorous and tyrannical execution of martial law in time of peace; a dangerous and unconstitutional power assumed by the privy council in deciding causes determinable by common law; their severe treatment of witnesses and jurors in the Castle chamber, whose evidence or verdicts had been displeasing to the State; the grievous exactions of the established clergy for the occasional duties of their function; and the severity of the ecclesiastical courts."—Leland, book iv., chap. viii.

It is worthy of note, as a remarkable retribution, that these Protestant and Presbyterian colonists, and their children, for whose sake James plundered the old Catholic inhabitants, afterwards combined with the enemies of his family, became, in a certain sense, the executioners of his son, Charles I., and aided materially in expelling his grandson, James II., from the throne.

† Usher was a very learned man, but a ferocious bigot.

exercise their religion, and profess their faith and doctrine, is a grievous sin." Therefore, they besought "the God of truth to make them who are in authority zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous, against all popery, superstition, and idolatry." Such was the teaching of the Protestant bishops, and the Catholics were thus unmistakeably taught what they had to expect from Usher and his class, should their influence ever become predominant.

In the reign of Charles the Catholics of Ireland were promised certain concessions, or "*graces*," in return for the sum of £120,000, which they willingly agreed to pay to the King in three annual instalments. In 1634 the Parliament of Ireland, on the faith of the Lord-Deputy, Wentworth, Earl of Strafford, granted six additional subsidies of £50,000 each, payable in four years. It is scarcely credible, only that it is too true, that from the beginning Strafford resolved the *graces* should not be granted—that the Irish people should be swindled out of their money without any recompense; and what is still more startling and treacherous, his royal master fully approved of the duplicity and double-dyed villainy of this unprincipled agent.*—Strafford's *State Letters*, vol. i., p. 331.

During the same reign the work of extermination and robbery, commenced under King James, was carried out with a vengeance, under the legal pretext of "Commissions of Inquiry after Defective Titles." The object of this tribunal was to confiscate to the Crown the three remaining provinces of Ireland, and thus, after robbing and uprooting the people, to establish fresh plantations of Scotch Presbyterians and English Protestants, like those of Ulster. Strafford's

* O'Connell indignantly remarks—"Both these men lost their heads upon the scaffold. Strafford was a consummate political villain; Charles was spoiled by his education and advisers. But Ireland suffered, without any compensation, from the deliberate villainy of the one, and the regal treachery of the other."—*Memoir*, p. 200. See Leland, book iv., chap. i.; Strafford's *State Letters*; Carey's *Vindiciæ Hibernicæ*; O'Connell's *Memoir*, *passim*; Irish Histories, *passim*.

ford, the Lord Deputy, was the principal agent in this business, and under him worked an efficient staff of subordinates, conspicuous amongst whom was Sir Gerard Lowther, Chief Justice of the Common Pleas. They commenced with Connaught, and in a short time, the entire counties of Roscommon, Mayo, and Sligo, were confiscated to the Crown. The Record of the House of Commons tells how these miscreants acted towards the honest, conscientious jurors who, through a sense of duty, refused to find for the Lord-Deputy :

“ They were censured in the Castle chamber in great fines ; sometimes pilloried, with loss of ears, and bored through the tongue, and sometimes marked in the forehead with a hot iron, and other infamous punishments.”—*Commons Journals*, vol. i., p. 307.

In the County Galway, the Sheriff was fined £1,000, and the jurors £4,000 each, for their want of pliancy to the audacious demands of Strafford. Their estates were, moreover, seized, and themselves cast into prison, because they had the courage and conscience to find against the Crown. Nor was this all ; the very Judges were bribed with four shillings in the pound from the first yearly rent raised by the “ Commission of Defective Titles,” and thus had an interest in the robbery of the people.* To debar the victims from Catholic counsel, it was made obligatory on lawyers to take the oath of the King’s spiritual supremacy ; and as the Catholic members of the Bar conscientiously refused to take this oath, they were denied the right of pleading, and were driven from the practice of their profession. There was another grievance which pressed heavily on the Catholic gentry, and that was the “ Court of Wards,” by which the estates of minors were vested in persons appointed by the Crown ; and hence the properties were ruined, and the heirs of Catholic nobles were demoralized and perverted to Protestantism. It was a comprehensive scheme for the gradual proselytism of the nobility ; and from the hatred of Catholicity mani-

* Strafford, ii., p. 41 ; O’Connell’s *Memoir*, p. 211.

festes by *Ormond* and *Inchiquin*, we can form some idea of the religious bigotry instilled into the minds of such as were entrusted to its teaching and management. Carte* tells us that this court was never known in Ireland till the 14th of James I., and that it had no warrant from any law or statute. In the Remonstrance of the Catholics of Ireland, delivered to his Majesty's Commissioners at Trim, on the 17th of March, 1642, they complained† (*inter alia*)—

“The illegal, arbitrary, and unlawful proceedings of the said Sir William Parsons, and one of the said impeached Judges, and their adherents and instruments, in the Court of Wards, and the many wilfully erroneous decrees and judgments of that court, by which the heirs of Catholic noblemen, and other Catholics, were most cruelly and tyrannically dealt withall, destroyed in their estates, and bred in dissolution and ignorance, their parents' debts unsatisfied, their sisters and younger brothers left wholly unprovided for, the ancient and appearing

* Carte's *Ormond*, vol. i., p. 517.

† *Diocese of Meath*, vol. i., p. 390, &c., &c.—O'Connell sums up the crimes against Ireland:—“The reason why I have dwelt in these notes upon the enormities committed in the administration of what was called ‘justice’ in Ireland is, that by the most singular perversion of the facts of history, not only Temple, but Clarendon, and after him Hume, and a multitude of other calumniators of Ireland, have gravely stated the astounding falsehood, that Ireland was *well governed* in the reigns of James I. and of Charles I. Well governed! when the ecclesiastical courts hunted the Catholics like wild beasts, and crowded them, when caught, into loathsome prisons! when the Court of Wards spoliated the properties of all Catholic minors, and perverted their religion! when the High Commission Court punished with more than Star Chamber severity every supposed slight or insult to any person in power; punished every resistance (however necessary and justifiable) to the will or caprice of men in authority! when the Sheriffs were intimidated, and punished if the verdicts of the juries did not satisfy the ruling tyrants! when the Chief Justice and other Judges were bribed by the highest authority in the land—bribed with a stipulated proportion of the property in dispute, for procuring judgment against the unhappy possessors of that property! when the jurors who obeyed the impulses of conscience were thrown to rot in prison—were ruined by fines so enormous as to amount to a confiscation of their property—were pilloried, had their ears cut off, their tongues bored through—were—— But I will not pursue this subject. What need I? Well governed! This is what English writers of the highest class call good government.”—O'Connell's *Memoir*, p. 218.

tenures of mesne lords unregarded ; estates valid in law, and made for valuable considerations, avoided against law ; and the whole land filled up with the frequent swarms of escheators, feudatories, pursuivants, and others, by authority of that court."

A high commission court, at the same time, disqualified all Catholics from offices and employment, or for suing out livery of their estates, unless they had taken the oath of supremacy.

4. At this period the Puritanical party was becoming predominant in England and Scotland. Animated with the most ferocious and fanatical hatred of everything Irish and Catholic, they proposed to themselves nothing less than the total extermination of the people, and the extirpation of ancient worship. The leaders of this party announced that "they would not leave a priest in Ireland," and that "Irish Papists were to be converted only by the Bible in one hand and the sword in the other." Carte tells us that Sir William Parsons, one of the Lords Justices of Ireland, positively asserted, before many witnesses, at a public entertainment, "that within a twelve-month *no Catholic should be seen in Ireland.*" Dr. Warner, another Protestant writer, remarks, "that they hoped for an extirpation, not of the mere Irish only, but of all the old English families, also, that were Roman Catholics." It seemed, therefore, high time to the Irish and Anglo-Irish to take measures, by mutual combination, to avert such a catastrophe as their national and religious extinction. Ireland had been goaded to death by oppression ; her religion had been proscribed under the severest penalties ; her children had been robbed and beggared ; and now war was about being declared against her very existence. Hence, as a last resource, she was driven to arms.

The Irish military element was then of very imposing magnitude on the Continent.* A great number of emigrants had enlisted in the armies of France and Spain, and had attained marked distinction in the wars of

* Haverty's *History of Ireland*, note, at p. 514.

Europe, fighting under every flag unless their own. To these military exiles the old Irish now turned their eyes, and made preparations to co-operate with them in redressing the wrongs of their country. Master-minds soon arose to combine the scattered strength of the Irish septs, conspicuous amongst whom were Roger O'More, or Moore, descended from the Chieftains of Leix, and several of the old Irish nobility of Ulster.

5. Sir William Parsons and Sir John Borlase, men of narrow minds, of sordid souls, and fanatical prejudices, were then the Lords-Justices. It was their ardent wish that all the Catholics of Ireland might be involved in the so-called rebellion, in order that the lives and properties of all might be at their disposal. On the 23rd of October, 1641, the northern Irish, under Sir Phelim O'Neill and other local leaders, arose and captured several strongholds of importance. The conspiracy to take the Castle of Dublin was discovered on the previous evening, which led to the capture and subsequent execution of Lord Maguire* and M'Mahon. The Lords-Justices now adopted every expedient to drive the nobility of the Pale into rebellion. They were often heard to say that "the more in rebellion, the more lands should be forfeited to them." The remonstrances of the Catholic gentry were treated with contempt; one of their deputies, Sir John Read, was imprisoned and put to the rack; and another of their class, Patrick Barnwall, of Kilbrew, a gentleman aged sixty-six years, was similarly outraged. In the meantime, the commanders of the various garrisons were ordered out by the Lords-Justices, and, under the pretence of pursuing rebels, they massacred men, women, and children indiscriminately. Castlehaven† tells us that the gentry, seeing the inoffensive people of both sexes mercilessly butchered by the Puritan soldiers, and themselves openly threatened as favourers of rebellion, became alarmed for their own safety, and resolved to stand upon their guard. They

* The reader shall find, in the *Nation* newspaper of December 29th, 1866, a copy of the last will and testament of Lord Maguire.

† *Memoirs*, pp. 28-30.

were informed, too, that the sanguinary ruffian, Sir Charles Coote, proposed at the council-board to massacre the Catholics of Ireland without distinction, and hence they considered it high time to unite with the northern Irish for the defence of their properties, lives, and religion. Nothing could have been more distasteful to these haughty Palesmen than any political union with the natives of purely Irish descent. For centuries the two races were kept asunder by the wily policy of England; the Anglo-Irish colonists were taught to regard themselves as a superior people, and indulged as a privileged class—just as the Protestants of Ireland have been petted and favoured by successive governments, lest they might unite and take national action with their Catholic fellow-countrymen. The circumstances must, therefore, have been very peculiar, and the necessity very urgent, when these elements, hitherto so antagonistic, found it a matter of life or death to unite and combine for their common safety.* In December, 1641, the Lords Fingal, Gormanston, Slane, Louth, Dunsany, Trimleston, and Netterville, together with Sir Patrick Barnwall, Sir Christopher Bellew, Patrick Barnwall of Kiltrew, Nicholas Darcy, of Platten, James Bath, Gerald Aylmer, Cusack of Gormanston, Segrave of Killeglan, and many others of the distinguished families of the Pale, met preconcertedly on the hill of Crofty, near Duleek; and there, by previous arrangement, arrived Roger O'More, Philip O'Reilly,

* Lord Clarendon tells us that the Parliament party had sworn to extirpate the Irish nation, more especially those of the old native extraction. — *History*, p. 215. On the 8th of December, 1641, an Act was passed in Parliament, which laid down that the Catholic Church should never be tolerated in Ireland; and on the 24th of October, 1644, the Lords and Commons of England enacted "*that no quarter shall be given to any Irishman, or to any Papist born in Ireland.*" The Protestant historian Borlase admits that "*the orders of Parliament were excellently well executed.*" — *History of the Rebellion*, p. 62. In a letter addressed, on the 12th of July, 1642, by a Capuchin Father to his superior in Rome, he says—"Whithersoever the enemy penetrates, everything is destroyed by fire and sword; none are spared, *not even the infant at his mother's breast, for their desire is to wholly extirpate the Irish race.*" — Dr. Moran's *Historical Sketch*, p. 11. Dr. Lynch tells us (*Cambrensis Eversus*, vol. iii., p. 97) the watchword amongst the English soldiers was, "*Extirpate the Irish, root and branch.*"

M'Mahon, Captains Byrne and Fox, the insurgent leaders, escorted by a troop of cavalry and a guard of musketeers, Gormanston, as spokesman of the Palesmen, demanded "for what reason they came armed into the Pale?" O'More replied that "the ground of their coming thither, and taking up arms, was for the freedom and liberty of their consciences, the maintenance of his Majesty's prerogative, in which they understood he was abridged, and the making the subjects of this kingdom as free as those of England." Lord Gormanston answered—"Seeing these be your true ends, we will likewise join with you therein." A week subsequently they met on the Hill of Tara, and this was the origin of the confederacy of 1641, misnamed "*the great Popish rebellion*."* It was, in fact, a combination amongst the Catholics of Ireland to defend their

* The so-called Popish massacre of 1641 is one of the many calumnies with which Puritan writers have sought to blacken the memory of the men who were driven from their homes by the confiscations of James and of Cromwell. There was, indeed, a Popish massacre early in November, 1641, but it was the murder of 3,000 inoffensive Catholics on *Island Magee*, who were slaughtered in their beds and on the sea-shore by the Puritan soldiery of Carrickfergus. In fact, the inhuman massacres perpetrated on the Catholics of Ireland by such monsters as Coote, Munro, St. Leger, Inchiquin, Grenville and Cromwell, not to mention others, rendered it necessary to represent the Irish in the most odious light, to hold them up to the horror and execration of mankind, in order that the savage barbarities of the Puritans might be read as merely legitimate acts of retaliation. Clarendon estimates the number of Protestant victims at 40,000 or 50,000; Sir John Temple swells the number to 150,000; while a writer named *May* has raised the figure to 200,000. The Rev. Dr. Warner, an English clergyman, calculates the number, making every allowance for the reprisals of civil war, at 4,028. A Commission was issued by the Lords Justices, in 1644, for the purpose (*inter alia*) of inquiring what murders were committed by the rebels. The result was that numbers presented themselves, and every idle story was written down and invested with all the gravity of history. As an illustration of the species of evidence, Dr. Maxwell, afterwards Protestant bishop of Kilmore, gave testimony that Protestant ghosts were seen "by day and night, walking upon the river at Portadown; sometimes brandishing their naked swords, sometimes singing psalms, and at other times shrieking in a most fearful and hideous manner."—*Borlase's History of the Irish Rebellion*, Appendix, p. 392. Hence Dr. Warner (p. 296) honestly admits, "it is easy enough to demonstrate the falsehood of the relation of every Protestant historian of this rebellion."

The learned Dr. Lingard, who studied this question closely, has left on

homes, properties, lives, and religion against the menaced extirpation of the Puritans.

3. *The Catholic Confederation—Death of Dr. Dease.*

1. On a question so deeply involving the welfare of the country and the salvation of the people, it was natural that the Catholic clergy would be consulted, and that they would interpose to have regulations drawn up, in order that, at least on the side of Catholic Ireland, the war would be conducted on Christian principles. This was a course worthy of a great cause, in accordance with the traditions of an ancient Catholic nation; and notwithstanding the angry passions, tumultuous deeds, and mer-

record the result of his investigations. Speaking of the statements of Clarendon, Nalson, May, etc., he says:—

“But such assertions appear to me rhetorical flourishes, rather than historical statements. They are not founded on authentic documents. They lead the reader to suppose that the rebels had formed a plan to surprise and murder all the Protestant inhabitants; whereas the fact was that they sought to recover the lands which, in the last and in the present reign, had been taken from them and given to the English planters. They warned the intruders to be gone; they expelled them from the plantations; they seized their goods, and burned their houses. That in the prosecution of this object many lives would be lost on both sides, is evident. As early as October 27, Colonel Crawford killed 300 Irish with his cavalry, without the loss of a man; and on the 28th Colonel Mathews slaughtered above 150 more, ‘starting them like hares out of the bushes.’ (Carte, i., 186); and, on the other hand, many insulated acts of murder by the rebels, prompted chiefly by the revenge of individuals, occurred; *but that no premeditated design of a general massacre existed, and that no such massacre was made, is evident from the official despatches of the Lords Justices during the months of October, November, and December.*” Dr. Lingard next proceeds to quote the despatches, and concludes thus:—“If we consider the language of these despatches, and at the same time recollect who were the writers, and what an interest they had in exaggerating the excesses of the insurgents, we must, I think, conclude that hitherto no general massacre had been made or attempted.”—Lingard’s *History of England*, vol. vii., p. 282. See also O’Connell’s *Memoir*, pp. 279-288; Magee’s *Protestant Reformation in Ireland*, p. 104; Haverty’s *History of Ireland*, p. 523; etc. Curry (in his *Review of the Civil Wars*) states that the Catholic nobility and gentry challenged an investigation of these massacres, but that the Protestant agents wisely declined, because the Irish were not guilty, and because those who charged them were guilty of more numerous and more barbarous crimes and murders.—See *Review*, pp. 161-191.

ciless executions of that stormy period, we find the Catholic clergy never encouraging retaliation, never steeling the hearts of the people, in their hour of triumph, to the cry of mercy, but, on the contrary, interposing to save life and property, and often concealing in their houses Protestant prisoners, on whom reprisals would have been sometimes taken, for the savage barbarity with which the Puritan soldiery were butchering men, women, and children, throughout the country.* On the 22nd March, 1642, the bishops of the province of Ulster held a Synod at Kells, County Meath, which was presided over by Dr. Hugh O'Reilly, Archbishop of Armagh. The Synod pronounced the war undertaken by the Catholics of Ireland to be just and meritorious, inasmuch as it was waged for their King, country, and religion; warned the people against entering on it through motives of avarice or revenge, and denounced, under the penalty of excommunication, all such as should be guilty of plunder or murder during the course of the war. All the bishops of the province attended this ecclesiastical council, unless Dr. Dease, and his absence on so momentous an occasion, under circumstances of such extreme peril to the spiritual and temporal interests of his people, diffused, as might be expected, a wide-spread spirit of dissatisfaction and popular indignation. No doubt his advanced age, the possession of a large estate, the traditions of the Pale, in which he had been brought up, family influences, and a temperament averse to tumult and popular excitement, exercised considerable influence in keeping him aloof from the movements of his countrymen; but his principal motive of abstention seems to have been *an apprehension of a probability of success.*† On the 10th of May, same year,

* Haverty's *Ireland*, p. 531; Hardiman's *Iar-Connaught*, p. 406; Carte's *Ormond*, vol. i., p. 267; *Warner*, p. 182; *Curry's Review*, and *Irish Histories*, *passim*.

† Dr. Dease published a vindication of his conduct in a pamphlet, entitled *Quære si*, which is much praised by Lynch (*Alithonologia*, Supplementum, p. 111). O'Connor (Columbanus) observes that Dr. Dease had been a Doctor of the Sorbonne, Professor of Theology in the University, and for thirty tempestuous years, during which he was Bishop of Meath, he

a national Synod was held at Kilkenny, which was attended by the Archbishops of Armagh, Cashel, and Tuam; by the Bishops of Down and Connor, Kildare, Ossory, Waterford and Lismore, Elphin and Clonfert; by the proxies of the Archbishop of Dublin, of the Bishops of Limerick, Emly, and Killaloe; and by sixteen other dignitaries and heads of religious orders. An oath of association was drawn up by the bishops and lay-lords, which was to be taken by all the Catholics of Ireland, and which was to cement in one compact organization the old Irish

always resided in his diocese, encouraging the clergy and laity of that diocese, English and Irish, to love each other as brethren in Jesus Christ, to coalesce with one heart and one hand in defence of the monarchy, if they could, or, if they could not, to attend quietly to their domestic concerns, without interfering in a war, which they were not provided with means or with discipline to encounter. (See also Nuncio's *Memoirs*, fol. 461.) Columbanus continues—"He had laboured earnestly, says Carte, to keep the nobility and gentry of this diocese from embarking in the war, which he maintained to be groundless and unjust; and he succeeded so well, particularly with the Earl of Westmeath, in whose house he lived, and with several gentlemen of the Nugent family, that they had not stirred."—Carte's *Ormond*, vol. i., p. 316. Columbanus differs from Carte (*and so he may*) as to Dease's motives, "for," says he, "Dease did not deem the war unjust, as appears from his subsequent connection with the Confederates, but he deemed it precipitate on the part of the Irish, who, at that time, had neither artillery, nor ammunition, nor the sinews of war. For this reason, says Lynch, who was personally acquainted with him, he advised his diocese to remain tranquil, yet for this only crime was he censured." Columbanus says (p. 154)—"Still to his coolness, as Carte justly observes, the hot-headed and rash leaders of an infuriate rabble attributed their miscarriage at the siege of Drogheda, December, 1641; for if they had been aided by 1,000 men, whom they expected from Westmeath, they thought they should have taken that place as they had previously taken Dundalk. It was therefore necessary, in policy, to censure a prelate who had given such an example, and to destroy the credit he had with his flock, lest that example should be imitated by others. The Synod of Kells ordered him to submit in three weeks, under pain of incurring a suspicion of heresy, and also of being synodically informed against to the Pope, and in case of refusal, they declared him suspended *ab officio*."—p. 155.

"Lynch," says Columbanus (p. 161), "states the case fairly, that Dease detested tumultuary proceedings; that he preached order and subordination; that he loved his King and his country; that he opposed foreign influence to the best of his power; that therefore he was excommunicated by the Ultramontanists; and that his approbation of Rooth's Reply to the Queries of the Supreme Council could never be forgiven by the Court of Rome."

and the descendants of the Anglo-Norman settlers. The oath was as follows :*

“ I, A.B., do profess, swear, and protest before God, and his saints and angels, that I will, during my life, bear true faith and allegiance to my Sovereign Lord, Charles, by the grace of God, King of Great Britain, France, and Ireland, and to his heirs and lawful successors ; and that I will, to my power, during my life, defend, uphold, and maintain all his and their just prerogatives, estates, and rights, the power and privilege of the Parliament of this realm, the fundamental laws of Ireland, the free exercise of the Roman Catholic faith and religion throughout this land ; and the lives, just liberties, possessions, estates, and rights of all those that have taken, or that shall take this oath, and perform the contents thereof, and that I will obey and ratify all the orders and decrees made and to be made by the Supreme Council of the Confederate Catholics of this kingdom, concerning the said public cause ; and I will not seek, directly or indirectly, any pardon or protection for any act done, or to be done, touching this general cause, without the consent of the major part of the said council ; and that I will not, directly or indirectly, do any act or acts that shall prejudice the said cause, but will, to the hazard of my life and estate, assist, prosecute, and maintain the same.

“ Moreover, I do further swear that I will not accept of, or submit unto any peace, made or to be made, with the said Confederate Catholics, without the consent and approbation of the general assembly of the said Confederate Catholics, and for the preservation and strengthening of the association and union of the kingdom. That upon any peace or accommodation to be made or concluded with the said Confederate Catholics as aforesaid, I will, to the utmost of my power, insist upon and maintain the ensuing propositions, until a peace, as aforesaid, be made, and the matters to be agreed upon in the articles of peace be established and secured by Parliament. So help me, God, and his holy Gospel.”

To consolidate this great national movement, and to impart unity of action and dignity to its proceedings, a general assembly of the lords spiritual and temporal, and

* *The Confederation of Kilkenny*, by Rev. C. P. Meehan, p. 28.

of the gentry, was convoked; the cities, counties, and towns of Ireland were duly represented; a supreme council, consisting of twenty-four members, six from each province, was elected by the national congregation; and the whole power of the State, under the King, was vested in this provisional government. The following points, decreed by the Synod, illustrate the objects of the Catholic Confederates, vindicate their motives, and are a sufficient refutation of the stereotyped and systematic calumnies with which their memory has been aspersed by Puritan writers:

“I. Whereas the war which now in Ireland the Catholics do maintain against sectaries, and chiefly against Puritans, for the defence of the Catholic religion; for the maintenance of the prerogative and royal rights of our gracious King Charles; for our gracious Queen, so unworthily abused by the Puritans; for the honour, safety, and health of their royal issue; for to avert and repair the injuries done to them; for the conversion of the just and lawful safeguard, liberties, and rights of Ireland; and lastly, for the defence of their own lives, fortunes, lands, and possessions;—whereas this war is undertaken for the foresaid causes against unlawful usurpers, oppressors, and the enemies of the Catholics, chiefly Puritans, and that hereof we are informed, as well by divers and true remonstrances of divers provinces, counties, and noblemen, as also by the unanimous consent and agreement of almost the whole kingdom in this war and union—we, therefore, declare that war, openly Catholic, to be lawful and just; in which war, if some of the Catholics be found to proceed out of some particular and unjust title—covetousness, cruelty, revenge, or hatred, or any such unlawful private intentions—we declare them therein grievously to sin, and therefore worthy to be punished and restrained with ecclesiastical censures if, advised thereof, they do not amend.

“II. Whereas the adversaries do spread divers rumours, do write divers letters, and, under the King's name, do print proclamations which are not the King's, by which means divers plots and dangers may ensue unto our nation; we, therefore, to stop the way of untruth, and forgeries of political adversaries, do will and command that no such rumours, letters, or pro-

clamations, may have place or belief until it be known in a national council whether they truly proceed from the King, left to his own freedom, and until agents of this kingdom, hereafter to be appointed by the national council, have free passage to his Majesty, whereby the kingdom may be certainly informed of his Majesty's intention and will.

"III. We strictly command all our inferiors, as well churchmen as laymen, to make no alienation, comparison, or difference between provinces, cities, towns, or families ; and lastly, not to begin or forward any emulations or comparisons whatsoever.

"IV. That in every province of Ireland there be a council made up both of clergy and nobility, in which council shall be so many persons, at least, as are counties in the province, and out of every city or notable town, two persons.

"V. Let one general council of the whole kingdom be made, both of the clergy, nobility, cities, and notable towns, in which council there shall be three out of every province, and out of every city one ; or, where cities are not, out of the chiefest towns. To this council the provincial councils shall have subordination, and from thence to it may be appealed, until this national council shall have opportunity to sit together.

"VI. Let a faithful inventory be made, in every province, of the murders, burnings, and other cruelties which are permitted by the Puritan enemies, with a quotation of the place, day, cause, manner and persons, and other circumstances, subscribed by one of public authority.

"VII. We do declare and judge all and every such as do forsake this union, fight for our enemies, accompany them in their war, defend, or in any way assist them, to be excommunicated, and, by these presents, do excommunicate them.

"VIII. We will and declare all those that murder, dismember, or grievously strike, all thieves, unlawful spoilers, robbers of any goods, to be excommunicated, and so to remain till they completely amend and satisfy, no less than if they were namely proclaimed excommunicated."

Here let us pause—for this was a period, though transient, of joy and glory, of hope and encouragement to Ireland, after her years of bondage and discord. Her children, Irish and Anglo-Irish, were for the first time combined, and taught their oppressors how powerless are

the tyrant's threats when confronted by an united people. An Irish fleet protected her coasts; Irish armies were victorious in the four provinces; the spirit of the country was thoroughly roused; and numbers of Irish exiles, who had been winning renown on every battle-field, fighting under every flag on the Continent, now returned home, to strike for religion and country under their own. The memory of the saints and scholars whom Ireland sent forth, in the days of her freedom, to evangelize Europe; the generous hospitality with which she welcomed, entertained, and educated gratuitously, in her monasteries, the numberless youths who, during her early history, had flocked from England, Scotland, and the Continent, to her shores; the services she had rendered to religion and literature, which won for her the proud and honorable appellation of "*Insula Sanctorum et Doctorum*;" the sad history of her wrongs, of her sufferings for the faith, and of her constancy and fidelity under unparalleled trials; the legions of Irish students who, in defiance of the Penal Code, were then crowding the schools of the Continent, recounting to every nation of Europe the persecutions of their country, and who, at the completion of each young Levite's course, were returning home, through love of religion, with no other prospect save the scaffold or the dungeon;—all these varied recollections endeared Ireland to the sympathies of Europe, and kindled an enthusiasm at her resurgence throughout the Catholic world. The great annalist of the Franciscans, Father Luke Wadding, a man who has shed a halo on Ireland by the lustre of his learning, and who revived her literary glories by his voluminous writings, went forth, like another St. Bernard, to preach a crusade in her favor. The Kings of France and Spain sent envoys to the Confederates. Money and material poured in from the Catholic nations of Europe, and Pope Urban VIII. sent as a special messenger Father Peter Francis Scarampo, a holy priest of the Oratory, who was the bearer not only of spiritual favors and benedictions, but also of 30,000 dollars, collected by Father Wadding, together with ammunition and arms. While the

Irish Confederate Catholics continued united, they were respected by their friends and feared by their enemies. The timid, vacillating, hollow-hearted Charles I., who had spurned all their remonstrances, disregarded all their petitions, and contemned all their efforts, while they were weak and divided, now fawned upon them, and was lavish of *private promises* for their future welfare, when he saw them united and successful. Had the Irish, at this period, pressed on and persevered, they could have easily swept away the last badge of conquest, civil and religious, and dictated their own terms to the Puritan Parliament, as well as to their worthless King. But, alas! the demon of discord penetrated their councils, and from that hour the strength and spirit of the nation began to decline. One of the first controversies that agitated and divided the Supreme Council was the propriety of a truce, or cessation of arms, with Lord Ormond, the Commander of the Forces in Ireland. What business had the victorious Irish with truces, or cessations, until the objects for which they took the oath of Confederation, and for which they imperilled life and property, were secured? Too late they found themselves baffled, deluded, betrayed, and sacrificed, by one of the most astute and perfidious enemies which the Catholics of Ireland had ever encountered. James,* Marquis of Ormond (afterwards Duke), the son of a pious, exemplary Catholic father, was perverted by the "Court of Wards," and was reared in the Protestant religion by the Archbishop of Canterbury. He was a man of transcendent abilities, of marvellous powers of persuasion and insinuation; and as he became an implacable enemy of the Catholic Church, and of the prospects of his Catholic countrymen, his close relationship with the leading men

* James, the twelfth Earl of Ormond and first Duke, was the son of Thomas, Lord Thurles, who was the eldest son of Walter, the eleventh Earl of Ormond. Lord Walter was so devout that he was nicknamed "Walter of the Beads and Rosaries." A brother of Ormond's, Richard of Kilcash, was Lieutenant-General in the army of the Confederation. Richard's eldest son, Walter, married Lady Mary Plunket, only daughter of Christopher, the second Earl of Fingall. For the pedigree of Ormond, see *Archdall's Lodge*, vol. iv., pp. 38, 39, &c.

of the Confederation enabled him to become an able instrument in the hands of the King, and of the Puritan Parliament, in fomenting discord, in sowing mutual distrust, and thus in breaking up this great national organization. The lords of the Pale, cajoled by the skilful diplomacy of this wily statesman, who was then unable to oppose them had they acted with energy, became clamorous for a cessation, or truce, while the old Irish and the great mass of the clergy were as unanimous for the vigorous prosecution of the war. With the latter Father Scarampo concurred, and he exhausted, in vain, all his powers of persuasion in urging these craven-hearted nobles to uphold the dignity of their country and the rights of their Church.

Imbecility, treacherous counsels, selfishness, if not perjury, succeeded; peace was proclaimed with Ormond, which was renewed in the following year; and this was the first fatal blow inflicted on the Irish cause—the autumn blight that eventually helped to blast the hopes and prospects of the Catholic Confederation.

In 1645 the Supreme Council petitioned the Holy Father to have a Nuncio sent to represent him in Ireland, as in other great Catholic kingdoms, and solicited to have that honor conferred on Father Scarampo,* to whom the Irish were devotedly attached. The humble Oratorian, however, declined the dignity, and, having petitioned Pope Innocent X. for leave to return to Rome, took his departure, about August of that year, followed by the regrets, good wishes, and benedictions of the Irish people.† The death of this apostolic man, on the 14th of October, 1656, while attending the sick who were stricken by the plague, was a congruous consummation of a life devoted to prayer, mortification, and charity.

2. In the month of October, 1645, John Baptist Rinuccini, Archbishop of Fermo, sent by Pope Innocent X. as Nuncio Extraordinary to the Catholics of Ireland, landed at the Bay of Kenmare, after many perils; at the

* Dr. Moran's *Memoir of Oliver Plunket*, p. 4.

† One of the five youths who accompanied him to Rome, on this occasion, was Oliver Plunket, then in his sixteenth year.—*Ibid.*, p. 5.

close of October he entered the city of Limerick, escorted by the clergy, the civic and military authorities; and in November he joined the Supreme Council, at Kilkenny. His arrival was hailed with every manifestation of joy and thankfulness, and his presence elicited the utmost enthusiasm amongst all classes of society. On his visit to Lord Mountgarret, President of the Supreme Council, he declared that "the object of his mission was to sustain the King, then so perilously circumstanced; *but, above all, to rescue from pains and penalties the people of Ireland,* and to assist them in securing the free and public exercise of the Catholic religion, and the restoration of the churches and church property, of which fraud and violence had so long deprived their rightful inheritors." When the Nuncio arrived in Ireland, he found the confederates divided—viz., the old Irish and the clergy on the one side, and the lords and gentry of the Pale on the other. The former were resolved on a prosecution of the war until perfect freedom was restored to their religion, unfettered by any penal clause or enactment, and until the people recovered the property of which they had been unjustly deprived; the latter, composed for the most part of the kinsmen, dependants, and creatures of Ormond, an active and influential minority, placed unbounded reliance on the promises and good intentions of that unscrupulous diplomatist. The fathers of some of these lay-lords had profited by the plunder of the church in the time of Henry VIII.; monastic property was incorporated with their ancestral estates; and they were apprehensive lest, if the Church were restored to its full rights, they would be obliged to disgorge their ill-gotten goods. They wished, moreover, to have the Church subordinate to themselves; and, hence, all they wanted from Ormond was a guarantee of their estates, and a toleration of, or connivance at, the exercise of their religion. The oath of association, the very groundwork of the confederacy, uniting all parties for the freedom of religion and the protection of their common interests, determined the Nuncio as to the course he should adopt. From the very onset he penetrated the schemes

and intrigues of Ormond, and measured with accuracy the selfishness and insincerity of Charles I. Hence he hesitated not a moment in repudiating the time-serving policy of the Ormondists as contrary to their oath of association, as calculated to strengthen the hands of their enemies, and as disastrous to the Confederate cause. He felt conscious that the elements of success were in the popular ranks, that truces or cessations with such enemies were only invented and designed to foment divisions, to fritter away the popular strength; and that the only pathway to permanent success was *union, energy, and perseverance*. The policy of Rinuccini was bold, honest, manly, straightforward, dignified, and uncompromising—a lasting reproach to the vacillating tactics of the selfish clique opposed to him; and well would it have been for Ireland had the temporizing gentry been animated by his lofty principles, indomitable energy, and generous soul. He wished to see Ireland a great Catholic nation, self-reliant and self-respected, no longer degraded and plundered under the yoke of the stranger; he wished to see the Church restored to her ancient splendor, exercising her due influence, and religious worship celebrated with all the gorgeous pomp and glory which the Ritual prescribes; he wished to see the faithful, warm-hearted, but down-trodden people of Ireland, so long crushed to the dust under the iron hoof of religious bigotry and national hatred, raised up and restored to that position of freedom for which God and nature had intended them. The national party in the Confederation placed unlimited confidence in his vigorous guidance, and, for the same reason, the Ormondists resolved, from the first avowal of his principles, to thwart him, undermine his influence, and drive him from the country. We shall see, to our shame, that they succeeded.

Omitting reference to many circumstances which occurred after his arrival—and, amongst others, to the great battle of Benburb, on the 4th of June, 1646, when General Owen Roe O'Neill, at the head of the northern Confederate army, defeated General Munro and the Covenanters,

with fearful slaughter—an event which should have taught the Palesmen a lesson of self-reliance—we pass on to the national Synod of Waterford, over which presided the Lord Nuncio. On the 29th of July, 1646, while the fame of the victors of Benburb was traversing the land, and rousing the martial spirit of the people, the Supreme Council was publicly proclaiming a new cessation, or peace, with Ormond, and ordering all Confederates to pay due obedience to the same. This treaty made no provision for the plundered Catholics of Ulster, and secured no guarantee for the freedom of religion, but left all to the future and precarious will and pleasure of the King. It was indignantly rejected by the clergy and the majority of the Irish nation as a betrayal of the cause, and in several towns the heralds of the Supreme Council, sent to proclaim this peace, were chased by the inhabitants. When the Nuncio heard of this proclamation of peace, he summoned the clergy to a National Synod at Waterford,* in August, 1646. There were present, besides Rinuccini, two archbishops, the proxy of a third, ten bishops, five abbots, four vicars-apostolic, seven vicars-general, together with the heads of the Augustinians, Dominicans, Franciscans, Jesuits, and Capuchins. After due deliberation, the treaty of peace was condemned, and it was decreed that all subscribers to, and upholders of, this peace were guilty of perjury. The Nuncio next ordered the members of the Supreme Council to be imprisoned for their treachery and faithlessness to the cause; and a new general assembly, convened on the 10th of January, 1647, ratified the proceedings of the Synod, and decreed the so-called treaty of peace invalid, as not having afforded any guarantee for the lives, properties, and religion of the Catholic Confederates. Discord and mutual jealousy still further developed themselves, and the great Catholic Confederation which, with thorough union and honesty, could at any time have saved the country, at length collapsed, from the heterogeneous elements of which it was composed. The unbending

* *Hibernia Dominicana*, p. 657.

policy of Rinuccini and the military genius of Owen Roe O'Neill could alone have saved Ireland at this crisis ; but, strange to say, or rather, melancholy to record, these two heroic men were greater objects of hatred to the dastardly Palesmen than even the savage Puritans, who had sworn to uproot Popery, and who finally imbrued their hands in the blood of their King. Another year passed, and with it another election took place, when the Ormandists succeeded in packing the Supreme Council with their adherents. For the purpose of having Ormond restored to the viceroyalty of Ireland, peace was now about to be proclaimed with the notorious Inchiquin, whose hands were still red with the blood of the clergy and people of Cashel, and whose massacres and sacrileges filled Europe with horror. Hearing of this, Rinuccini indignantly wrote :*

“ What ! are you now going to bestow on Inchiquin those monies which, if properly allocated, would send O'Neill's army into the South, and utterly destroy those bandits who, being disregarded by the Parliament, are driven by necessity to court your friendship ? Europe is shocked at the atrocities of this man ; and will you parley with him when you ought to avenge your brethren, sacrilegiously murdered and plundered by his brigands ? *Cessations and truces have been the ruin of the country ;* and are you to make terms with a man who, if he were not driven out by the famishing state of his troops, would not dare to take the field ? *Let me supplicate you to do something worthy of yourselves and the Confederacy.* You have an army ready to march—send it into Munster, and leave me free to inform the Holy Father that you have restored religion, and rescued the peasantry from the cruel and exorbitant taxation imposed by a man on whose sincerity you can place no reliance. I will attend your summons, but before I come I have thought it well to put you in possession of my sentiments.”

When in Kilkenny, Rinuccini again addressed the Confederate assembly on the same subject :†

“ *Make no truce with this man : he has three times changed sides. If the massacre at Cashel has left no trace on your memories,*

* *Confederation of Kilkenny*, by Rev. C. P. Mehan, p. 217.

† *Ibid.*, p. 220.

recollect that a month ago he pillaged the town of Carrick, and slew the inhabitants, *who were Catholics*, palliating the atrocity by asserting he could not restrain his soldiers. Remember, too, that he has driven *the Catholic clergy* out of the cathedral of Callan, and introduced those who do not profess your religion. Talk not of your inability to carry war into his quarters. The army under Jones has been worn out watching O'Neill during the summer, and does not amount to more than 3,000 men. Preston, with the troops recently levied in Leinster, ought to be able to meet him. Inchiquin has not more than 3,000 in Munster; they are naked and hungry, *and you fear him when you ought to despise him*. In Connaught and Ulster the Scotch are able to do little more than commit robberies for their sustenance. At the present moment Owen O'Neill has an army of more than 6,000 men. He is ready to act against Inchiquin in the South, and I will supply moneys to pay his troops, and thus rid you of these scruples with which the ravages of his soldiers have so long afflicted you. *I exhort you to union of heart and purpose; and remember that your rulers of England have never treated you, Catholics, with respect, except when you stood in a united and formidable league.*"

All remonstrances of the Nuncio were unavailing, for these sycophants preferred their King and estates to their religion and country. Fourteen bishops signed a condemnation of the truce with Inchiquin, but it was nevertheless ratified by the Supreme Council on the 14th of May, 1648. Preston and Inchiquin now united their forces for the purpose of annihilating Owen Roe O'Neill and the Northern Catholic army. The victor of Benburb, the bosom friend of the Nuncio, the glorious defender of the rights of the Church, the ablest and most faithful soldier that led the Confederates to victory, was, forsooth! to be sacrificed to the jealousy and enmity of these worthless men. On the 27th of May, as a last resource, sentence of excommunication for perjury was fulminated by the Nuncio against the Supreme Council and all abettors of the peace; and also all the cities and towns in which it would be received were placed under interdict.

The prudence of this act may be called in question, as too indiscriminate, involving the innocent and guilty;

but, at all events, it saved the life of Owen Roe O'Neill, whom the degenerate council of the Catholic Confederates sought to crush; and, as a last resource, it was a protest from a prince of the Church, as also a terrible punishment, against the traitors who deserted and betrayed the cause of their religion and country. Theological controversies now followed, and the Confederates were rent asunder by mutual distrust and disastrous divisions. The Supreme Council maintained first, that the Nuncio had not jurisdiction to proceed to such lengths; and secondly, even if he had, that, as they forwarded an appeal to Rome, the censures in the interim were null and void. The Nuncio, in despair of ever uniting them, took a last farewell of Owen Roe O'Neill, and retired to Galway. He next endeavoured to convoke a synod of the bishops, in order to set this controversy satisfactorily at rest, but the bishops were prevented from assembling by the Earl of Clanricarde. Ormond returned to Ireland on the 29th of September, 1649, and Rinuccini was ordered by the Supreme Council, in the following month, to withdraw from the country and return to Rome. On the 22nd of February, 1649, the Nuncio set sail from Galway; and thus passed away from us a generous stranger, of whom we were unworthy—a far-seeing statesman, whose views were in advance of his day, whose only fault was *an unbending adherence to principle*; and those who survived the wars of extermination waged by the Puritans and Cromwell had reason to regret that his honest, uncompromising policy was, in a fatal hour, set aside for recreancy, sycophancy, and subserviency to a treacherous viceroy and a fickle-minded King.*

3. Let us now examine the part taken by Dr. Dease during these troubles. When the war broke out, in 1641, he was then an old man. He was opposed to the "rising" as premature, and he took no part in the Synod of Kells, because, in all likelihood, he feared there was no probabi-

* The reader is recommended to study closely the able work on the *Confederation of Kilkenny*, by the Rev. C. P. Meehan.

lity of success. When the prelates declared the war to be "just and meritorious," he joined the Confederation, and, in course of time, became a member of the Supreme Council. Although he took no active part in its proceedings, his nephew, Oliver Dease, who was vicar-general of the diocese, attended the deliberations, and hence may be regarded as his representative. At the Synod of Waterford in 1646, Oliver Dease assisted as V.G. of Meath, and signed the condemnation of the peace with Ormond, with the concurrence, it may be presumed, of his uncle.

On the 11th of August, 1646, the Nuncio wrote to Rome :*

"The Bishop of Meath, a very old man, demands for his coadjutor his own nephew, who is an excellent person. I think, however, his death may be waited for, as his nephew's merits will always be held in the highest estimation by the benignity of the N. S."

A dispute took place soon after this between Dr. Dease and the Nuncio respecting an appointment to the Priory of Tristernagh, in Westmeath. The former presented the Rev. Gerald Tuite, who, however, was set aside by the Nuncio, and the Rev. Andrew Nugent, a Canon Regular of St. Augustine, to which order the monastery belonged previous to the Reformation, was substituted in his place.†

Dr. Dease's politics were diametrically opposed to those of the Nuncio. He seems to have been lukewarm in the cause of the Confederation, and whenever he took any conspicuous part in the councils of the Confederates, it was to oppose and resist the policy of Rinuccini. When the *censures* were fulminated by the Nuncio against the Supreme Council, the latter appealed to Rome, and, in the meantime, solicited the opinion of eminent theologians as to their validity. The following Queries concerning "the lawfulness of the present cessation and of the censures against all Confederates adhering to it," were propounded by the Supreme Council, and submitted to the

* *Nunziatura*, p. 153.

† *Hibernian Magazine*, No. 25, p. 13.

decision of Dr. Rothe, Bishop of Ossory, and other theologians :*

“ *Queries.*

“ 1. Whether any—and, if any, what part—of the Articles of Cessation with the Lord of Inchiquin, is against the Catholic religion, or just ground for an excommunication ?

“ 2. Whether you hold the appeal by us made, and interposed within the time limited by the canon law, and Apostles being granted thereupon, be a suspension of the monitory excommunication and interdict, and of the effects and consequences thereof, and of any other proceedings or censures in pursuance of the same ?

“ 3. Considering that the propositions of the Lord Nuncio, now printed, were offered by his Lordship as a means whereby to make the Cessation conscionable, whether our answers thereunto, likewise printed, are so short or unsatisfactory, and wherein, as they might afford just grounds for an excommunication ?

“ 4. Whether the opposing of the Cessation, against the positive order of the Council, by one who hath sworn the oath of Association, be perjury ?

“ 5. Whether, if it shall be found that the said *excommunication* and *interdict* is against the law of the land, as in Catholic times it was practised—and which laws, by the oath of Association, all the prelates of this land are bound to maintain—can their Lordships (notwithstanding and contrary to the positive orders of the Supreme Council to the contrary) countenance or publish the said *excommunication* or *interdict* ?

“ 6. Whether a dispensation may be given unto any person or parties of the Confederates, to break the oath of Association, without the consent of the General Assembly, who framed it as the bond and ligament of the Catholic Confederacy and union in this kingdom, the alteration or dissolution whereof being, by their orders, reserved only unto themselves ?

“ 7. Whether any persons of the Confederates, upon pretence of the present proceedings of the Lord Nuncio, may disobey the order of the Supreme Council ?”

Dr. Rothe wrote a treatise approving of the cessation

* *Hibernia Dominicana*, p. 675 ; Walsh's *History of the Remonstrance* ; Irish Histories, *passim*.

and condemnatory of the Nuncio, and upon his voluminous reply to the Queries being submitted to Dr. Dease, the latter published the following decision :*

“The Censure and Approbation of the Most Illustrious and Most Rev. Thomas Dease, Doctor of Divinity of the University of Paris, and Lord Bishop of Meath.

“I, the undernamed, having seriously perused and exactly examined the Answers made to the Queries, by the Right Rev. Father in God, David, Lord Bishop of Ossory, and by the Divines thereunto subscribing, do esteem the same worthy to be published in print, to the view of the world, as containing nothing, either as against God or against Cæsar ; but rather, as I conceive, the answers, in the first place, do prove home, and evidently convince, the excommunication and other censures of the Lord Nuncio, &c., to have been groundless and void, even of their own nature, and before the appeal ; and, besides, do manifestly convince, that in case the censures had not been such of their own nature, yet the Appeal interposed suspends them wholly with their effects, consequences, and jurisdiction of the Judge or Judges, &c. ; and withal do solidly and learnedly vindicate from all blame the fidelity, integrity, and prudence of the Supreme Council, in all their proceedings concerning the Cessation made with the Lord Baron of Inchiquin, notwithstanding the daily-increasing obloquies and calumnies of their malignant opposers. In the second place, the answers do sufficiently instruct the scrupulous, and ignorant misled people, exhorting them to continue in their obedience to supreme authority : as they do in like manner confute and convince efficaciously the opposition of such obstinate and refractory persons as do presume to vilify, and tread under foot, the authority established in the kingdom by the Assembly of the Confederate Catholics. And finally the answers dutifully and loyally do invite all true-hearted subjects to yield all due obedience to their Sovereign, and to any other supreme civil

* Lynch, in his *Alithonologia* (Supplementum, p. 111), says—“Consuluerunt Magnates Hiberni an censure validæ fuerint necne, non quoscunque, sed peritissimos theologos, ac præsertim Davidem Rooth, Episcopum loci, et Episcopum Midensem, Thomam Deis, Kilkennię tum casu versantem ; ambos grandævos, omnibus Hibernię Præsulibus, sicut ætate, sic gesti Episcopatus diuturnitate, longe superiores.”

magistrate, subordinate, and representing the Sovereign's supreme authority, according to the law of God, the law of the Church, and the law of the land.

“THOMAS MIDENSIS.*

“Given at Kilkenny, August 17th, 1648.”

On the 4th of July a report reached Galway, where the Nuncio was then stopping, that Dr. Dease, who had been very ill, was dead, and hearing this, Rinuccini wrote to Rome :†

“The Bishop of Meath is dead, at the age of eighty, to the great gain of this kingdom; for he was a man of almost heretical sentiments, and I have been obliged to threaten to send him to Rome, even at his advanced age,” &c.

Dr. Dease, however, recovered, and the Nuncio again wrote :

“The Bishop of Meath is not dead, but has been spared to try the patience of the good.”

On the 17th of January, 1649, peace was concluded with Ormond in Kilkenny, and, on the following day, a pastoral letter was drawn up, and signed by nine bishops, approving of the peace with Ormond, and exhorting their flocks to support him. The third name on the list was “Thomas Midensis.” Dr. Dease's end was now approaching. During his illness, in 1648, he made his will as follows :‡

*“Copia Vera of the last Will and Testament of Thomas Dease,
Lord Bishop of Meath.”*

“In nomine Domini.—Amen. I, Thomas Dease, Lord Bishop of Meath, being weak of body, but of perfect sense, memory, and understanding, God be thanked! do make my last will and testament in manner and form following :—

* Walsh's *Remonstrance*—Queries, p. 1; *Hibernia Dominicana*, p. 676.

† *Nunziatura*, p. 323. Father Meehan appropriately remarks—“As there was nothing to justify an imputation on the bishop's orthodoxy, we must attribute the harsh expression in the letter to an ebullition of temper, from which even good men are not always exempt.

‡ I am indebted for a copy of this will to the courtesy and kindness of J. A. Dease, Esq., Turbotstown House, Westmeath.

“Imprimis. I bequeath my soul to God my Saviour, and my body to be interred where my executors think fitt or convenient, considering the distractions of the time.

“Item. I will, and my will is, that £1,000 sterling, current and lawful money of and in England, of the £1,700 ster. contained in the deed passed over by the deceased Dame Jane, Countess Dowager of Westmeath, and Walter Nugent, of Rathesby, in the County of Westmeath, Esq., unto Nicholas Plunket, of Balrath, in the County of Meath, Esq., by way of trust only, for the use of me, Thomas Dease aforesaid, and my heirs, executors, administrators, and assigns, which deed bears date ye 14th of March, 1644, shall be a legacy or gift bestowed by me on my house of Turbottstown, in the County of Westmeath, for ever: which sum of £1,000 ster., current and lawful money of and in England, was acquired by my own industry and shifty only, and not by any ecclesiastical benefitts.

“Item. I will, and my will is, that the £500 sterl. resting only due to me of the £1,700 shall be always set to yearly rent to maintain hereafter two scholars (of my family and name),—two such as shall be found and judged fit by my executors to follow their learning and become churchmen; and they or any more to be maintained upon the revenue according to the yearly proportion to be laid down for each one's yearly maintenance by my executors.

“Item. I will, and my will is, that my brother Edmond Dease shall receive the sum of £20 sterling, if so much can be made out of the profits of the aforesaid £500 sterling, before any body, and that during his natural life only.

“Item. I will, and my will is, that none of the said youths shall receive any share of the said legacy until every of them arrive to the age of ten years compleatly.

“Item. I will, and my will is, that my executors may have power to deprive any of the aforesaid scholars of the benefit of the aforesaid legacy upon misdemeanor from time to time, and choose another of the house and name aforesaid to supply the place of such a delinquent.

“Item. I will, and my will is, that if it should chance hereafter that any controversy or doubt may arise concerning the choosing the said youths, or admitting any one of them descending from any of the said house and name, that then and in such a case the controversy or doubt so arising shall be from

time to time decided and cleared by the major part of my executors, and the survivors of them, and especially by the heir of my house, being come to the years of discretion, who shall have the chiefest stroak in settling and composing that controversy.

“Item. I will, and my will is, that Father Ferdinand Macalrisk, or his assigns, shall receive £100 sterling out of the £1,700 sterling remaining, when the lands engaged for the same shall be redeemed.

“Item. I will, and my will is, that the above-said Nicholas Plunket shall receive £100 sterling of the aforesaid £1,700, when the principal be paid, for which he hath some writing under my hand and seal.

“Item. I will, and my will is, that Father Nicholas Nugent and, after him, the Society, shall receive all the arrears resting due on Ross, since the beginning of the troubles, in lieu and satisfaction of the £100 which the deceased Countess of Westmeath left him, and after him the Society. The Superior and another of the Society do agree unto as being far more advantageous to them.

“Item. I will, and my will is, that my nephew, rather Oliver Dease, shall have and receive my silver chalice, with my gilt patena and silver cruetts, and my little silver basin and my silver oil-stock, my gold cross, gold ring, with its stone, and my pontificals and my vestments.

“Item. I will, and my will is, that my nephew, Oliver Dease, my brother, Edmond Dease, my nephews, Richard Dease, Garrett Dease, Walter Dease, &c., shall be the executors of this my last Will and Testament.

“In witness hereof I have hereunto put my hand and seal the 23rd day of June, Anno Domini, 1648.

THOMAS, Episcopus Midensis.

“Being present and called upon as witnesses when the above Thomas, Lord Bishop of Meath, declared this his last Will and Testament in all parts and articles thereof—

“*Witnesses:*

“CHRISTOPHER SEAGRAVE,

“ROBERT FINGLIGH,

“THOMAS GIBBONS,

“CHRISTOPHER NETREVILL,

“MORISH WARD.”

When the Parliamentary forces were swarming over the country, Dr. Dease, with many others, took refuge in Galway, and was hospitably received in the Jesuit College, where he died, during the siege of that city, in 1651-2.* His remains were interred under the threshold of the sacristy of the collegiate church of St. Nicholas, Galway; and his friend, Sir Richard Bellings, had a monument erected to his memory, for which he composed the following inscription:†

“In lachrymas oculos Hibernia solve cadatque
Hæc Hecatombe super præsulis ossa tui
Hic pius prudens regi sua jura Deoque
Reddere callebat doctus utroque foro
Bella fidem regnum cæco discrimine cuncta
Miscebant fixa sed stetit illa petra
Læta illi gravitas et mentis amabile pondus
Eloquio dulcis grandis et Ingenio
Internæ vultus rutilabat gratia flammæ
Illi ardens zelus sed ratione sagax
Extra talis erat luberet penetrare sed intus
Occurret seraphim cor in igne micans
Tanta illi castæ semper custodia mentis
Ut libare Deo promptus ubique foret
Si fletu posset revocari talis in auras
Præsul in eternum lumen utrumque fleret.”

CHAPTER IV.

1. VACANCY OF THE SEE—OLIVER DEASE, V.G.—2. DR. MAGEOGHEGAN—THE PURITAN PERSECUTION.—3. THE REMONSTRANCE—DEATH OF DR. MAGEOGHEGAN.

1. *Vacancy of the See—Oliver Dease, V.G.*

OLIVER DEASE was third son to Edmond Dease, and nephew to Dr. Dease. He was a man of great abilities,

* Walsh's *Remonstrance*, p. 760.

† First published by the Rev. C. P. Meehan in *Duffy's Hibernian Magazine*, January, 1864, p. 17.

and his uncle took care to have every attention paid to their development. The year of his ordination is unknown to the writer, but he became Vicar-General of the diocese about the year 1636, and held this onerous and responsible office, under the most trying circumstances, for the long space of thirty-seven years. Few priests of his day witnessed more vicissitudes, and few, on the whole, acquitted themselves with greater tact and prudence. We shall merely summarise the leading events of his life, and reserve details for the biographies of Dr. Mageoghegan and Dr. Plunket.

Father Oliver, of course, joined the Catholic Confederation, assisted at the Synod of Waterford in August, 1646, and signed the condemnation of the peace with Ormond, as Vicar-General of Meath. Subsequently his political aspirations became modified, and henceforth he swam with the current of the Palesmen, in their opposition to the Nuncio.* He attended the Synod of Clonmacnoise on the 4th of December, 1649, and signed the decrees as "Procurator to the Bishop of Meath." He survived the dissolution of the Confederation, and lived to see the common enemy triumph, as the natural, and not unjust, consequence of discord and selfishness. During the Cromwellian usurpation we lose sight of the Vicar-General of Meath, and his name next occurs, in 1660, signing the instrument of procuration, by which the recreant friar, Peter Walsh, was de-

* In the *Life of Dr. Dease*, written by Father Meehan, and published in Duffy's *Hibernian Magazine*, Jan. 1864, there is a note on Oliver Dease: "On Dease's death it would appear that the Primate determined to remove Oliver Dease from the vicar-generalship, on account of his opposition to the Nunzio's censures. O'Neill's secretary gives us the following particulars on this subject—'The Primate, to invite this prodigal child to his soul's salvation, did send for him, and being come, gave him two months to continue said office, to work his reflection in the interim, telling him withal, in default thereof, his grace would provide another chapter to look to such matters according to the canons. The time appointed being come, and Dease growing more stubborn, refusing to appear when cited, and following in the steps of his said uncle, the Primate, seeing his incapacity for all ecclesiastical dignities, by reason of the many censures, did nominate Father Anthony Geoghegan, prior of Conalmore, vicar-general of the diocese of Meath, till the further pleasure of his Holiness was known.'" It is clear that these extremes were not resorted to, and that Oliver Dease, in after years, compensated for past political deficiencies.

legated to represent the wants and wishes of the Catholics of Ireland. Father Oliver assisted, as V.G. of Meath, at the Synod of Dublin, in June 1666, and helped to defeat the schismatical and disreputable schemes of the notorious Walsh. On the 15th of May, 1669, Dr. Talbot, Archbishop of Dublin, in a letter to the Cardinal Prefect of Propaganda, recommended Father Oliver for the See of Clogher or of Ardagh, in the following complimentary words :*

“Moreover, as the province of Armagh is so vast, that at least two suffragans may be required, and as the Bishop of Kilmore is either delirious or deficient in many things, I would recommend Dr. Oliver Dease, Vicar-General of Meath, as worthy of the See of Ardagh, or of Clogher, especially as the only objection made to him is that of age ; whilst, nevertheless, he is of robust constitution. Surely the number of years during which he has fought the battles of God, should favour, rather than impede, the promotion of one who is thus at the same time full of merits and of years.”

In the National Synod of Dublin, held in 1670, the bishops (amongst other postulations) petitioned† the Holy See for the appointment of Oliver Dease to the See of Kilmore, as being “a learned man, well versed in ecclesiastical matters, and already vicar-general for the last thirty years.” At the provincial Synod of Armagh, held at Clones, in the diocese of Clogher, on the 23rd of August, 1670, Oliver Dease represented Meath as Vicar-General, and was appointed, on that occasion, Procurator of the Synod.‡ When Dr. Oliver Plunket, Archbishop of Armagh, was directed by the Holy See to decide between the rival claims of the Franciscans and Dominicans, regarding the right to solicit the alms of the faithful in the dioceses of Armagh, Down, Dromore, and Clogher, he called to his aid three experienced, prudent counsellors, of whom he thus writes, on the 28th of September, 1671, to the Internunzio Tanari, at Brussels :§

* *Memoir of Dr. Oliver Plunket*, by Dr. Moran, p. 31.

† *Memoir of Oliver Plunket*, p. 123.

‡ *Ibid.*, p. 126.

§ *Ibid.*, pp. 147 and 244.

“ With extreme fatigue I examined, in three dioceses, during the month of July last, the controversy between the Dominicans and the Franciscans, not without risk even of my health ; and before giving sentence I called three consultors, forsooth !—the Bishop of Meath, Dr. Oliver Dease, *a man of great skill and experience*, and Dr. Thomas Fitzsimons, that thus I might not presume on my own prudence ; and then I gave my decision in favour of the Dominicans, and I will send a copy of it to your Excellency.”

On the 16th of March, 1670, Dr. Oliver Plunket, in a letter to the Internunzio, recommends three priests as most eligible for promotion, and says :*

“ Thomas Fitzsymons, a learned and exemplary man, a good theologian and canonist : Oliver Dease is also a learned man, and of great experience, having been for thirty years Vicar-General of Meath : Dr. James Cusack, who was educated in Rome, is also a learned and exemplary man. These three are the most distinguished subjects of the province, and are secular priests.”

In 1671 the parish priests of Meath and the Franciscans had a dispute regarding the right of the latter to quest at the parochial Masses. Dr. James Cusack, then Parish Priest of Duleek, was elected agent by the pastors in bringing their case to a successful issue. The Bishop of Meath decided in favour of the friars, and Dr. Cusack next appealed to the Primate, Dr. Plunket, who appointed as his delegates to judge this cause, Oliver Dease, Vicar-General of Meath ; Philip Draycott, Parish Priest of St. Peter's, Drogheda ; and Patrick Everard, a distinguished theologian.

During the persecution of 1674, Dr. Oliver Dease, now advanced in years, was arrested, cast into prison, and was liberated only on condition of his departure into exile. He gave the necessary security, but, a few days after his liberation, he departed, it is to be hoped, to a better world. Dr. Plunket, in a letter dated 18th of October, 1674, thus alludes to the incarceration of Dr. Dease, and pays a merited tribute to departed worth :†

* *Memoir of Oliver Plunket*, p. 154.

† *Ibid.*, p. 196.

“The Vicar-General of Meath, Oliver Dease, after his liberation from prison, having given security that he would leave the kingdom, died a few days ago: he was Vicar-General for thirty-seven years, and *a man of great prudence and virtue.*”

2. *Dr. Mageoghegan—The Puritan Persecution.*

1. Anthony Mageoghegan, or Geoghegan, was born in Westmeath, and was descended from the ancient and princely house of Moycashel. At an early age he joined the Franciscan Order, and, in course of time, he became conspicuous amongst the ecclesiastics of his day for piety, prudence, and learning. During the wars of the Confederation he was guardian of the Franciscan Convent of Kilkenny, and, at the National Synod of Waterford, in August, 1646, which condemned the peace with Ormond, he represented his order, signing his name as “Procurator Provincial of the Franciscans.” The Nuncio was so taken with him that, on the 7th of March, 1646, he wrote to Rome, recommending his elevation to the See of Clonmacnoise:*

“The people of Clonmacnoise, relating in the enclosed memorial that Queen Elizabeth having united their diocese to that of Meath, and, in consequence, being governed by the Protestants, their diocese has suffered numerous and grievous spiritual losses, they humbly, therefore, pray to be restored to their ancient rights, and be allowed to have a bishop of their own. Please recommend Father Antony Geoghegan for this diocese; he is a Franciscan friar and a most excellent man. He is now Guardian in Kilkenny. Clonmacnoise is one of the poorest dioceses in Ireland; but, very opportunely, a gentleman, from a scruple of being possessed of some of its property, is about to restore it. I hope this addition will be of some consequence and use to the bishop-elect.”

On the 11th of August, same year, Rinuccini again writes:†

“Father Antony Geoghegan’s goodness and popularity cannot be too much exaggerated, but he is required for the See of Clonmacnoise,” &c.

* *Nunziatura*, pp. 102-3.

† *Nunziatura*, p. 153.

Dr. Mageoghegan was consecrated in the following year, and henceforth stood faithfully by the Nuncio in all the controversies and disputes with the Supreme Council. He signed at Kilkenny, on the 27th of April, 1648, the declaration of the bishops against the cessation with Inchiquin.* On the 4th of June, a copy of the appeal of the Supreme Council to the Holy See was sent to the Nuncio, then stopping at Kilcolgan, King's County, and on the same day the Nuncio wrote to the Holy Father, which letter was signed (amongst others) by Dr. Anthony Mageoghegan.†

On the 10th of May, 1649, Dr. Mageoghegan, notwithstanding the stormy times, held a diocesan Synod at Clonmacnoise,‡ and enacted salutary regulations for the administration of his diocese. Cromwell landed in Ireland on the 14th of August, 1649, and commenced his career of extermination, massacring the people, and turning the country into a wilderness. The bishops, including Dr. Mageoghegan, assembled at Clonmacnoise in December, 1649, and signed resolutions exhorting clergy and laity to banish all past differences, to avoid all dissensions for the future, and to be cordially and thoroughly united against the common enemy. In the second declaration of this Synod, they ordered their flocks to propitiate God by public prayer, fasting, general confession and communion, and other works of piety. They called on all pastors to preach union and concord "as the chief means to preserve the nation against the extirpation and destruction of their religion and fortunes, resolved on by the enemy." They reprobated all such distinctions as old Irish and Irish of English descent, or any divisions between provinces or families, as most detrimental to the common cause. Ecclesiastics found guilty of fomenting such unnatural dissensions, were to be punished with suspension, and the laity were to be handed over to the magistrates, who were earnestly recommended by the Synod to punish the delinquents, "as they will answer to God for the evils that

* *Hibernia Dominicana*, Supplementum, p. 890.

† Supplementum, p. 896.

‡ *Collections on Irish Church History*, edited by Dr. M'Carthy, p. 151.

thereout may ensue." Highway robbers, who were emboldened by the disturbed state of the country, were declared excommunicated, and were to be denied all Christian burial.

In the third declaration the prelates warned the Irish nation against Cromwell's resolve to massacre and transplant the people, and extirpate^{*} ancient worship. They conclude with the following words:

"We cannot, therefore, in our duty to God, and in discharge of the care we are obliged to have for the preservation of our flocks, but admonish them not to delude and lose themselves with the vain expectation of conditions to be had from that merciless enemy. And consequently we beseech the gentry and inhabitants, for God's glory and their own safety, to the uttermost of their power, to contribute with patience to the support of the war against that enemy, in hope that, by the blessing of God, they may be rescued from the threatened evils, and in time be permitted to serve God in their native country, and enjoy their estates and fruits of their labours, free from such heavy levies, or any other such taxes, as they bear at present: admonishing, also, those that are of the army to prosecute constantly, according to each man's charge, the trust reposed in them, the opposition of the common enemy, in so just a war as is that they have undertaken for their religion, king, and country, as they expect the blessing of God to fall on their actions; and that to avoid God's heavy judgment, and the indignation of their native country, they neither plunder nor oppress the people, nor suffer any under their charge to commit any extortion or oppression, so far as shall lie in their power to prevent."

2. Charles II. landed in Scotland on the 28th of June, 1650, and, having placed himself in the hands of his father's enemies, condemned the peace with the Confederates which he had ratified at Hague in March, 1649.†

* Borlase's *Irish Rebellion*, pp. 236, 238.

† Charles ratified at Hague the articles of peace between Ormond and the Supreme Council, and now repudiated them, when he considered such a course more profitable to himself.—*Hibernia Dominicana*, p. 691.

With the characteristic faithlessness of a Stuart, he added, "that he was convinced in his conscience of the sinfulness and unlawfulness of it, and of allowing them (the Catholics) the liberty of the Popish religion; for which he did, from his heart, desire to be deeply humbled before God." Such was the man for whose cause the Irish were sacrificing their lives and properties, and whose cruel perfidy must have reminded the gentry of *the forewarnings of Rinuccini*.

Too late were all now convinced of the double-dealing and treachery of Ormond, of his intense hatred of the Catholics of Ireland, of his machinations to bring the country to the very verge of ruin; and too late they recommended him, "as the only remedy for the preservation of the nation, and of his Majesty's interest therein," to resign his authority into other hands, and retire from the country. On the 6th of August, 1650, the prelates met at the Franciscan Convent of Jamestown, County Leitrim, under circumstances peculiarly trying, for the country was bleeding to death under the merciless swords of the Cromwellians. The following Declaration, drawn up by the prelates, some of whom had been opposed to the Nuncio, deserves to be *closely studied*, as it faithfully records the origin, progress, and decline of the Confederation, the lamentable condition to which the country was reduced, and, at the same time, *it embodies a melancholy vindication of the far-seeing policy of Rinuccini, as well as of the accuracy with which he sounded the hollow, heartless, and perfidious Ormond*.*

* No apology is necessary for the insertion of this lengthy State paper—firstly, because it is so important, and has the advantage of having been drawn up by those who were actors as well as spectators in those stormy times; and secondly, because the writer of this never remembers having seen a copy of this Declaration, unless in a work so rare and inaccessible as to be practically out of print—namely, in Peter Walsh's *History of the Remonstrance*, Appendix, p. 65.

“ Declaration of the Archbishops, and other Prelates and Dignitaries of the Secular and Regular Clergy of the Kingdom of Ireland, against the continuance of His Majesty’s authority in the person of the Marquess of Ormond, Lord Lieutenant of Ireland, for the misgovernment of the subject, the ill-conduct of His Majesty’s army, and the violation of the Articles of Peace.—Dated at Jamestown, in the Convent of the Fryers Minors, August 12, 1650.

“The Catholic people of Ireland, in the year 1641, forced to take up arms for the defence of Holy Religion, their lives and liberties (the Parliament of England having taken a resolution to extinguish the Catholic Faith, and pluck up the nation root and branch, a powerful army being prepared, and designed to execute their black rage and cruel intention), made a peace, and published the same the 17th of January, 1648, with James, Lord Marquess of Ormond, commissioners to that effect from his Majesty, or from his Royal Queen, and son, Prince of Wales, now Charles II., hereby manifesting their loyal thoughts to royal authority. This peace, or pacification, being consented to by the Confederate Catholics, when his Majesty was in restraint, and neither *he*, nor his Queen, or Prince of Wales, in condition to send any supply or relief to them, when also the said Confederate Catholics could have agreed with the Parliament of England upon as good, or better conditions for religion, and the lives, liberties, and estates of the people, than were obtained by the above pacification, and thereby freed themselves from the danger of any invasion or war to be made upon them by the power of England, where (notwithstanding the pacification with his Majesty) they were to dispute, and fight with their and his enemies in the three kingdoms: Let the world judge if this be not an undeniable argument of loyalty. This peace being so concluded, the Catholic Confederates ran sincerely and cheerfully under his Majesty’s authority in the person of the said Marquess of Ormond, Lord Lieutenant of Ireland, plentifully providing vast sums of monies, well nigh half a million of English pounds, besides several magazines of corn, with a fair train of artillery, great quantity of powder, match, ammunition, with other materials for war. After his Excellency, the said Lord Lieutenant, frustrating the expectation the nation had of his fidelity, gallantry, and ability, became the author of almost losing the

whole kingdom to God, King, and natives, which he began by violating the peace in many parts thereof, as may be clearly evidenced and made good to the world."

Then follow specific charges—First, that the money collected by the Catholics of Ireland for the defence of the country, was spent upon Protestant officers under Inchiquin, *most of whom betrayed the cause, or deserted.*

Secondly—That the strongholds of Munster were put into the hands of Inchiquin's party, who betrayed the same to the enemy after having soaked up the substance of the Catholic inhabitants.

Thirdly—That the Catholic commanders were set aside, contrary to the pacification, and that their places were given to Protestants.

Fourthly—That no justice was administered to the people, but all carried on by paper petitions, whereby private clerks and other corrupt ministers were enriched—"the subject ruined, and no justice done."

Fifthly—That all maritime affairs, connected with Ireland, were handed over to Hollanders and other aliens, and that the natives were discouraged by the "reversion of judgments legally given," that thus scarce a ship remained to the country.

Sixthly and Seventhly—That churches in the possession of Catholics were taken from them, and that oblations, book-monies, interments, and other obventions, in the counties of Cork, Waterford, and Kerry, were forcibly taken from the Catholic clergy by the ministers, without any redress or restitution.

Eighthly—That the Catholics of Munster lived in slavery under Inchiquin, and that the Catholic nobility were excluded from the tribunals of justice.

Ninthly—That the disasters of late arose from his neglect, viz.—the defeat of Rathmines; Drogheda stormed, because unrelieved; Wexford lost through the unskillfulness of the governors; Ross surrendered without a blow; Carrick betrayed by the Protestants, &c.

Tenthly—That the prelates, after the Synod of Clon-

macnoise, were circumscribed, and that the lives of some were threatened by Ormond.

Eleventhly—That Ormond falsely represented to the King some parts of the country as disobedient, and by this means procured a letter from his Majesty to leave the people without the benefits of the peace. This was the reward which Ormond, *out of hatred for a Catholic nation*, prepared for our loyalty and obedience, sealed by the shedding of our blood and the loss of our substance.

Twelfthly—That Ormond and Inchiquin, when enemies to the Catholics, were active in unnatural executions against us, and shedding the blood of poor priests and churchmen, but, since this peace, showed little of action, revelling in pleasures and merriment, *remote from the foe*, “while other parts of the kingdom were bleeding under the sword of the enemy.”

Thirteenthly—That Ormond, by excluding Catholics from places of trust, such as Drogheda, Dundalk, Trim, &c., and by his other actions and expressions had disheartened the Catholic soldiers; and *thousands of the Irish nation feared* that if he conquered the enemy, “*he would have brought the Catholic subjects to the old slavery.*” The Declaration proceeds :

“Besides the above injuries, and violation of the Articles of the Peace, against religion, the King’s interest, and the nation, nothing appearing before the eyes of the people but desolation, waste, burning, and the destruction of the kingdom, three parts of four thereof being come under contribution to the enemy; cities, towns, and strongholds taken from them; altars pulled down, churches lost, priests killed and banished; sacraments, sacrifices, and all things holy profaned, and almost utterly extinguished; armies and great numbers of soldiers by them maintained, *and the enemy not fought withall; those that would fight for them borne down, and those that would betray them cherished and advanced*; finally, no visible army or defence appearing, they are come to despair of recovering what is lost, or defending what they hold; and some, inclining for safety of their lives and estates, do compound with the Parliament, persuading themselves no safety can be to any living

under the government of the Lord Lieutenant, attended by fate and disaster. For preventure of these evils, and that the kingdom may not be utterly lost to his Majesty and his Catholic subjects, this congregation of archbishops, bishops, and other prelates and dignitaries of both clergies (regulars and seculars) of this kingdom, found ourselves bound in conscience (after great deliberation) to declare against the continuance of his Majesty's authority in the person of the said Lord Marquess of Ormond (remitting this protestation to the world, that we had never come to such declaration, but that we, and the people of this kingdom generally, despair of the kingdom's recovery under his government) as hereby we do declare (as well in our own names and behalf, as in the names and behalf of the rest of the Catholics of this kingdom) against him the said Marquess of Ormond, having by his misgovernment, ill-conduct of his Majesty's army, and the breach of public faith with the people in several particulars of the Articles of the Peace, rendered himself incapable of continuing that great trust any longer, being questionable before his Majesty for the said *injuries and ill-government*, to which effect we will join with other members of this kingdom in drawing up a charge against him ; and we hereby manifest to the people they are no longer obliged to obey the orders and commands of the said Lord Marquess of Ormond, but are (until a general assembly of the nation can be conveniently called together), unanimously to serve against the common enemy for the defence of the Catholic religion, his Majesty's interest, their liberties, lives, and fortunes, in pursuance of the oath of association, and to observe and obey in the meantime the form of government the said congregation shall prescribe, until it be otherwise ordered by an assembly, or until, upon application to his Majesty, he settle the same otherwise.

“ And we do fulminate the annexed excommunication, of one date with this Declaration, against all the opposers of the same Declaration.

“ All ye good Christians that shall read this our said Declaration, *forced from us by the affliction and disaster of distressed Ireland*, be pleased to know that we well understand the present condition of the nation is more inclining to ruin and despair than recovery ; yet will we rely upon the mercy of God, who can and will take off from us the heavy judgment of his

anger, war and plague, if we shall amend our wicked lives, and lean, like little ones, upon the arms of his mercy. As we cry to him for remedy, let us confess with tears our sins, saying with the Prophet—*‘Cecidimus quasi folium universi, et iniquitates nostræ, quasi ventus, abstulerunt nos: non est qui invocet nomen tuum Domine, non est qui consurgat, et teneat te. Abscondisti faciem tuam a nobis; allisisti nos in manu iniquitatis nostræ.’* This language from the heart will reconcile heaven to us; *et quiescet ira Dei, et erit placabilis super nequitia populi sui.* Though this nobleman hath left us nothing but weakness, and want, and desolation, and that the enemy is rich, strong and powerful, God is stronger, and can help us, and for his own name’s sake will deliver us. Dominus Eliæ, the God of wonders and miracles, erit etiam nunc apud Hibernos, if our faith prove strong, and our actions sound and sincere. We will conclude with St. Paul, that ocean of wisdom and doctor of nations—*‘Si Deus pro nobis, quis contra nos? quis accusabit adversus electos Dei? Deus est qui justificat, quis est qui condemnet? Quis ergo separebit a charitate Christi? Tribulatio? an angustia? an fames? an nuditas? an periculum? an persecutio? an gladius? Sed in his omnibus superamus propter eum qui dilexit nos.’* Let nothing separate you from that burning charity of Christianity, and God will ever preserve, protect, and bless you.”

The excommunication alluded to in the Declaration was as follows:—

“Whereas we, the underwritten Archbishops, Bishops, and other Prelates and dignitaries, sitting in this our present Congregation at Jamestown, with the consent and approbation of the rest, through the danger of these times now absent, upon the sad, deplorable condition of this kingdom, brought unto the last ebb that may be imagined, and after sad and serious consultations had of the desperate affairs thereof, seeing no other human way possible to put some life into this sad gasping kingdom but by our counsels, co-operation, and industry, as is the common sense of all our folks, who look upon us as their only sanctuary and relief against the dangers hovering over them, menacing no less than the total ruin of our nation; judging ourselves thereunto obliged by the laws of God and nature, and by our pastoral charge, and in pursuance of an

oath solemnly taken by all the prelates, noblemen, and gentlemen that were of the Grand Committee upon concluding the peace, in case of not performing the articles thereof, to continue the Association and union of the Confederate Catholics, and to do all acts preservative of the same,—by virtue of which oath the prelates so sworn are authorised and bound to renew and maintain the said union and Association : therefore we have endeavoured to apply to those extreme maladies the best salves and remedies to us now appearing, and consequently issued our Declaration. Yet fearing (as God forbid !) that any irrational, perverse, or misled person might give any rubs and disobedience to our said Declaration, we have unanimously consented and assented to draw out and unsheath the most fearful sword of excommunication, as we do by these presents, against all such wicked imps of Satan, in manner and form as followeth :

“ By virtue of the power given us by our Saviour Jesus Christ, and by his holy Roman Catholic Church, and See Apostolic, as pastors, and fathers of your souls, having first invoked the grace of the Holy Spirit of God, and having his fear before our eyes, so that we aim at nothing but his honor and glory, the exaltation of his true faith, and the preservation of his forlorn kingdom, with his Majesty’s interest therein—after mature deliberation, and sitting together, we have, and do by these presents, anathematize and excommunicate, with the major excommunication, *ipso facto*, to be incurred, without expecting any further sentence. And we do hereby separate from the body and communication of the faithful, and deliver unto the power of Satan, any person or persons, of what quality or pre-eminence soever, that will presume, by words, writing, force, or arms, privately or publicly, by themselves or others, to oppose or disobey our present Declaration, or any part thereof.

“ We do likewise excommunicate, as above, all the *advisers, relievers, abettors, and furtherers* of those that will, directly or indirectly, infringe, violate, or countervene our present sentence or Declaration.

“ Furthermore, we do excommunicate and anathematize all our unnatural patriots, and others of our flocks, that will adhere to the common enemy of God, king, and country ; or will any ways help, assist, abet, or favour them, by bearing

arms for or with them, or otherwise contributing to them, without urgent necessity.

“Further, in pursuance of our said Declaration, we do excommunicate as above all those that will side and adhere to the Lord Marquess of Ormond, against our said Declaration, by bearing arms for him or his party ; by giving him any subsidy, contribution, monies, or intelligence ; or in any way strengthening, securing, advising, or helping him, or obeying his commands, against us or our right intentions herein.

“We do likewise suspend respectively, *ab officio et beneficio, voce activa et passiva, gratiis, indultis, et privilegiis quibuscunque*, all and singular ecclesiastical persons, dignitaries, pastors, priests, chaplains, either of the army or private families, regular and secular, and all other ecclesiastical persons whatsoever, that will give counsel or advice against, hindrance or opposition to, our said sentence or Declaration.

“And for further strengthening of these our Act and Acts, sentence and result, we do hereby reserve the absolution from the above excommunication and censures to ourselves, or to others that will be particularly authorized by us.

“Finally, we command respectively, as aforesaid, *sub iisdem pœnis et censuris*, all our under pastors, parish priests, religious convents, and other communalities, that, *inter Missarum Solemnia*, or in public places and sermons, they publish this our present Declaration and Sentence of Excommunication and Suspension, when and wheresoever they will be required so to do.

“Given at Jamestown, under our hand,

“August 12, 1650.”

The Jamestown Decrees were signed* by the Archbishops of Armagh, Cashel, and Tuam ; by the Bishops of Ferns, Clonmacnoise (Dr. Mageoghegan), Clonfert, Down and Connor, Raphoe, Kilmore, Killala, Emly, Killaloe, Limerick, Cork and Cloyne, and Kilmacduagh ; by the proxies of the Archbishop of Dublin, of the Bishops of Leighlin and Dromore ; by the Vicar-Apostolic of Achonry, the Dean of Tuam, the Procurator of the Provincial of the Franciscans, the Prior of the Dominican Convent of Rath-

* The names of the prelates who signed are given in the *Hibernia Dominicana*, p. 692.

bran, who was Procurator to the Vicar-General of Kildare; the Provincial of the Dominicans, the Commissary-General of the Canons Regular of St. Augustine, the Procurator of the chapter and clergy of Tuam, and by the Treasurer of Ferns, who was Procurator of the College of Galway. The only dignitary from Meath, on that solemn occasion, was the Rev. Luke Plunket, D.D., Pronotary Apostolic, President of the College of Killecu,* and principal Chaplain to the army of Leinster.

A negociation was now set on foot to place the country under the Protectorate of the Catholic Duke of Lorraine, who had generously offered aid to restore religion and assist the Royal cause. Six commissioners,† of whom Dr. Mageoghegan was one, were elected by the Synod to forward this business; but, owing to a variety of circumstances, and principally to the reluctance of King Charles's advisers to see foreign Catholic soldiers in Ireland, the mission terminated in failure. The following letter was written on this occasion to Dr. Mageoghegan, by Edward Tyrrell, a friend of the bishop's, from Westmeath‡:—

“RIGHT REV. FATHER IN GOD, AND MY VERY GOOD LORD,

Though your Lordship hath not been pleased to comfort me with your good success of late, by setting forth the state and condition whereunto it pleased God to advance your affairs in that our desolate country, yet I understand of it, by several ways, and do congratulate with all my heart those who are the principal authors, and will not cease to pray the Almighty for their prosperity. My Lord, I have understood a huge alacrity to have been proved in our people by the same succours sent by his Highness the *Duke of Lorraine*, a most charitable and pious prince. I kindly entreat your Lordship to spur our friends to continue the same way, to gather much more courage by the assurance you may give them of

* The writer cannot identify this place; perhaps some one would kindly inform him before the publication of Vol. III.

† *Hibernia Dominicana*, pp. 693, 695.

‡ *A chorismical Discovery*, a MS. in Trinity College, Dublin; kindly transcribed for the writer by the Rev. C. P. Meehan, to whom the country is deeply indebted for his many valuable contributions towards the illustration of her history.

greater supplies to be sent—if not even sent—by his Highness, who hath resolved, not only the venture of losing his goods, in a high measure, but also the losing of his own person, to establish our religion and rescue us from the slavery of merciless enemies—a most heroical resolution. It may be, some will say, that his Highness will forsake us, and others can be had who will cheer and succour us, and that without delay. But such are not to be believed until experience doth teach you that they have advanced much more than £40,000 for your religion and protection, as this generous prince hath also done. France hath enough to do, and if it be now to do anything for us, we shall not be ungrateful for it; yet we must not let slip the occasion which God, of his infinite mercy, hath given us, of making ourselves possessors of the heart of a most pious, stout, and rich prince, altogether devoted to our help, and in such a sort as I believe his second cannot be met withal in this age. Our King, God be praised, is here safely, and of his own much inclined to help us; if it were God's pleasure to enable his Majesty, with power proportionable to his good will, for which we must acknowledge our beholdingness to stick to his interests, as far as they may not be destructive to our religion, which we are to prefer to all human considerations; because it is our duty to God, and principal master, who is the King's master also, as well as our. *My Lord of Ormonde is here, who accuses my Lord of Ferns of treason,* and does intend, upon his own suggestion, to keep the said good lord from paying his duties to the King, which is kissing his hand; but if Fernensis is not admitted to his Majesty, he will make known to the world how he is used. The King will write to those of Limerick and Galway kindly, and will also endeavour to help you all in general as he may. Truly I believe his inclination to favour us is well and good, but if he make use of your declared enemy, you must look to yourselves, or else you will feel the smart of it. His Majesty hath written to the Duke of Lorraine a good letter, praying his continued assistance, to comfort his subjects of Ireland, which is sufficient motive for you all to stick to your treaty concluded with the said Duke, and not to believe those who endeavour to divert you from the observance of the same. This much you may signify to all your friends, to whom I cannot write at this present—prelates, nobles, and gentlemen.

“Commend myself to my brother, I pray : let me hear from him. Commend me to my cousin, the Prior of Connalmore, of whom I wonder I cannot hear, and show him this letter if he be there. I will write many others, but not so ample as this ; and thus in haste I will abide your lordship’s most humble servant and kinsman,

“EDWARD TYRRELL,

“Paris, 29th November, 1651.

“For my very good Lord,

“Antony Clonmacnosensis Episcopus, &c.”

3. Cromwell landed in Ireland on the 14th of August, 1649, and commenced rigorously to carry out the wishes of the Parliament—viz., to uproot the Catholic religion and to exterminate the people. He was a hideous monster,* and his merciless butcheries in Drogheda, Wexford, Callan, and wherever his troopers marched, surpassed in fiendish atrocity the most savage barbarities of Tamerlane, the Tartar, or, more recently, of Nadir Shah. Referring the reader to the various Histories of Ireland in which evidences accumulate of Cromwell’s barbarity, and of the terrible misery he inflicted on the country, we confine ourselves to a few extracts from contemporary writers. Father Dominick de Rosario O’Daly thus describes the Cromwellians and their progress through Ireland :†

“That raging mass, besprinkled with the monarch’s blood, burst upon the land of my love. The butcher, the buffoon, and the hired cut-throat, each led his band ; and the very dregs of English cities and towns were invested with centurion authority. Then came hideous woes, as though would lash us with a triple scourge—discord, famine, and pestilence. Well

* O’Connell, after alluding to Cromwell’s barbarity and hypocrisy, remarks—“Cromwell gorged himself with human blood. He committed the most hideous slaughters, deliberate, cold-blooded, persevering. He stained the annals of the English people with guilt of a blacker dye than has stained any other nation on earth. And—after all—for what ? *What* did he gain by it ? Some four or five years of unsettled and precarious power. And if his hideous corpse was interred in a royal grave, it was so, only to have his bones thence transferred to a gibbet.”—*Memoir*, p. 276.

† *The Geraldines*, Duffy’s edition, p. 198.

was it for those who died by the plague, for they passed away without dishonour ; and happier were they who perished by the edge of the sword, for they thus escaped the lingering pangs of hunger. Cities and towns were seized by those ruthless slayers ;—the nobility was ruined—the temples of God razed—altars polluted—everything sacred profaned—whole families erased—smiling plains reduced to desert barrenness, and the lowing herds slaughtered to feed an unbridled soldiery. Blessed, then, were they who possessed nothing. But how shall I describe the horrors which those fiends heaped on the heads of the Catholic clergy ? In their private homes—in the caverns of the earth—in the recesses of the mountains and woods—naked and unarmed—were they not maimed, stabbed, struck with stones in their very transit to the gibbet ? Oh ! how many of them breathed out their souls exhorting their countrymen to deeds of valour and undying attachment to the religion of Christ.”

Dr. John Lynch, Archdeacon of Tuam, a contemporary, and a spectator of some of the Cromwellian atrocities, sums up the evil deeds of the troopers in the following pathetic words : *

“ All the cruelty inflicted on the city of Rome by Nero and Attila, by the Greeks on Troy, by the Moors on Spain, or by Vespasian on Jerusalem—all has been inflicted on Ireland by the Puritans. ‘ Nothing but that pathological lamentation of Jeremias can appropriately describe her state : ‘ With desolation is the whole land laid desolate ; our adversaries are our lords, our enemies are enriched ; the enemy hath put out his hand to all our desirable things ; . . . our persecutors are swifter than the eagles of the air ; they pursue on the mountains, and lie in wait for us in the wildernesses ; we have found no rest ; our cities are captured, our gates broken down ; our priests sigh ; our virgins are in affliction.’ From Ireland all her beauty is departed ; they that were fed delicately have died in the streets ; they that were brought up in scarlet have embraced the dung. When her people fell there was no helper. All that has ever been devised by the ingenuity of most cruel tyrants, either in unparalleled ignominy and de-

* *Cambrensis Eversus*, vol. iii., p. 181.

gradation, or in savage and excruciating corporal torture, or in all that could strike terror into the firmest soul—all has been poured out on Ireland by the Puritans. They plundered our cities, destroyed our churches, laid waste our lands, expelled citizens from their walls, nobles from their palaces, and all the natives from their homes—nay, they forbade countless numbers of men even to enjoy the sight of their native country, and to breathe the air which they had inhaled at the moment of their birth Some of our priests they put in chains and dungeons—that was the most lenient punishment; others they tortured with stakes and strapadoes; some were shot to death, others hanged or strangled. From the priests they turned their fury against all sacred things and places consecrated to the worship of God, which were first sacrilegiously pillaged; then all the paintings and images were torn, the statues were cloven in pieces with the axe, and either thrown into the flames, or consigned to stables or brothels. Those temples where the priest performed his sacred functions—where the sacred canticles of the Church ravished the ears of the faithful, and sacred orators encouraged the people to piety by their ceaseless exhortations—where the people often poured forth their prayers to God, and devoutly attended all the functions and mysteries of religion—those now resound with the yells of drunkards, the neighing of horses, the barking of dogs, the clamours of quarrelsome soldiers, and the howling of women. Within them we now see taverns instead of altars, blasphemy for prayers, the cursings of heretics instead of pious and orthodox sermons, obscenity and impurities instead of chaste conferences.”

Colonel Laurence, one of the English Protestants, who was then helping to exterminate the Irish, thus describes the miseries which followed the war, famine, and pestilence with which Ireland was then scourged: *

“About the year 1652 and 1653 the plague and famine had so swept away whole countries, that a man might travel twenty or thirty miles and not see a living creature, either man, beast, or bird, they being either all dead, or had quit those desolate

* Colonel Laurence's *Interest of Ireland*, part ii., pp. 86, 87; O'Connell's *Memoir*, p. 278.

places. Our soldiers would tell stories of the place where they saw a smoke—it was so rare to see either smoke by day, or fire or candle by night. And when we did meet with two or three poor cabins, none but very aged men, with women and children, and those, like the Prophet, might have complained, ‘We are become as a bottle in the smoke, our skin is black like an oven because of the terrible famine.’ *I have seen those miserable creatures plucking stinking carrion out of a ditch, black and rotten, and I have been credibly informed that they dug corpses out of the grave to eat :* but the most tragical story I ever heard was from an officer commanding a party of horse, who, hunting for tories (robbers) in a dark night, discovered a light, which they supposed to be a fire, which the tories usually made in those waste countries to dress their provisions and warm themselves ; but drawing near, they found it a ruined cabin, and, besetting it round, some did alight, and peeping at the window, where they saw a great fire of wood, and a company of miserable old women and children sitting round about it, and betwixt them and the fire a dead corpse lay broiling, of which, as the fire roasted, they cut off collops and ate.”

On the 16th of January, 1653, the Catholic clergy, regular and secular, were ordered, under penalty of treason, to depart from the kingdom, in twenty days, and should any presume to return, they were “to be hanged, cut down while yet alive, beheaded, quartered, emboweled and burned ; the head to be set on a spike, and exposed in the most public place.” Should anyone dare to harbour a priest, he would incur thereby “the confiscation of his property, and be put to death without mercy.” Dr. Burgatt, agent of the Irish clergy in Rome, subsequently Archbishop of Cashel, writing to the Sacred Congregation, in 1667, supplies us with statistics as to the numbers put to death or driven into exile :*

“In the year 1649 there were in Ireland twenty-seven bishops, four of whom were metropolitans. In each cathedral there were dignitaries and canons ; each parish had its pastor ; there was, moreover, a large number of other priests, and in-

* *Persecution of the Irish Catholics*, by Dr. Moran, p. 82 ; a work replete with authentic and hitherto unpublished information.

numerable convents of the regular clergy. But when Cromwell, with exceeding great cruelty, persecuted the clergy, all were scattered. *More than three hundred were put to death by the sword or on the scaffold, amongst whom were three bishops; more than a thousand were sent into exile, and amongst these all the surviving bishops—with one only exception, the Bishop of Kilmore, who, weighed down by age and infirmities, as he was unfit to discharge the episcopal functions, so too was he unable to seek safety by flight. And thus for some years our island remained deprived of its bishops,—a thing never before known during the many centuries since we first received the light of Catholic faith."*

The Superior of the Jesuits writes, in 1652 :*

"The prisons were everywhere filled with prelates, priests, and religious, some of whom were executed on the scaffold, *others were privately butchered*, whilst the greater number were sent into exile."

The clergy who escaped death, imprisonment, or exile, were hid in the woods, on the lonely mountains, or in the caverns of the earth. The Annual Letters of the Jesuits (1662) allude thus to the "*e loco refugii nostri* :†

"In the meantime the magistrates, lest the edict (of banishment) might fall into oblivion, and in order to strike greater terror into those who might give shelter to the clergy, caused it to be proclaimed anew each year throughout the entire kingdom ; whence it happened that the greatest part of the priests, unwilling to create danger for their flocks, lived in caverns, or on the mountains, or through the woods, or in remote hiding places, and often, too, were obliged to pass the winter without any shelter, concealed amidst the branches of the trees. This deplorable condition of the kingdom fills all the Catholics with terror."

Another writer of this period describes the various ways in which the Catholics were oppressed and tortured :‡

"The cities and towns are now wholly occupied by the heretics, and the Catholics are banished from them ; the

* *Persecution of the Irish Catholics*, by Dr. Moran, p. 82.

† *Ibid.*, p. 81.

‡ *Ibid.*, p. 84.

castles and country residences of the gentry are converted into barracks, or, if not, are held by the heretical new comers. *No one is allowed to travel through the country without being examined at every mile by the soldiery*; you have to shew the letters patent of the magistrate of the district from which you come, and in them your age, stature, beard, colour of hair, condition of life, and many other special characteristics, are mentioned; and if you are found wanting in any one of them, you are immediately arrested as a spy or a priest; nor is there any hope of the soldiers' sentence being reversed, for each soldier has the juridical right by martial law to arrest any person he may suspect, and inflict capital punishment. The same martial law authorises them to enter the house of any Catholic, at any hour of the day or night, and explore every corner of it, under the pretence, forsooth, of detecting and arresting priests. And lest any of the soldiery should be enticed by bribes to allow any priest to escape, the English Government offers a larger reward for each discovery than could be hoped for from the oppressed and impoverished Catholics. The soldiers, therefore, partly impelled by hatred of the Catholic religion, and partly urged on by avarice and the hope of lucre, never cease, by day or by night, to beset the houses of the Catholics, and explore their most secret recesses; moreover, they hire spies, and keep them in various quarters, that they may thus receive information of any rumour that may be heard of the arrival of a priest in the neighbourhood."

The history of the Jesuit mission in Ireland, written in 1662, describes thus the lamentable state of the country:*

"The Catholic nobility and gentry, and the inhabitants of the cities and towns, are deprived of their land and goods, and partly banished to foreign countries, partly driven to the remote and uncultivated parts of the kingdom; some, too, were sold as slaves for the American islands, and some *were privately butchered*. . . . Thus all the Catholics are in exile, and in their stead, in the cities, and castles, and towns, and garrisons, none are to be found but Parliamentary heretics, for the most part of the lowest class of artizans, and the scum and outcasts of society. Hence the ecclesiastics

* *Persecution of the Irish Catholics*, by Dr. Moran, p. 90.

have nowhere a resting-place, and they are forced to fly to the herds of cattle, or to seek a refuge in the barns or stables, or desert places. Sometimes they seek to conceal themselves by paying for their lodging in the houses of the heretics."

Every expedient was adopted to find out the hiding places of the clergy, and an edict was issued commanding the very Catholics to turn informers :*

"If any one shall know where a priest remains concealed, in *caves, woods, or caverns*, or if by any chance he should meet a priest on the highway, and not immediately take him into custody and present him before the next magistrate, such person is to be considered *a traitor and an enemy to the Republic*. He is accordingly to be cast into prison, flogged through the public streets, and afterwards have his ears cut off. But should it appear that he kept up any correspondence or friendship with a priest, *he is to suffer death*."

Dr. Lynch, author of *Cambrensis Eversus*, already quoted, referring to priest-hunting, writes :†

"Edicts were issued commanding all priests to depart from Ireland before a certain day, and prohibiting them, under penalty of death, to remain beyond that time. All who harboured them were to forfeit all their property, to expiate that act of hospitality. As the wolf, in the fable, was ready to make a friendly alliance with the sheep, if they would drive away the dogs, as they could then slaughter the poor flock without resistance, so these men banished the priests from the Catholics, that the latter, when deprived of their pastors, might fall more easy victims to the proselytising attempts of heretical teachers. Of the priests who did remain in the country after the appointed day, some were executed, others wasted away their lives in the tedious and loathsome horrors of a dungeon, others are still barred up in prisons; some were banished to the remote island of Inisbofin, and delivered in charge to the garrison, who tortured them with great cruelty; many were banished to the West Indies, where they were sold as slaves, and condemned to work in twisting tobacco, and other slave

* Morison, *Threnodia*, p. 27, quoted in Dr. Moran's *Historical Sketch*, p. 98.

† Vol. iii., p. 199.

labours. The magistrates prided themselves on what they considered extraordinary lenity, in allowing great numbers of priests to escape from their tallons to different Catholic countries of Europe."

The Catholics of Ireland were robbed of their property, and five millions of acres were parcelled out amongst the soldiers of Cromwell. The most iniquitous and degrading laws were enacted, for the purpose of extirpating the Catholic religion, and hunting the clergy to exile or the grave. Thousands of children were torn from their parents, and were shipped off to England to be reared in Protestantism, or were sold to the slave-holders of the West Indian islands. It is estimated that 100,000* of the Irish race were torn from their native country by their Cromwellian oppressors, and were transported to the Barbadoes or other islands, to pine away in slavery. The remnant of the people, numbering about 500,000, were ordered to clear out of Leinster, Munster, and Ulster, and to journey to Connaught or Hell. We conclude this paragraph by quoting a letter written by Rev. Anthony Nugent, a Capuchin friar, who was a native of our diocese, which letter was dated from Waterford, June 23rd, 1651 :†

"Since it pleased divine Providence to give victory to the Puritans on every side, we are scattered, each one seeking, as best he can, to evade the search of our enemies ; and as these have all Ireland now in their hands (with the exception of Limerick—which, however, is closely beseiged—and of Galway and Athlone, which will certainly fall during the summer), no ecclesiastic can anywhere appear in public ; for neither by reward nor intercession can the Puritans be induced to tolerate any priest in the country. On account of this I was compelled to abandon my brother and Westmeath, where all the Franciscans of Multifarnam were all scattered, and especially those that had remained in their monastery. I then passed into Meath, where I remained some time ; being recognized, however, I fled to Dublin, where I lived as a gardener, until all the

* *Historical Sketch*, p. 110.

† *Historical Sketch*, pp. 165, 166, 167.

Catholic citizens were expelled from the city. I then went to Kilkenny, where I found our Father Fiacre, and other priests and religious, in prison, for whom our lay-brother, John, provides by soliciting alms. As my assistance was not needed in Kilkenny, where there were several religious and priests, I hastened to the city of Ross, where there was no priest, but where there is an abundant spiritual harvest.

“Having terminated a mission there, I came to Waterford, where the harvest was still more abundant, the city being far more populous, and scourged with the plague. I am here alone for six weeks, attending to the wants of the poor and of the rich, and it is my intention to remain here until the sword or the plague shall terminate my career.

“I had no confessor until God sent an English priest to this city : returning from Spain to England, he was forced to enlist by the Parliamentarians, who were ignorant of his being a priest, and being sent into Ireland to join the Puritan army here, he effected his escape, and now lies concealed in the neighbourhood.

“I pass freely through the city, acting as the gardener of the greatest heretic in the place: I work also as a porter in carrying burdens. Should God grant me a continuance of this happy tranquillity, I will remain here ; if, however, I am recognized, I shall, if possible, go on to Dungarvan and Youghal, and so make the circuit of Ireland, until freed from the toils of this life.

“Father Gregory is at a distance of about fifteen or twenty miles from me, but as he is well known in the city, and weighed down with years, he cannot come to me ; neither can I go to him, on account of the great scarcity of priests here, all the clergy having been banished from the city. I pray you to present my love to each of our Fathers ; I would write to many of them, were it not that the letter-carrier is on the point of starting. I beseech you to be mindful of me in your prayers ; and when you hear of my death write to Flanders, where the holy Sacrifice will be offered for me.”

4. Let us now return to Dr. Mageoghegan. After the failure of the Confederation and the success of the Puritans, he escaped to some harbour on the Continent, whence he journeyed to Rome, where he met his friend, the late

Nuncio, to whom, it may be supposed, he detailed the innumerable calamities which the undignified compromise of the Supreme Council with Ormond entailed on the country. He was the only Irish bishop in Rome when, at the suggestion of Rinuccini, as a reward for fidelity and a mark of special confidence, he was translated, by Pope Alexander VII., from Clonmacnoise to the more populous, and hence more responsible, diocese of Meath.* On the 27th of the same month (August), Pope Alexander, by special Brief, conferred faculties† on Dr. John Cullenan, Bishop of Raphoe (for Ulster), Dr. Walter Lynch, Bishop of Clonfert (for Connaught), Dr. Edmund Dempsy, Bishop of Leighlin (for Leinster), and Dr. Robert Barry, Bishop of Cork (for Munster), to absolve from the censures of the Nuncio. These bishops all died in exile—viz., the first in Brussels; the second, in Hungary; the third, in Galicia; and the fourth at St. Malo's, in France. In 1659, Dr. Mageoghegan resolved, at every hazard, to return to Ireland, in order to attend and console his afflicted and scattered flock; and, having reached London in disguise, he wrote the following letter‡ to the Very Rev. Goswin Nickel,§ General of the Jesuits, to whom he seems to have been under many obligations:

“London, May 20th, 1659.

“VERY REV. FATHER,

“I am overwhelmed with the many obligations I owe to you and the Society. On all occasions I have found you and the Fathers my protectors and benefactors, and hence I humbly request you will kindly undertake to be the medium

* *Walsh's Remonstrance*, p. 593.

† Ibid. Before the Nuncio's departure from Ireland, he gave faculties to the Archbishop of Armagh to absolve from these censures, and to sub-delegate. After the death of the Bishop of Raphoe, the Archbishop of Armagh, then recently appointed, was delegated in his place, and, in 1665, another Brief seems to have been addressed to all the surviving bishops, granting the necessary power.—See Dr. Moran's *Oliver Plunket*, p. 23, note.

‡ I am indebted to the Rev. Dr. M'Carthy, Maynooth College, for copies of Dr. Mageoghegan's letters, which I have translated as above.

§ The Rev. Goswin Nickel was elected General on the 17th of March, 1652, and died on the 31st of July, 1654, aged 82.—Dr. Oliver's *Collections*, p. 8.

of communication between myself and his Holiness. All things have been in a disturbed state here during the last three reigns, but there never was such confusion in England as at present. Richard Cromwell has been deprived of the office of Protector, and of all right of inheritance conferred on him by his father and the Parliament. It is believed here that Henry Cromwell, the Lord Deputy of Ireland, will not submit to the Parliament, on account of the deposition of his brother; and so kingdom will be against kingdom, &c. The present rulers—Fleetwood, Lambert, Fairfax, and others—wish to govern constitutionally. One thing I can assure you, and that is that very few are content here, in consequence of military rule, and the absence of all security for life or property. I arrived here before the 18th, firmly determined to visit my flock in Ireland, although I am well aware of the great difficulties with which this undertaking is accompanied. In conclusion, I request you will remember me when offering the Holy Sacrifice, and I promise you I shall never forget your paternity or the Society.

“ Believe me to be, Very Rev. Father,

“ Your faithful Friend and Servant,

“ FRATER ANTONIUS,

“ Episcopus Midensis, Hibernus.

“ Revmo. Goswin Nickel, Romam.”

A year and a quarter subsequently he writes again to the General of the Jesuits :

“ VERY REV. AND RESPECTED FRIEND,

“ I never offer the Holy Sacrifice without being mindful of you ; nor is this to be wondered at, since I am so deeply indebted to you and the Society. As to news, we are beginning to hope for better times, in consequence of the restoration of our King, who, it is expected, will heal the wounds of our country, and, at some future time, will cause our plundered property to be restored. *I live still in the caverns of the earth, as do also all other members of the clergy.* Should I ever issue hence, I shall be a faithful friend and benefactor to the Fathers of the Society, who certainly have many claims on my gratitude. Be pleased to make known our sad condition to His

Holiness. I endeavour to discharge all my obligations to the best of my ability, for the glory of God. With fervent prayers,

“I am your most faithful Servant,

“FRATER ANTONIUS,

“Episcopus Midensis, in Hibernia.

“Ex loco nostri refugii, in Hibernia,

“August 26, 1660.”

In the Registration List of 1704, we find several priests, then living, who had been ordained by Dr. Mageoghegan. The various places where he held ordinations cannot now, of course, be authenticated or ascertained; but, according to this list, he ordained priests, for various Irish dioceses, in 1661, at Ballycumber, King's County; at Loughgowne, County Cavan; and in some place, now unknown, in the County Meath. In 1662, he held ordinations at Clonmacnoise, and in the County Meath. In 1663, he ordained priests in Ballycumber, and, in 1664, at Clonkeene, King's County.

3. *The Remonstrance—Death of Dr. Mageoghegan*

1. Charles II., for whom the Irish had made so many sacrifices, was restored to the throne of his ancestors in the month of May, 1660. Never had a nation more numerous claims on royal gratitude, and never was a people more cruelly and heartlessly betrayed. One of the primary objects of the Catholic Confederation was, to uphold royalty against Puritan republicanism. The very watchword of the organization was, “*For God, the King, and our country;*” the inscription on their coins—“*Floreat Rex*”—symbolised their principles; and the spirit that breathed through the resolutions, decrees, proclamations, manifestoes, or declarations, whether from the prelates in synods, or the lords and gentry in council, was unselfish, unimpeachable loyalty. To aid or assist the King in any way, they were ready, at the peril of their lives, to make truces or cessations with the common

enemy ; and they felt themselves overwhelmed with compliments, and more than recompensed, if a royal word could be interpreted into a hope that the King would deign to smile upon them and tolerate their religion. Cromwell and his troopers shot down and sabred the Irish people because they were Catholics and because they were loyal ; and there is no doubt, had Ireland joined England and Scotland, at that time, in rebellion against the King, the people would have made better terms for themselves, and escaped a vast amount of national misery. They did not do so—they adhered to principle ; and hence Cromwell took forcible possession of the rich and fertile land of Ireland, and divided it amongst his soldiers. When King Charles was in exile, abandoned by his English and Scotch subjects, the Irish regiments on the Continent clung with chivalrous fidelity to his then hopeless cause ; and yet, it is scarcely credible, *only that it is too true*, one of the first acts of this faithless and heartless Stuart was, to ratify the confiscations of Cromwell,* and to refuse a restitution of their estates to the very men who had sacrificed everything in this world for his worthless and ungrateful family. The Cromwellian troopers, the very men who were instrumental in murdering the late King, and, for a time, in abolishing the monarchy, were now revelling in the homes of the Catholic loyalists. The old proprietors were, for the most part, wanderers and beggars ; and the plunderers, in order to secure their ill-gotten goods, now sought to blast the character of their victims, by raising a cry, sure to be re-echoed in England, that the Catholics of Ireland were all rebels, and that the profession of the Catholic religion was incompatible with loyalty. To meet this calumny, it seemed expedient to some that a declaration of loyalty be drawn up, and presented to the King, in the name of the Catholic clergy

* O'Connell remarks—"The Duke of York, afterwards James II., took to his own share of the plunder about 80,000 acres of land belonging to Irish Catholics, whose cause of forfeiture was nothing more than that they had been the friends and supporters of his murdered father, and the enemies of his enemies."—*Memoir*, p. 8.

and people of Ireland; and this was the origin of the Irish Remonstrance.

2. The Rev. Peter Walsh, a Franciscan friar, was born at Moortown, County Kildare, graduated at Louvain, and subsequently lectured on divinity in Kilkenny. He was a man of unquestionable ability and learning, but vain, ambitious, factious, impatient of spiritual control; a vindictive enemy, a venomous calumniator, and a semi-apostate in his heart. His violent opposition to the Nuncio seems to have brought him under the notice of Ormond, who henceforth employed him as a convenient instrument in acquiring a knowledge of ecclesiastical matters, and in fomenting divisions. Walsh was a cringing sycophant, a vile, contemptible, time-serving slave, ready to betray church and country for courtly favour. He slandered the living and the dead, apparently without scruple or remorse; and he was the affliction and scourge of all true ecclesiastics while he lived. Ormond was worthy of the renegade, and the slave reflected no discredit on the master.

In the winter of 1660, Walsh wrote from London to the prelates and dignitaries of the Irish Church, reminding them of the necessity of forwarding congratulatory and supplicatory addresses to his Majesty, on the occasion of his Restoration. There were then only three bishops in Ireland—viz., Dr. Edmond O'Reilly, Archbishop of Armagh; Dr. Mageoghegan, of Meath; and Dr. Owen Swiney, the decrepid and bed-ridden Bishop of Kilmore. The other surviving prelates were scattered throughout Europe, eating the bitter bread of exile, banished from their flocks, and looking forward to the day when they could return to their desolate missions, and sleep their long sleep in the graves of holy Ireland. Dr. Burke, Archbishop of Tuam; Dr. Barry, of Cork; Dr. Plunket, of Ardagh; and Dr. Lynch, of Kilfenora, were in France; Dr. French, of Ferns, was in Spain; Dr. Lynch, of Clonfert, was in Hungary; and, a little later, Dr. O'Reilly, of Armagh, was banished, and took refuge in Rome. Owing to the calamitous necessity of the times, and the known influence which

Walsh had with Ormond and others at Court, it was deemed advisable to sign an instrument of procuration delegating Walsh, as the agent of the Irish Catholics, to congratulate his Majesty in their name, and to solicit a toleration of their religion. This formula of procuration was signed by Dr. O'Reilly, of Armagh; Dr. Mageoghegan, of Meath; Dr. James Dempsy, Vicar-Apostolic of Dublin; Dr. Dease, Vicar-General of Meath; Dr. Cornelius Gaffney, Vicar-General of Ardagh; Father Barnaby Barnwall, Superior of the Capuchins; Father Brown, Superior of the Carmelites; Father John Scurlog, Prior of the Dominican Convent of Dublin; and, subsequently, by Dr. Darcy, of Dromore; Dr. Cusack, for Dr. French, of Ferns, &c. Walsh received this letter of appointment, at London, in January, 1661 (new style), and he tells us that he "shewed it immediately to my Lord Lieutenant (Ormond), although, as he expected, he was soundly checked by his Grace, for daring to receive such an instrument *from such men.*"*

We shall now see what use Ormond made of his tool, Peter Walsh, and the schism amongst the Catholics of Ireland which this wily enemy sought to bring about. The protestation of loyalty directed to be drawn up and presented to the King, was composed in a spirit derogatory to the dignity of the Holy See, offensive to the principles and feelings of a Catholic people, and hence has been appropriately designated the Valesian Formulary or Remonstrance. From the first moment of her conversion, Ireland had clung with filial loyalty and devotion to the See of Peter; and was she now, after braving the robberies and sacrileges of Henry, Edward, and Elizabeth—after the confiscations of James and Charles—after the bloody edicts, proscriptions, and wholesale massacres of Cromwell—was she now to abandon her ancient traditions, and to insult the Vicar of Jesus Christ, at the command of an apostate Viceroy and a recreant friar? No—perish the thought! In the worst of times she stood faithful

* Walsh's *History of the Remonstrance* part i., pp. 4, 5, 6.

and true under the banner of the Holy Father; *but let us not forget the heroic men to whose constancy she owes, under God, her triumph and her crown.*

The Remonstrance was presented to Ormond, but was rejected by that personage in consequence of the absence of signatures; and Walsh was told to have the names of the clergy, nobility, and gentry affixed thereto. When the Declaration became known in Ireland, it evoked a spirit of indignation throughout the length and breadth of the land. The unkind and disrespectful tone that breathed through this address, in reference to the Holy Father, rendered it almost as great an object of abhorrence as the Oath of Supremacy. In 1662, the Internuncio, Hieronimus de Vecchiis, denounced it, and warned the Irish clergy that, if yielded to, it would be more injurious to the Church than all the persecutions with which she had been assailed. Cardinal Barbarini, addressing the nobility and gentry of Ireland, at the same time as the Internuncio, in the name of the Propaganda, of which he was Prefect, notified that the formula was condemned, warned those, who had not already signed, against the snare, and encouraged the fallen to rise without delay.* In the meantime Ormond and Walsh came to Dublin, and resolved on coercing the clergy to sign. The very fact of the Remonstrance being objectionable to the clergy of Ireland was a sufficient motive with Ormond to insist on their signatures. The clergy expressed their willingness to subscribe to such a formula of loyalty as would be drawn up by themselves, but refused to adopt Walsh's, because disrespectful to the Holy See, or, as Walsh tells us, "as lessening the authority of the Most Holy Father." Ormond and Walsh persisted in demanding their signatures, and the result was that the Irish clergy, seeing two such characters leagued together, and dictating formularies in which religion was mixed up, came to the determination not only not to sign, but to give the Remonstrance every opposition. One of Walsh's most conspicuous oppo-

* *Remonstrance*, pp. 18, 19, &c.

nents was Dr. Mageoghegan, of Meath, and around him stood the Provincials of the Franciscans, Dominicans, and Augustinians. The Franciscans were peculiarly aggrieved and mortified, as Walsh had, unfortunately, belonged to that order, and hence they labored with untiring energy to defeat the schismatical efforts of their false brother. A report had been industriously circulated on the Continent, by the agents of Ormond, that the Irish clergy at home were signing the Remonstrance without hesitation; and as the exiled priests were indignant at this supposed degeneracy of their brethren, a public repudiation was deemed useful and necessary. Hence a refutation was drawn up, and a special messenger, the Rev. John Brady, was despatched to the Continent to vindicate the Irish priesthood, and to put the real state of the case in its proper light:*

“ We, the under-named of both clergies (regular and secular) of Ireland, finding ourselves much traduced in foreign nations, as if we had been at least the mediate authors of a certain writing, printed at London, 3rd of February, 1661, the title whereof is, ‘The Humble Remonstrance, Acknowledgment, Protestation, and Petition of the Roman Catholic Clergy of Ireland, exhibited to our most Serene King of Great Britain, Charles the Second, by a certain Father, Father Peter Walsh, under the title of Procurator of both clergies, regular and secular,’ which writing is said, in a further explication thereof (set out likewise in print) by the same Father, to have been sent by him out of Ireland to London, as from the generality of the said clergies, to the end he might present it in their names to the King. Therefore, that it may appear publicly to the world how injuriously we suffer in this matter, we do by this present instrument make it known and signify, and, in the word of priests, do holily swear, that neither we nor any of us have concurred to the making of the said Remonstrance, Protestation, &c., or to the sending of it from Ireland to London, nor finally to the presenting of it to the King, nay, not so much as to have seen, heard, or understood anything of the said Remonstrance, before it appeared in Ireland in the month

* *Remonstrance*, p. 91.

of March last; and, therefore, do well know it hath been framed and forged by the said author and his complices.

“In witness whereof we have subscribed to this instrument this day, being the 24th of July, 1662.”

This document was signed by Dr. Anthony Mageoghegan, Bishop of Meath; Francis Ferrall, ex-Provincial; Thomas MacKiernan, ex-Provincial; and others of the Franciscan order. Walsh now wrote from Dublin to Dr. Mageoghegan, the vicars, the provincials of the religious orders, announcing his arrival, and calling on them, together with all the regular and secular clergy, to append their signatures to his Remonstrance. Dr. Mageoghegan replied on the 6th of October, 1662, acknowledged the receipt of his letter, and referred to a national Synod as the proper place to decide so important a question. “He puts off,” says Walsh, “to a general meeting of the clergy, which he pretended to desire.”* The other dignitaries adopted the same course, but all refused to promise what their course might be. The Bishop of Meath, the Vicar-Apostolic of Dublin, and others, asked would the Lord Lieutenant sign a permission for the clergy to assemble, “not giving any assurance,” says Walsh, “of their concurrence to what was demanded of them.”

The Provincial of the Franciscans promised Walsh to meet him after Christmas, near Multifarnam, and to confer on this and other matters. Accordingly, in January, 1663 (new style), Walsh went to Multifarnam, met Father Peter Gennor, the Guardian, and a number of the friars, and exhausted every effort to induce them to sign. He threatened Ormond’s displeasure, but they begged to be excused to the Lord Lieutenant, and put off signing the Remonstrance. Walsh himself tells us that he spent three whole days and nights in Multifarnam, endeavouring to induce the friars to sign, but his eloquence was to no more purpose than to “wash the Blackamore.”† After this meet-

* *Remonstrance*, p. 48.

† *Ibid.*, p. 90. It would seem that the friars of Multifarnam were a match for Walsh, as they are at present for any of his successors.

ing Walsh returned to Dublin, and wrote to Dr. Mageoghegan to come to the city and meet him. The Bishop of Meath had already taken a very prominent part in counteracting and defeating Ormond and Walsh, and hence had no wish whatever to approach so near the Lord Lieutenant. He therefore wrote an apology to Walsh, excusing himself "on pretence of the sharpness of the season."*

In June, 1664, Dr. Daly, Vicar-General of Armagh, and Dr. Dempsey, Vicar-Apostolic of Dublin, were summoned before the Lord Lieutenant, and asked by Ormond to sign the Remonstrance; but they fearlessly refused. Walsh says that some of the Catholic lawyers were of opinion that no penalty could be inflicted for refusing to sign, "because it was a Declaration which was not yet enacted by any law." Hence Ormond, fertile in expedients, deemed it necessary to raise an old cry—"foreign jurisdiction"—in order to bully and frighten the priesthood into compliance. Accordingly, on the 11th of July, 1664, a proclamation was issued from the Castle, summoning† the Rev. John O'Hart, Prior Provincial of the Dominicans; Rev. Anthony Doherty, Minister Provincial of the Franciscans; Rev. Jeffry Gibbon, Prior Provincial of the Augustinians; Rev. Joseph Sall, Guardian of the Franciscans of Cashel; Rev. Andrew Sall, Superior of the Jesuits; Rev. Messrs. Denis Magee, Anthony Darcy, Thomas Brady, James Gowan, Patrick O'Drumma, Thomas MacKiernan, Anthony Gowan, and John Brady—three of whom were secular priests, and the rest friars. These ecclesiastics were ordered to appear personally before the council board, in Dublin Castle, on or before the 27th of July, and, failing, all his Majesty's subjects were empowered and required to arrest them. They had been, of course, stern opponents of the Remonstrance, and Walsh says they were "all leading men amongst clergy and laity in those parts." They were now accused by Ormond of exercising foreign jurisdiction within the realm, in violation of the law; and as a punishment they were put in gaol. Walsh now ap-

* *Remonstrance*, p. 94.

† *Ibid.*, pp. 494-6, &c.

pears on the stage, intercedes for the culprits with the Lord Lieutenant, and succeeds in obtaining their release "on bonds to appear when called upon." The truth was, these priests were men of great influence amongst clergy and people. They had denounced the Remonstrance in no very measured terms—they must, therefore, be punished in order to infuse a wholesome terror into the Catholic clergy—under, of course, a legal pretext; and Walsh must be magnified in the eyes of the people, and exhibited to the country as a man of great influence with the Lord Lieutenant, in order to impress on all the favors and rewards sure to flow from a prudent conformity with the Viceroy's wishes, and the speedy punishment certain to overtake the obstinate.

3. In the midst of this controversy, Dr. Mageoghegan was summoned before the just Judge, from whom, it is to be hoped, he received that crown of justice to which, humanly speaking, his many trials for the Catholic faith, and his unswerving fidelity to religion and country, would seem to have entitled him. He was one of the grandest characters that figured in our history, during the eventful days of the seventeenth century; and his career was so irreproachable and consistent, that the hired assassin, Peter Walsh, dared not whisper anything to his discredit. Warmly recommended to the Holy See, by the Nuncio, for promotion to the diocese of Clonmacnoise, and subsequently to that of Meath, Anthony Mageoghegan proved himself, in the hopeful days of the Confederation, during the usurpation of Cromwell, and after the restoration of Charles II., not only a faithful, zealous, and patriotic prelate, but one who was every way worthy of the approbation and friendship of *the great Rinuccini*. He died at the close of 1664, or early in 1665, in the village of Cluntina,* near the banks of the river Brosna, and was buried, at his own request, in the ancient cemetery of Clonmacnoise.

"In memoria eterna erit justus."

* Lynch's MS., as communicated to me by Rev. C. P. Meehan, states that Dr. Mageoghegan died "in pago dicto Cluntina," within stone's throw of the Brosna, and was buried A.D. 1664, "in australi cœmeterio Clonmacnoise." Perhaps Cluntina may be identified with "Cloonagh," in Westmeath.

CHAPTER V.

1. DR. PATRICK PLUNKET.—2. THE REMONSTRANCE.—3. TRANSLATION TO MEATH—CORRESPONDENCE AND DEATH OF DR. PLUNKET.

1. *Dr. Patrick Plunket.*

PATRICK PLUNKET was born early in the seventeenth century, about the year 1603. His father was Christopher, ninth Lord Killeen, and his mother was Genet, or Jane, daughter to Sir James Dillon,* created Earl of Roscommon, who was son to Sir Lucas Dillon, Chief Baron of the Exchequer. He was the second of four sons, of whom the eldest was Luke, styled Lucas More (the Great), the tenth Lord Killeen, created Earl of Fingall, and the third was the celebrated Sir Nicholas Plunket,† barrister-at-law, *the great Catholic advocate*, who took an active part in most of the stirring scenes of the seventeenth century. Patrick devoted himself to the service of God from his childhood, and, having entered the Cistercian order, he became, in course of time, Abbot of St. Mary's, near Dublin, and Parish Priest of Kilcloon. It was here he taught his distinguished kinsman, Oliver Plunket, from his infancy to his sixteenth year, and prepared him, by word and example, for that glorious career which, in an intolerant age, found an appropriate termination in a martyr's grave. Dr. Plunket took an active part in all ecclesiastical movements connected with the Catholic Confederation. He assisted at the Synod of Waterford as Abbot of St. Mary's, and in that capacity signed the condemnation of the peace with Ormond. The Nuncio, at the earnest request

* *Archdall's Lodge*, vol. vi., p. 179, states that this Lady Jane was daughter to Sir Lucas, and sister to James, Earl of Roscommon; but this is sufficiently refuted by the inscription on the tomb of Sir Nicholas Plunket, in the old Church of Killeen.—See *Diocese of Meath*, vol. i., p. 359.

† Archdall says of him that he was "a man in great repute for prudence, and of eminence in his profession."—Vol. vi., p. 180.

of the Supreme Council, recommended him to the Holy See as a fit and proper candidate for the diocese of Ardagh :*

“Patrick Plunket, abbot, is deserving on his own account ; but the merits of his brother, who is one of the most honored members of the council to be found in the kingdom, and the best disposed towards the Catholic Religion, add very much to his claims.”

The Ardagh priests, however, were anxious for the appointment of a diocesan, and proposed two names—viz., the Rev. Francis Ferrall, a Franciscan, and Rev. Charles Gaffney, Vicar-General of the diocese. On the 7th of March, 1646, he wrote from Kilkenny to Rome :†

“I think it necessary to remind your Eminence that when N. S. resolves to dispose of this affair, Plunket deserves to be honored somewhere else, on account of being the brother of by far the best councillor the Catholic cause has at present in this kingdom. After the change the Reform occasioned in the members of the council, he has been returned to the new council by 92 votes from his province.”

He wrote again on the 11th of August, 1646 :‡

“In regard to Ardagh, I don't feel the weight of the argument—viz., that the Rev. Mr. Plunket should be given up because he is not, as they alleged, a native of the province. Perhaps it would be well that N. S. should begin to disregard such a thing, in order to make his liberty of election more extensive. Besides, the claims of his brother remain, and still stronger than ever ; for he has supported the Catholic cause in the council with all his might.”

The Nuncio's recommendation was adopted, and, accordingly, Dr. Plunket was consecrated Bishop of Ardagh in the summer of 1647. However, although he owed his elevation to Rinuccini, he never identified himself with that great prelate's uncompromising policy. On the con-

* *Nunziatura*, p. 83.

† *Ibid.*, p. 102.

‡ *Ibid.*, p. 152.

trary, he encouraged adherence to the cessation with Inchiquin, approved of the peace with Ormond, and he was one of the nine bishops that exhorted their flocks, in a joint pastoral, dated January 18, 1648, to observe that peace religiously. He was significantly absent, too, from the Jamestown Council, because, it is alleged amongst other reasons, that Synod was convened in his diocese without asking his consent. He neither appeared in person, nor by proxy, and there is no record that he ever approved of the decrees of that assembly. However, Dr. Plunket had cause before long to bewail the fatal hour in which the policy of independence was deserted for sycophancy and subserviency. He saw united Ireland in a position to dictate terms to any foe, and he lived to witness her nobles beggared, her clergy martyred or dispersed, her best and bravest murdered or exiled, because in a moment of weakness she listened to the wily Ormond, and dissipated in diplomacy and cabal the precious hours requisite for purpose and action.

While Cromwell was desolating Ireland with fire and sword, and transporting to the Barbadoes the remnant of the people, Dr. Plunket, like a true apostle, visited his afflicted flock, at the peril of his life, to console and encourage them in their numerous trials. He lay hid by day in the caverns of the earth, in the unfrequented woods, and in the cabins of the poor, and came forth by night to confirm them in the faith, to administer the sacraments, and stimulate them to perseverance. But the sanguinary edicts against the Catholic clergy were so rigorously enforced, that the holy bishop had at length to yield to the storm, and seek safety by flight. Accordingly he made his escape to Portugal, and wandered thence to France and the Netherlands. We find him at Seez, in Normandy, in 1662, when Peter Walsh wrote to solicit his signature to the Remonstrance. Dr. Plunket gave no answer to Walsh, but wrote the following letter to his brother, Sir Nicholas Plunket:*

* Walsh's *Remonstrance*, p. 13.

“ Seez, December 2, 1662.

“ WORTHY DEAR BROTHER,

“ The oath taken by the nobility and yourself, I seriously considered and consulted with others. Both they and I find the same most just, lawful, and conformable to St. Paul's doctrines. For there are two sorts of obedience—the one necessary, the other voluntary. By the necessary, you ought humbly to obey the ecclesiastical superiors, and such as are authorised by them. Also, it is necessary to obey the civil superiors, as your king, and the magistrates which he has established over the country. Finally, you must obey the domestic superiors, as your father and mother, master and mistress. This obedience is called necessary, because no man can exempt himself from the duty of obeying these superiors, God having placed them in authority to command and govern, each one according to the charge which they have over us ; and to obey their command is of necessity. Voluntary obedience is that whereunto we oblige ourselves by our own election, and which is not imposed upon us by another, and of which we make no solemn vow. As a conclusion, I boldly and with an assured confidence say, our gracious King is better incomparably than such Kings as were in St. Paul's time, being infidels, yet would I have them obeyed.”

Although Dr. Plunket says not a word about the Remonstrance, yet Walsh anticipated his compliance, and hence represented him to Ormond as one whose return might be connived at. It seems most likely that Walsh was the medium of communication, but at all events the necessary permit was dispatched to the bishop, and he lost no time in availing himself of this fortunate opportunity to return to his diocese. He seems to have arrived at the close of 1664, or early in 1665, for in October of the latter year we find him residing in his brother's, Sir Nicholas's, residence in Dublin ; and thus, no sooner had Dr. Mageoghegan disappeared, than he, who was destined to be his successor, came forward to defeat his enemies and to complete his victory.

2. *The Remonstrance—continued.*

1. Although Peter Walsh was foiled for a time by the tact and prudence of Dr. Mageoghegan, and the unflinching fidelity of the Irish priesthood, he was resolved now, by one bold stroke, to cajole or intimidate the surviving heads of the clergy, and thus compromise the honor and orthodoxy of our national Church. The Remonstrance had been censured by the University of Louvain, condemned by Cardinal Barbarini, and reprobated by the two Internuncios at Brussels; and these were additional motives stimulating perfidious Ormond to insist on its adoption. Some of the firmest and ablest opponents of the Remonstrance had been cast into prison; every effort to seduce or terrify the clergy individually into submission had been exhausted; and now it was resolved to test a national assembly of the clergy, and either to wring submission from their fears, or else to foment divisions, to alienate the prelates from each other, and thus paralyse the united action of the Irish Church.*

There were then in Ireland *only three bishops*—viz., Dr. John (Burke), Archbishop of Tuam,† Dr. Eugene Sweeny, Bishop of Kilmore, and Dr. Patrick Plunket, Bishop of Ardagh. The venerable Archbishop of Tuam belonged to the noble family of Clanrickarde, was consecrated Bishop of Clonfert in 1639, and was translated to Tuam in 1647. He was a member of the Supreme Council, approved of the cessation with Inchiquin and the peace with Ormond, neglected the interdict, and resisted the Nuncio. However, he signed the Jamestown decree against Ormond, and this was never forgotten or forgiven to him. After the surrender of Galway to the Parlia-

* In a letter to his son, Lord Arran, dated December 29, 1680, Ormond let known his objects—"My aim was to work a division amongst the Romish clergy, and I believe I had compassed it to the great security of the Government and the Protestants."—Carte, vol. iii.; Plowden, vol. i., p. 34.

† The Life of Dr. Burke has been published in O'Renehan's *Collections*, edited by Dr. M'Carthy; and also in Duffy's *Hibernian Magazine*, compiled by the Rev. C. P. Meehan.

mentarians, he was cast into prison, and then driven into exile, where he remained for about ten years. Worn down at length with age and infirmities, he longed to return to the shrine of St. Jarlath, to revisit his long-widowed Church, and to rest, after his labors, in an Irish grave. He was then, as Walsh tells us, "very aged, infirm, and sickly, and looked upon as not able to live one year longer." He sailed from France, and landed in Dublin, in October or November, 1662, at a time when Ormond was in the country, without having asked or obtained permission to return from any minister of the Crown. He hoped to reach his diocese, and take shelter amongst his people, now in his old days, without attracting the attention of the authorities, or their spies; but in this he calculated in vain. No sooner had he landed than the bloodhounds of Ormond were on his trail, and, soon after his arrival, Peter Walsh discovered his hiding-place. "How dare you come back," said the false friar, "without the leave of my lord Ormond? You signed the Jamestown decree against him—go now and ask his pardon; and, as a pledge of your future good conduct and loyalty, sign this Remonstrance." The Archbishop refused to comply, and remarked that he ventured home from France to die, and be buried in an Irish grave. He therefore made a melancholy request that the Lord Lieutenant would be pleased to connive at his return "for so short a time as he had to drag a miserable life, and end it by a death more welcome, which he daily expected." Walsh was puzzled: he felt conscious that the presence in Ireland of such an Archbishop, at such a time, would stimulate others to resist the Remonstrance, and thus completely baffle the deep-laid plots and plans of himself and his master. To get him out of the way, Walsh advised him to start speedily from Dublin, and accordingly, on the following day, the aged prelate was carried in a litter, on his way to Connaught.*

Dr. Eugene Sweeny, Bishop of Kilmore, was then a

* Walsh's *Remonstrance*, p. 58.

very feeble old man, and had been several years bed-ridden, in consequence of extreme age and infirmity. He was concealed amongst his people during Cromwell's usurpation, but was unable to discharge any duty or take part in the trying events of the day. Hence the only active prelate capable of discharging episcopal duties at that time in Ireland, was Dr. Patrick Plunket, Bishop of Ardagh.

2. We have seen that there were three Irish Bishops at home; there were three also in exile—viz., Dr. Edmond O'Reilly, Archbishop of Armagh; Dr. Andrew Lynch, Bishop of Kilfenora; and Dr. Nicholas French, Bishop of Ferns.

The varied and chequered life of the venerable Primate O'Reilly* reads more like a tale of fiction than of stern historical fact. He was a native of the archdiocese of Dublin, graduated in a college there, and subsequently at Louvain. He became parish priest in his native diocese, subsequently Prefect of the Irish Secular College of Louvain, and from that office was appointed again to a parish in Dublin, whence he was promoted to the responsible office of Vicar-General. In 1653 he was arrested, imprisoned, and loaded with chains, for being a "Popish priest;" and after several months' incarceration was transported to the Continent. About the end of 1654 he was consecrated in the Jesuits' chapel, at Brussels, for the primatial See of Armagh; and in 1658, regardless of the penal laws, he landed in London on his way to Ireland. For a time he succeeded in concealing himself in the city, in garrets and cellars, administering the sacraments to the Irish exiles, but was very soon discovered by Peter Walsh, his implacable enemy, who denounced him to the Cromwellian government, as a spy and a violent upholder of the late King. An order was forthwith issued for the Primate's banishment to France, and he was obliged accordingly to depart, at the instigation of the recreant Walsh. In 1659, notwithstanding the persecutions, he made another

* *Collections*, by Dr. M'Carthy, pp. 48-62.

attempt to reach his diocese, and succeeded, to the great joy and edification of the people. For a year and a half, under a fictitious name, dressed like a layman, he laboured with great zeal, not only in the province of Armagh, but throughout Ireland. After the Restoration, Dr. O'Reilly was again banished, owing to the misrepresentations and calumnies of Peter Walsh, who accused him now of having been an admirer and friend of the usurper, and an enemy to the King. The Primate was again torn from his flock, and took refuge in Rome, where he remained till 1665, when he returned to France, in order to make another effort to reach his diocese.

Dr. Andrew Lynch, Bishop of Kilfenora, was consecrated in 1647. He approved of the cessation with Inchiquin, the subsequent peace with Ormond, and was one of the nine bishops* who addressed their flocks to observe the peace scrupulously. After the surrender of Galway, in 1652, he was driven into exile, and resided for ten years in St. Malo's, in France.

Dr. Nicholas French, Bishop of Ferns, was born in Wexford, studied at Louvain, and was consecrated Bishop of Ferns in 1643. He took a conspicuous part in all the movements of the Confederation, and, in 1647, was deputed by the Supreme Council, together with Sir Nicholas Plunket, to represent the state of Irish affairs to the Holy See. He assisted at the Synod of Jamestown, and had the proxy of Dr. Fleming, Archbishop of Dublin, on that occasion. In 1651 he was deputed, by what remained of the once great Catholic Confederation, to invite the Duke of Lorraine to land in Ireland and arrest the murderous march of the Parliamentarians. Disappointed in all his efforts for doomed, suffering Ireland, he became coadjutor to the Archbishop of Paris, and subsequently officiated as assistant to the Archbishop of St. Iago, in Galicia, in Spain. This great prelate, amidst his many tribulations and labours, found leisure to publish numerous works, illustrative of the sad times in which he lived. In 1652

* *Hibernia Dominicana*, p. 687

he published "*The Unkind Deserter of Loyal Men and True Friends*," in which he unmasked and castigated the bigoted and treacherous Ormond; and in various other letters and pamphlets, such as "*Bleeding Iphigenia*," "*Lucubrations of the Bishop of Ferns*," "*The Friar Disciplined*," "*The Doleful Fall of Andrew Sall*," "*Religion in England*," &c., he smote the traitors and enemies to his religion and country. Dr. French merited the undying hatred of Ormond and Walsh, in consequence of his great abilities and patriotism; and hence he was doomed to pine in exile; he was denied the happiness of visiting the land of his affections and the flock committed to his charge. He died in his "*Alma Mater*," the Irish College of Louvain, on the 23rd of August, 1678, and was buried, amidst universal sorrow, in the Cathedral of Ghent. Dr. French was a great and a good man; he reflected honor on Ireland, at home and abroad; and his name is entitled to the grateful remembrance of his church and country.

In the year 1649, there were four archbishops and twenty-three bishops in Ireland; during a portion of Cromwell's reign there was only one—viz., Dr. Swiney, of Kilmore—who was unable to seek safety by flight, in consequence of age and infirmity; and in 1666, as we have seen, only six survived. Three of our bishops were hanged by the Cromwellians—viz., Dr. Heber M'Mahon, of Clogher, by Sir Charles Coote; Dr. Terence O'Brien, of Emly, by General Ireton; and Dr. Boetius Egan, of Ross, by the Puritan Cavalry.

Seven died in Ireland, and repose in Irish graves—viz., Dr. Fleming of Dublin, Dr. Roth of Ossory, Dr. Dease of Meath, Dr. O'Mallony of Killaloe, Dr. Egan of Elphin, Dr. Connell of Ardfert, and Dr. Mageoghegan of Meath.*

Eleven died in exile—viz., Dr. Walsh of Cashel, at Compostella, in Spain; Dr. Culenan of Raphoe, and Dr. O'Dwyer of Limerick, at Brussels, in Belgium; Dr. Kirwan of Killala, in Rennes, in France; Dr. O'Dempsey of

* *Elenchus* of Dr. French, in *Hibernia Dominicana*, pp. 489-491.

Leighlin, in S. Maria de Finis Terræ, in Spain ; Dr. Lynch of Clonfert, in Raab, in Hungary ; Dr. Hugh Burke of Kilmacduagh, in England ; Dr. Magennis of Down died on sea ; Dr. Barry of Cork and Dr. Comerford of Waterford, in Nantes, in France ; and Dr. Darcy of Dromore, most probably, in England. Thus were our prelates scattered, and our bleeding church made a spectacle to the world.

3. Walsh admits that he found it now both expedient and necessary to try the issue of a national Synod, and accordingly he invited to his own house, in Dublin, Dr. Plunket of Ardagh, James Dempsey, Vicar-Apostolic of Dublin ; Oliver Dease, Vicar-General of Meath ; and Patrick Daly, Vicar-General of Armagh.* *The Procurator* (for so Walsh prided in calling himself) urged them to summon the heads of the clergy to a Synod, for the purpose of considering and signing the Remonstrance, and suggested the following festival of the Purification as a suitable time, and the city of Dublin as the most appropriate place. He tells us that he was determined the Synod should be held in Dublin, "*or not at all*," and his object was clearly to collect the dignitaries of the Irish Church together, *within easy grasp of the government*, that thus they might be coerced, through personal fears, into an approval of the Remonstrance. Ormond and his creature had likewise other objects in the prospective. War had been declared against France and Holland ; and these renegades anticipated a more ready compliance, on the part of the clergy, through apprehension of being impeached with disloyalty ; and also they calculated that the unfortunate, disaffected proprietors, who had been robbed of their homes and properties by the Cromwellian usurpers, seeing the clergy considering an address of loyalty, would have less hopes of a French invasion. Every opposition seems to have been given to the project of a Synod by Dr. Plunket and the vicars ; but as the Duke of Ormond was now determined, and had the will as well as the power of inflicting additional wounds on the already afflicted Church of Ireland,

* *Remonstrance*, pp. 570, 578.

they considered it more prudent to bow to the storm. Accordingly the 11th of June, 1666, was marked out as the day of meeting, and the residence of the Parish Priest of St. Audeon's, "within earshot of the Castle," was agreed upon as the place of assembly. A letter of indiction,* drawn up by Walsh, and dated Dublin, Nov. 18th, 1665, was signed by Dr. Plunket and the vicars. Copies of this circular of invitation were sent to Dr. Burke of Tuam, Dr. Sweeny of Kilmore, Dr. Daly of Armagh, Dr. Dempsy, exercising metropolitical jurisdiction over Leinster, and to Dr. John Burke, Vicar-Apostolic of the Archiepiscopal See of Cashel. Copies were also sent to the heads of the regular orders—viz., to Rev. Anthony Doherty, Minister Provincial of the Franciscans; Rev. John O'Hart, Prior Provincial of the Dominicans; Rev. Stephen Lynch, Prior Provincial of the Augustinians; Rev. Mr. Sall, Superior of the Jesuits; Rev. Thomas Dillon, Prior Provincial of the Discalced Carmelites; Rev. Gregory Mulchonry, Superior of the Capuchins; and to the Superior of the monks of St. Bernard. The regulars, notwithstanding the massacres and transportations of Cromwell, then numbered 800. The Franciscans were most numerous—they amounted to 400; the Dominicans came next—they mustered 200; the Augustinians had about 100; the Jesuits had 25; the Cistercians numbered 9 or 10 titular abbots, who officiated in parishes; the Calced Carmelites had only one; the Canons Regular of St. Augustine, an order once so numerous and widespread in Ireland, had only three or four; and the Benedictines only two or three. The paucity in numbers of the last three orders was the reason why no intimation of the approaching Synod was communicated to them.†

A reply came from the Archbishop of Tuam‡ acknowledging the receipt of the Indiction, and commending the design of endeavouring "to procure for our poor Catholic

* See copy of this letter in the *Remonstrance*, pp. 573, 574.

† Ibid., p. 575.

‡ Ibid., p. 602, 603. These letters have been published in the *O'Renchan Collections*, pp. 407-412.

clergy and laity some ease and liberty to exercise those functions of their respective vocations, which seem not consistent with the present law of the land." The letter next points out the absence of any guarantee of safety to the prelates who would journey to the meeting; and remarks that, even should Ormond connive at a Synod, still, as there was no special authorisation, there was consequently no protection against the Cromwellian troopers or bigoted fanatics of the day. In the meantime the Holy See was naturally apprehensive lest the small number who would attend the Synod, the total absence of freedom, and the terrorism sure to be exercised by the Government, might lead to events derogatory to the honor of our Church. In May, 1666, the Rev. Christopher Ferrall, a Dominican friar, landed in Dublin with letters to Dr. Plunket from Cardinal Barbarini and the Inter-nuncio of Flanders. Ormond's spies, ever active and unscrupulous, acquainted their master, and this led to the imprisonment of Father Ferrall, and the arrest of Dr. Plunket. When the bishop was brought a prisoner before Ormond, the letters were demanded of him; but on examination they were found to contain merely an exhortation, or warning, to the clergy not to allow their temporal allegiance to trench on or prejudice their faith.* On the morning of the 9th of June, as the prelates were arriving, Walsh waited on Dr. Plunket, and urged him to have a deputation sent to the Lord Lieutenant, for the purpose of returning thanks for his permission, or connivance, at their meeting, and also of acknowledging as true all the crimes laid to their charge since the uprising of 1641. We shall allow *the Procurator* to state the case in his own wordy way:†

"I said that in my opinion the Fathers should, in the first place, depute some of their body to acquaint his Grace with their being assembled: then to render humble thanks for his Majesty's permission of, or connivance at, their meeting: and together also to present a petition to his Grace, wherein, after

* *Remonstrance*, p. 631.

† *Ibid.*, p. 638.

they had in general terms expressed not only their ingenuous and sorrowful acknowledgment of too much having been acted contrary to law and reason by the generality of the Irish Clergy of the Roman communion, since October 23, 1641, not only their humble acknowledgment of the obnoxiousness of the clergy, therefore, to the laws, but also their hearty repentance for, and detestation of all such no more unhappy and fatal, than wicked and criminal actings of either the whole, or greater, or lesser part. And after they had further, in the most humble and moving expressions could be, implored his Majesty's gracious and general pardon to all and singular the surviving Irish ecclesiastics any way guilty during the late civil wars, they should, in the preclose of all, both declare and humbly offer their readiness to give whatever arguments of their future obedience and faithfulness to his Majesty which, not intrenching on Catholic religion, should be desired of them."

The audacity of this proposal so stung Dr. Plunket, that he warned the prelates that Walsh's principal object in getting them together was, to induce them all to acknowledge themselves to have been traitors and rebels.

As the day of the national congregation was approaching, Walsh was indefatigable in his efforts to sound the opinions of the prelates, and to draw them over to his views. "I omitted," says the reprobate, "nothing I could do, by visiting and reasoning with those leading men, *to rectify them*. . . . Now it was no little grief to me to see myself wholly deceived *in my former good opinion*, and partly, also, in my relation of them" to Ormond. By the *leading men* he means Dr. Plunket of Ardagh and Dr. Lynch of Kilfenora (who had recently arrived from the Continent), and he admits that from the beginning he calculated on the acquiescence of Dr. Plunket. Now, however, to his alarm, he learns that Dr. Plunket was resolved to decline the Remonstrance, and had prepared a brief, and, as Walsh terms it, an "unsignificant" formulary, to be submitted to the Synod.* *The Procurator* having acquainted Ormond of his doubts and fears, it was resolved now to adopt bolder measures; and hence the

* *Remonstrance* p. 640.

spy returned to the prelates and announced that it was expected they would appear before the Lord Lieutenant, and thus learn from himself his Grace's permission and connivance at the forthcoming national assembly. Accordingly, the two bishops, Dr. Plunket and Dr. Lynch, were conducted to the Castle, *in the night*, and were accommodated with seats in "his Grace's own closet." Here the wily Ormond alternately coaxed and threatened, reminding them "that if they lost this opportunity (that is, if they refused to sign the Remonstrance) they might after wish, indeed, but possibly, in their days, never meet the like again.*" We are not told what replies were made by the bishops, but this we know—if Ormond thought he had accomplished his wishes, he was never more mistaken; and the subsequent firmness of the prelates demonstrates that no fears or threats could ever shake or weaken their allegiance to *the Holy See*, or intimidate them to compromise the honor of the Church of Ireland. Perilous, indeed, was their position, at the mercy of the vulture, with the sword of persecution unsheathed, and brandished by an inveterate foe; but, nothing daunted, these venerable prelates were faithful in the hour of trial, and hence are justly entitled to our veneration and gratitude.

4. The prelates met, on the 11th of June, 1666, in a house prepared for their reception by Walsh himself. Dr. Lynch of Kilfenora was elected to fill the chair, and the Very Rev. Nicholas Redmond, Vicar-General of Ferns, was appointed Secretary. On the evening of the second day of the meeting, to the no small alarm of Ormond and Walsh, the venerable Dr. O'Reilly of Armagh arrived in Dublin from the Continent; and, what illustrates the espionage of the times, the very ship which conveyed him up the Liffey carried also a letter from the Lord Chancellor of England to the Lord Lieutenant of Ireland, apprising him of the Primate's arrival, and ordering his arrest.†

On the third day a message was sent by Ormond to the

* *Remonstrance* p. 640.

† *Ibid.*, 650.

assembled prelates, reminding them, amongst other things, that the Remonstrance was now four years before the public, "and may be speedily resolved upon." Walsh now addressed the assembly, urged them to sign the formula, and threatened the recusants with persecution. He concluded a long, clumsy speech by telling the prelates that upon their signing or not "depended wholly their own future welfare, quiet, peace, safety." All was in vain, as the Congregation was resolved to reject his remonstrance and to draw up another. "Accordingly," says Walsh, "I acquainted, that very night, his Grace with all that passed that day, *as I did every night his Grace with every day's transactions while the Fathers continued that assembly.*"*

On the fourth day of the meeting Walsh demanded of the prelates "whether they had resolved on signing the Remonstrance and petitioning for pardon?" They replied that they had resolved on a new formula, which would be equally satisfactory as to their allegiance; and, as to petitioning for pardon, such a course of action was altogether uncalled for. Dr. Plunket remarked, "that he knew none of that congregation who had been ever, at any time, obnoxious to the laws, for anything acted in the time of the late civil wars of the Roman Catholic Confederates, nor, consequently, any that were in any kind of need of petitioning for pardon, either for themselves or any others of the Irish clergy." Walsh made another harangue, for the purpose of terrifying them into acquiescence, when the venerable Primate, Dr. O'Reilly, arose and told him that he, for one, would never sign his Remonstrance; and Dr. Plunket reiterated the same sentiment with even greater emphasis. The spy reported progress, and the result was a summons to Dr. O'Reilly to appear before the Lord Lieutenant. Accordingly, on the evening of that day, "when it was late and dusky," the

* *Remonstrance*, 665. Walsh assumed such an audacious tone towards the members of the assembly, that Dr. Plunket asked him "Quid tu fraterculo ita ad episcopos?" (p. 651). With the exception of the venerable Primate, there was no bishop Walsh calumniated so venomously as Dr. Plunket.

successor of St. Patrick was conducted to the Castle, and there the perfidious Ormond exhausted his eloquence, in the vain effort of inducing the noble confessor to subscribe to the schismatical formula.*

We are not told what answer the Primate made the Viceroy, but, from his subsequent firmness, we may infer that it was worthy of his position. The learned editor of the O'Renehan Manuscripts thus describes the interview:†

“O'Reilly is summoned to the Castle before the Lord Lieutenant. Here all the artifice of that crafty and intriguing statesman are exhausted in endeavouring to seduce O'Reilly, or at least silence his opposition. In an address of considerable ingenuity, he at first sharply rebukes the primate, then throws before his imagination vague insinuations about secret accusations, grievous offences against the State privately informed of, and terrific inuendoes about their punishment: bids him, however, to speculate upon the favour, and to merit by loyal compliance, the gracious bounty of the Crown, but again reminds him of the power of the Government, and the rigorous severity of the laws, in case he should persist in undutiful opposition. But the primate's conscience reproached him with no offence that merited punishment, and as to the sham plots and unjust persecution then so prevalent, he dreaded them as little as he courted the corrupting bounty of the Crown. He therefore returned the day after to the national congregation, and firmly resisted every attempt to corrupt the faith or discipline of the Irish Church.”

On the morning of the fifth day of the session the Lord Lieutenant sent a second message to the prelates, by Richard Bellings, reminding them that they were allowed to assemble in order to subscribe the Remonstrance, and warning them that, if they neglected this opportunity, they may not have the like again. When Bellings had left, Walsh came forward to dilate on the persecutions sure to follow if they persisted in declining “*what was demanded of them.*” The prelates remained inflexible,

* *Remonstrance*, p. 671.

† *Collections*, p. 59.

and then Walsh proposed that theologians be appointed to examine each clause of his Remonstrance. He was proceeding in his usual style of arrogance and dictation, until Dr. Plunket arose, called him to order, and repudiated any interference on his part with the freedom of the Synod. Although there was a reign of terror, the prelates re-echoed his sentiments, and gave expression to their feelings in an unanimous cheer and clapping of hands.*

On the morning of the sixth day Walsh tells us that Dr. Plunket waited on him in the name of the Synod, and gave him credit for good intentions; whence, says the spy, "*we parted, he to the Congregation, and I to the King's Castle. As for my going to the Castle, it was for no other end than to inform his Grace the Lord Lieutenant of all that had passed, both that morning and former day.*"† The instructions the traitor received in the Castle were in keeping with the wily and bland character of Ormond. He was directed to return to the Synod and watch all the proceedings closely; or as Walsh tells it—"His Grace commanded me to return to the Congregation." When Walsh entered the place of meeting, he found, to his confusion, that the prelates were engaged in signing a Remonstrance of their own, which, because it was not schismatical and offensive, the hireling pronounces "unsignificant." Two bishops—viz., Dr. Lynch and Dr. Plunket—were deputed to present this new Remonstrance‡ to the Viceroy, and were conducted to the Castle by Walsh, who candidly admits that he "first acquainted my Lord Lieutenant with the whole contents of their parchment roll and other paper." The reception was apparently courteous and diplomatic, the Lord Lieutenant, as Walsh tell us, "taking no notice at all of *what he knew* of any matters transacted in their house." The bishops were told, in conclusion, that "they should hear

* *Remonstrance*, p. 676.

† *Ibid.*, 679.

‡ See copy of this Remonstrance of Loyalty in *Irish Histories*, *passim*.

further from him (Ormond), after he had read and considered their petitions and instrument."

On the eighth day of the meeting, and 18th of the month, Ormond sent another message to the Congregation, calling on the prelates, amongst other things, to sign the three last Sorbonne propositions. Dr. Lynch, Dr. Plunket, and Father Nicholas Netterville spoke against signing the aforesaid propositions, and the Synod seconded them by acclamation. A committee was appointed to demonstrate why these propositions should not be signed, and Father John Burke, Vicar-Apostolic of Cashel, together with Father Cornelius Fogarty (Doctor utriusque Juris), went on a deputation from the Synod to the Lord Lieutenant, and handed him a petition entitled "Reasons why the Roman Catholic Clergy signed not the other three French Propositions." Ormond was enraged; he dissembles, however, and sends an order to the prelates to dissolve and depart immediately. Walsh conveniently and preconcertedly interposes, and obtains leave to continue the deliberations three days more. He now proposes that a select committee be appointed to consider the necessity of signing the three last propositions. Dr. Plunket opposes this motion, and suggests that a vote of the house be taken whether they should sign or not. Walsh now becomes so overbearing, that Dr. Patrick Daly, Vicar-General of Armagh, arises and complains "that they had no liberty, no freedom at all, either to vote or to speak according to their own proper inclinations," while Walsh was present. *The Procurator* is therefore compelled to withdraw. The majority of the Synod pronounced for a committee, and Dr. Plunket was voted chairman. Walsh now forces his way into the committee-room, but Dr. Plunket opposes his entry, and tells him that the committee would hold no deliberation in his presence. The spy pleads for leave to be present, but in vain. "The bishop (Dr. Plunket)," says Walsh, "was furiously bent to hinder any satisfaction to be given to the Lord Lieutenant in the point." Walsh is again compelled to withdraw.

On the 22nd day of the month, and twelfth of the Synod, Dr. Plunket, as chairman, reported to the house that the committee had resolved to reject the three last propositions. When this announcement was made to the prelates, Dr. Lynch congratulated the committee, and applauded their resolution.

In the evening of the 23rd of June, Dr. Plunket, and Dr. John Burke, Vicar-Apostolic of Cashel, were conducted to the Castle by Walsh, and they presented to the Lord Lieutenant a copy of the three first propositions, signed by a majority of the Synod.* Early on the 25th, the bigoted Viceroy, mortified at the union and firmness of the prelates, baffled and disappointed in his schismatical schemes, and breathing vengeance against the heroic Fathers, sent a peremptory order to the Synod "to dissolve that morning, and retire to their respective homes; *that his Grace found no satisfaction in any of their addresses.*" On the same day an order came from the Castle for the arrest of the three bishops who took part in the national Congregation—viz., Dr. Plunket, Dr. Lynch, and Dr. O'Reilly. Thus terminated the memorable Synod of 1666, which, under the most adverse and trying circumstances, faithfully upheld the honor of our Church, and in which an unscrupulous Viceroy, after having guaranteed safe conduct and freedom, grossly violated both, in his insane hatred of the faith, and through a degenerate ambition of exciting schism or disunion amongst the persecuted prelates of Ireland.

Dr. Lynch, well knowing what Ormond was capable of, fled with his life to his diocese, immediately after the dissolution of the Synod; and, having endured many privations in administering the consolations of religion to his afflicted flock, at length succeeded in reaching Cork, and escaping to the Continent.

The venerable Primate, Dr. O'Reilly, and Dr. Plunket of Ardagh, were arrested, in violation of public faith, on

* The subscribers were induced to append their names to these propositions by a deceptive explanation.—*Memoir of Oliver Plunket*, pp. 118-120.

the very evening of the dissolution of the assembly, and were kept in close imprisonment for some months. At the intercession of his influential friends, Dr. Plunket was liberated, and allowed to remain in the country; but the Primate was transported for life to the Continent, and was never allowed to return to his diocese, or behold again the land of his birth.

3. *Translation to Meath—Correspondence and Death of Dr. Plunket.*

1. Dr. Plunket, after his incarceration, suffered much for the faith. In the *Elenchus*,* drawn up by Dr. French of Ferns, and presented, in November, 1667, to Pope Clement IX., it is stated that Dr. Plunket, after ten years' exile,† lay concealed in the woods, on the mountains, and in the cabins of the poor. He was for several years the only bishop discharging episcopal functions in Ireland, and he was indefatigable in ordaining priests, and in watching over the various dioceses which had been widowed by the death or banishment of their bishops. During his episcopate of Ardagh he ordained 250 priests; and from his translation to Meath, in January, 1669, to his death, in 1679, he considerably increased the number. In the Registration List of 1704 there were upwards of 100 parish priests scattered throughout Ireland, who testified to their having received orders from Dr. Patrick Plunket. According to this record, he ordained priests, in 1664, in Normandy; in 1665, in Dublin; in 1666, in Dublin and Longford; in 1667, in Dublin; in 1668, in Dublin; in 1669, in Dublin, Navan, and Bealis; in 1670, in Bealis (near Navan), Ardagh, Clonin (in Westmeath), and Dublin; in 1671, in Dublin and Bealis; in 1672, in Balnagreny and Multifarnam (Westmeath); in 1673, in Navan and Dublin; in 1674, in Dublin and Balnagreny; in 1676, in Dublin; in 1677, in Belleek and Dublin; in

* *Hibernia Dominicana*, p. 489.

† Dr. Plunket states that he was seven years in exile.—See Letter.

1678, in Dublin and Emlagh;* and in 1679, the very year of his death, he held an ordination in Dublin.

On the 19th of October, 1668, Dr. Plunket wrote as follows to his relative, Dr. Oliver Plunket, who was then agent of the Irish Church in Rome:†

“As regards your relatives, the Earls of Fingall and Roscommon have re-acquired their lands and property, which were in the hands of Cromwell’s officers, and to the great delight of all friends, the Castle of Killiney . . . has been restored to Lord Fingall. The Baron of Dunsany not having recovered any of his estates, is reduced to great poverty; but the Baron of Louth has obtained a partial restitution of what he lost. Mr. Nicholas Plunket, of Dunsaille, has got back all his former possessions. The other Plunkets, of Tutrath, Balrath, and Preston, have not as yet got back their castles, which are all still in the hands of the Cromwellians and Londoners, having been purchased by them from the Parliament in the time of the rebellion.”

One of the dupes of Peter Walsh was another unworthy Franciscan, named Taaffe, who was brother to Lord Carlingford. This man, for the purpose of sustaining Walsh’s Remonstrance, actually forged a Bull from the Holy See, appointing himself Vicar-Apostolic of Ireland, and vesting him with power to depose bishops and vicars, and make any arrangement he thought proper. The forgery was so perfect in its way, that he imposed upon many, and, amongst others, on Dr. Plunket. He singled out for suspension the most prominent of Walsh’s opponents, but was finally detected and unmasked by the Primate, Dr. O’Reilly. The following letter of Dr. Plunket to his friend, Dr. Oliver Plunket, throws considerable light on this disreputable business; and it is right to add, that unfortunate Taaffe subsequently went to Rome, and led a penitential life for several years, in the cloisters of St. Isidore:‡

* In Battersby’s List it is stated that Dr. Oliver ordained on this occasion, but I think it more probable that the Bishop of Meath officiated.

† Dr. Moran’s *Memoir of Oliver Plunket*, p. 2.

‡ *Memoir of Dr. Oliver Plunket*, by Dr. Moran, p. 26.

Dublin, 19th Oct., styl. vet., 1668.

“ I have received your letter, which was most gratifying to me and to all your friends, as well from the news concerning your health, as for the information regarding the pretended commission of Taaffe, authenticated, as he pretended, by Cardinal Roberti, and by a public notary. Few or none dared to oppose his commission in the commencement, through reverence for the Apostolic See; and F. Taaffe made various copies, and sent visitators with them throughout the whole kingdom, who, for the most part, were those who had signed the rash and scandalous formula of Peter Walsh. When I saw the commissioners whom he employed, I commenced to doubt of the validity of the commission, and I rejected it, as the whole kingdom knows, even before the letters came from Rome, and I made this known by a public deed; for when one of the visitators of Taaffe had excommunicated the Vicar-General of our Primate, the Archbishop of Armagh, I declared the excommunication null. This exceedingly annoyed Taaffe, and in all his subsequent letters he declared me his enemy, which, indeed, affected me very little. When, thanks to Divine Providence, the letters and orders of the Sacred Congregation, written in the name of the Holy Father, came to me, I, laying aside all human respect for family or parentage, rigorously executed them, and presenting myself to Taaffe in this city, exhorted him most pressing to be obedient to the Holy See, it being a human fault to err, but a truly diabolical one to persevere in error. He, in the beginning, despised my exhortation, and with a fierce oath exclaimed that the Queen Mother, who had obtained for him this commission from two Sovereign Pontiffs, would maintain him in spite of all his opponents; and he boasted that he would send me and all the clergy of Ireland into exile. I answered, that we were all ready to suffer in so just a cause, but that with God's aid he would not be able to prevail in any way against us. Taaffe, afterwards, reflecting on matters, thought better to write to me, declaring that he would submit to the commands of the Holy See, and of the Sacred Congregation, as I announce to his Eminence Cardinal Barberini in the enclosed letter, which you will hand to him without delay.

“ For the rest, it would be tedious to describe all the particulars of the manner of proceeding of this friar, *ex ungue leonem*. He has commanded all his visitators to exact twenty scudi from

each vicar-general, and four scudi from each parish priest; and he commanded that in case of poverty, and of their not being able to pay this sum, they should, on three successive Sundays, *intra Missarum Solemnia*, ask it as alms from the people. His manner of life gives occasion to great scandal. May God grant him repentance, and give him grace to change his life."

2. Dr. Plunket was translated from the diocese of Ardagh to that of Meath on the 21st of January, 1669. The following letter, addressed to the Sacred Congregation of Propaganda, from this venerable prelate, cannot fail to interest the reader: *

"During twenty-two years I ruled the diocese of Ardagh, nor did I abandon the church entrusted to me until the persecution of Cromwell, when I suffered exile for seven years. As soon as the King, having obtained possession of his hereditary dominions, restored to my dear brother and nephews their castles and possessions confiscated by Cromwell, I obtained permission to return to my native country, in which I was the only bishop to perform the pontifical functions. Promptly and faithfully I carried into effect in the very city of Dublin (though not without imminent danger) the decrees of the Sacred Congregation against the false schismatical brethren, and on every occasion will I intrepidly continue to execute them, even though now in my old age all my blood should be shed; nay, it would be a glorious thing for me to exchange for martyrdom, through reverence for the Apostolic See, the few years of life which yet remain. Rome, as a watchful and holy mother, was not unmindful of my labours; and you a true lover of Ireland, being the proposer and promoter of my cause, the Holy See and the Sacred Congregation, transferred me from the lowly diocese of Ardagh to that of Meath, the most flourishing in the whole kingdom, where, dwelling in my own home, I may superintend my flock. For this favour, and for having increased the number of our bishops, I render to you, and ever shall render, all the thanks in my power; as also for the affection displayed by you to Dr. Oliver (Plunket), who is closely united to me by birth. Having educated him from his infancy till his sixteenth year, I

* *Memoir*, p. 3.

sent him to Rome to pursue his studies at the fountain-head of truth, and I now take pride in his having merited your patronage: neither do I believe that my judgment is led astray by flesh and blood when I assert that he burns with ardent zeal for the Apostolic See, and for the spiritual progress of our country. I earnestly commend him to your protection.

“So much regarding private matters; let us now pass to public affairs.

“In these kingdoms three parliaments will soon be summoned, whose principal object will be to repress the fanatics, the Independents and the Presbyterians. The number of these dissenters has increased, whilst the Protestants have dwindled away almost to nothing. Thanks be to God the number of the Catholics is daily increasing, to whom, if I mistake not, the King will now be favourable, for it is his interest to conciliate them, that, aided by them and the Protestants, he may have a strong party to oppose to the fanatics and Presbyterians, who are the enemies of all monarchy.

“The Bishop of Kilmore being continually infirm in body, and sometimes too in mind, is not able to repress the dissensions which have arisen in his diocese; the only remedy would be to give him a coadjutor. I propose to you a person renowned for his learning and piety, who, during the persecution of Cromwell, never abandoned the sheep entrusted to his charge. *For six years he dwelt by day in the caverns and rocks, and by night offered the Holy Sacrifice and refreshed the scattered flock.* His name is Robert Plunket, Pastor of Kilbride, and son of the Baron of Locriff, not far from the diocese of Kilmore. If in your charity you seek to remedy the aforesaid evils, you will be good enough to nominate him or some other coadjutor.

“In this, my diocese of Meath, than which no other is more extensive in the whole kingdom, *there are about eighty secular priests, learned and exemplary men*; there are also many belonging to the regular clergy, Dominicans, Augustinians, Franciscans, and some Fathers of the Society, who with great applause attend to the education of youth, so that the heretics themselves send their children to their schools.

“*I have placed so clearly before our Catholics the iniquities of Walsh and Taaffe, that these two unhappy men have been obliged to quit the kingdom. They now live privately in London, seeking the*

patronage of the Court, in order to assail us. Against them and their followers I will be ever ready to carry out your decrees.

“I remain, your Excellency’s most obliged and devoted servant,

“PATRICK OF MEATH.

“Killiney, in Meath, 22nd of June, 1669.”

A letter written by Dr. Oliver Plunket, then Primate-elect, about this time or a little later, throws some light on the history of our diocese at this period, and its venerable bishop, Dr. Patrick Plunket: *

“The whole Irish nation,” he remarks, “and especially the poor house of Plunket, have received so many favours and benefits from your Excellency, that neither heart, nor tongue, nor deeds, can ever render due thanks to so pious and beneficent a protector.

“Monsignor Plunket obtained the Episcopate of Meath, which is the most fruitful and largest in the whole kingdom, and where his nephews have the greatest part of their lands. Dr. James Phelan, actual chaplain of the Lady Mary Plunket, neice of Monsignor Plunket, has been appointed to Ossory; and lately we have had the appointment, as Vicar-Apostolic of Ardagh, of Dr. Gherrard Farrell, who was for many years chaplain to the sister of Monsignor Plunket, and in Rome to Sir Nicholas Plunket, ambassador of the Irish Catholics of that city, who received knighthood from Innocent X.

“The Primate, who died in France within the month of March last, belonged to the province of Dublin; his predecessor was Hugh O’Reilly, of the diocese of Kilmore; his predecessor again was Peter Lombard, of Waterford, in the province of Cashel, who was highly esteemed by Clement VIII. and Paul V.; his predecessor was Richard Creagh; he was of the house of Netterville, in the diocese of Meath; and the predecessor of Netterville was of the Dowdall family, also of the diocese of Meath; and, if I mistake not, a certain Octavianus Palladius, a Florentine, was Archbishop of Armagh, and transferred the residence of the Primates from Armagh to Drogheda, which is the second city of the kingdom, half of which is in the

* *Memoir of Dr. Oliver Plunket*, by Dr. Moran, p. 36.

diocese of Armagh, and the other half in Meath, being divided by the river Boyne.

“The nephew of Monsignor Plunket—that is, Lord Fingall—whilst commanding the infantry in the royal army, was made prisoner by the Cromwellians not far from Dublin, and put to death in the Tower of Dublin. Monsignor Plunket then, with Sir Nicholas, his brother, and Lord Fingall, his grand-nephew, lived in exile in France and Flanders during the whole time of the Cromwellians. The King being restored, Dr. Plunket returned without delay; and being the only bishop capable of performing the pontifical functions, he ordained in the very capital during many years, 250 priests, from all parts of the kingdom, administered the sacrament of Confirmation to a large number, and faithfully carried out the commandments of the Sacred Congregation.”

3. In the month of March, 1670, Dr. Oliver Plunket, Archbishop of Armagh, arrived in Ireland, and wrote to Monsignor Baldeschi an account of his journey, from which we extract a few items concerning Meath:*

“Sir Nicholas Plunket at once invited me to his house, and gave me his carriage. The Earl of Fingall, who is my cousin, invited me to his country seat. The Baron of Louth will give me board and lodging in my own diocese as long as I please, and I am resolved to accept the invitation of this gentleman, as he lives in the very centre of my mission. There are also three other knights who are married to three of my cousins, and who vie with each other in seeing which of them shall receive me into his house.

“I was also consoled to find the Bishop of Meath, though sixty-eight years old, yet so robust and so fresh, that he seemed to be no more than fifty. He has scarcely a grey hair in his head, and he sends his sincere respects to your Excellency.”

In the month of June, 1670, a Synod of the Irish bishops was held in Dublin, for the purpose of correcting abuses, and of drawing up an address of loyalty to the King, now that a liberal and humane Viceroy, Lord Berkely, filled the place of the bigoted and malignant

* *Memoir of Dr. Oliver Plunket*, p. 45.

Ormond. There were six bishops then in Ireland—viz., Dr. Oliver Plunket, Archbishop of Armagh; Dr. Peter Talbot, Archbishop of Dublin; Dr. Burgatt, Archbishop of Cashel; Dr. James Lynch, Archbishop of Tuam; Dr. Patrick Plunket, Bishop of Meath; and Dr. Phelan, Bishop of Ossory. The Vicars-General of the various diocese of Ireland were also present on this occasion. Salutary statutes were enacted, and a Remonstrance of loyalty was adopted, substantially the same as that scornfully rejected by Ormond in 1666,* which, in the name of the national Congregation, was presented by Sir Nicholas Plunket, brother to the Bishop of Meath.

On the 23rd of August, 1670, a provincial Synod was held at Clones,† in the diocese of Clogher, which was attended by Dr. Oliver Plunket, Archbishop of Armagh; Dr. Patrick Plunket, Bishop of Meath; Patrick Daly, Vicar-General of Armagh; Oliver Dease, Vicar-General of Meath; Terence O'Kelly, Vicar-Apostolic of Derry; Cornelius Gaffney, Vicar-General of Ardagh; Patrick O'Mulderig, Vicar-General of Down and Connor; Ronan Magin, Dean and Vicar-General of Dromore; Thomas Fitzsimons, Archdeacon and Vicar-General of Kilmore; Patrick Cullen, Vicar-General of Clogher; Edmund Jange, Vicar-General of Clonmacnoise; Eugene Conwell, Vicar-General of Raphoe, and then elected Coadjutor Vicar of Derry; Father John Byrne, Superior of the Dominicans; and Father John Brady, Superior of the Franciscans. Dr. Moran thus summarises the Acts of this Synod:‡

“The decrees which were enacted are twenty-eight in number, and are all directed to the removal of every scandal from the sanctuary, the sanctification of the faithful, and the celebration of the holy mysteries and rites of the Church with due solemnity and decorum. The parish priests were commanded to have a fixed place of residence; the vicars-general were prohibited to be absent from their dioceses, without special leave from their Metropolitan, for more than two months; and to all the clergy it was interdicted to frequent public taverns and market-places;

* *Memoir*, p. 119.

† *Ibid.*, p. 126.

‡ *Ibid.*, p. 127.

and after the third admonition, such as refused to obey, should be deprived of all ecclesiastical benefices. Whatsoever ecclesiastic should have recourse to the lay tribunals to obtain a benefice or sacred office was, by the very fact, declared incapable of such benefice or office, and the laity who should take a part in such interference were subjected to excommunication. It was further commanded, that in each diocese there should be destined synodal examiners, and two masters of ceremonies, the approbation of one of whom, at least, should be required before any priest should be permitted to celebrate the Holy Sacrifice. No priest was allowed to celebrate twice on Sundays or holidays, excepting in case of necessity, without an express permission from his diocesan superior. No questing of the religious should be allowed in churches without a written permission from the ordinary ; and the parish priest was permitted to make collections at the altar only four times each year. . . .

. . . . All drinking at wakes, and all night-wakes were prohibited. The decrees of the Council of Trent were declared to be received as they had been hitherto received in all the dioceses ; and, in fine, the assembled prelates gave their sanction to the various statutes which had been enacted in the Episcopal Synod of Dublin in the month of June of the same year."

4. In September, 1671, Dr. Oliver Plunket writes to the Internunzio in Brussels, and alludes thus to the diocese of Meath :*

"In the diocese of Meath, the Dominicans have a convent at Trim of five friars ; they have also a novitiate there ; amongst the friars there is one named *Father John Byrne*, a great and learned preacher, *but quarrelsome*. In this diocese there are two convents of Franciscans ; there is one likewise at Trim, of six friars ; all were Valesians, but now pretend the contrary ; the two most distinguished in this convent are of the Tuite family. The other convent is in Multifarnham, composed of ten friars. Father Geanor resides there. It has also a novitiate."

In reference to a complaint made against Dr. Patrick Plunket, of non-residence in his diocese and neglect of the spiritual interests of his flock, Dr. Oliver Plunket, the

* *Memoir*, p. 67.

Primate, replied to the Internunzio, on the 28th of September, 1671:*

“I do not deem it prudent to show the order that I received, or the letter of Cardinal Anthony to the Bishop of Meath; he is in a tertian fever for the last twenty days, which is dangerous in an old man of seventy years of age, the more so as the information given to the Sacred Congregation is so false that nothing can be more so. There is no year that he does not consecrate the holy oils in his diocese, and ordain ecclesiastics and priests, and visit his entire diocese; and there is no corner of his diocese in which he has not administered the sacrament of Confirmation, so that I do not know what countenance those can have who write lies so manifest and so palpable. . . . I assure you there is not, in the whole kingdom of Ireland, and scarcely even on the Continent, a diocese better governed or administered than Meath. Nevertheless I shall carry out whatever you write to me, and give to the Bishop of Meath the letter to that effect, should you so command, and should the reasons which I have adduced seem insufficient; but I would not deem it advisable to communicate it to him in the present circumstances of his serious illness. I may also add that he is old, and often subject to attacks of the gout and other infirmities, whilst, in the country parts, there are no physicians or apothecaries; *and it is certain that he has lost his health and grown old in the service of the Sacred Congregation during the past twenty-four years, during seven of which he alone exercised the pontifical functions in the whole kingdom, all the other bishops having fled.* Considering these things, I leave it to your Excellency to consider whether he should be obliged to a physical or mathematical residence, whilst he is morally present and resident in the diocese, and omitting no duty of a most vigilant prelate, as I can, in conscience, attest. Would to God that those who physically reside in their dioceses would discharge their duty as the Bishop of Meath does, and has done for the past.

“With great labour I examined in three dioceses, in the month of July last, the dispute between the Dominicans and the Franciscans, and I ran great risk even of losing my health. Before delivering judgment, I took three consultors with me, *ut non inniterer prudentiæ meæ*—that is, the Bishop of Meath,

* *Memoir*, p. 143.

Oliver Dease, a man of sound judgment and prudence, and Thomas Fitzsimons; and I gave judgment in favour of the Dominicans."

5. In reference to the persecutions of 1673, Dr. Oliver Plunket remarks: *

"All the convents and novitiates are destroyed, and the novices are scattered throughout the country; the last decree has also terminated the disputes of the Dominicans and Franciscans, both as to questing and as to the convents. Dr. Plunket, Bishop of Meath, on account of his old age and the gout, has, though with great difficulty, received permission to remain."

Dr. Oliver Plunket, writing to the Internuncio, on the 27th of January, 1674, thus details the sufferings to which the persecutions of 1673 subjected him: †

"In the edict published against the bishops and regulars, there was a clause, that whatsoever bishop or regular would have his name enrolled on the magistrates list in the maritime forts, with the intention of taking his departure from the kingdom, should suffer no molestation; nay, more, that he should be protected till a vessel would be found ready to sail for foreign countries. Some bishops, as Dr. Plunket, of Meath, and Dr. O'Molony, of Killaloe, entered their names in Dublin; many of the regulars, with the Archbishop of Tuam, gave their names in Galway, and some others in various other parts of the kingdom, hoping that the storm would pass, and that peace and calm would be soon restored. Quite the contrary, however, happened. The Viceroy, on the 10th, or thereabouts, of this month, published a further proclamation that the registered clergy should be treated with the greatest rigour. Another, but secret, order was also given to all the magistrates and sheriffs that the detectives should seek out, both in the cities and throughout the country, the other bishops and regulars; I and my companion‡ no sooner received intelligence of this than, on the 18th of this month (styl. vet.), which was Sunday, after vespers, being the festival of the Chair of St. Peter, we deemed it necessary to take to our heels. The snow fell heavily, mixed

* *Memoir*, p. 84.

† *Ibid.*, p. 237.

‡ The Primate's companion was Dr. John Brennan, Bishop of Waterford.

with hail-stones, which were very hard and large ; a cutting north wind blew in our faces, and the snow and hail beat so dreadfully in our eyes, that to the present we have scarcely been able to see with them. Often we were in danger, in the valleys, of being lost and suffocated in the snow, till at length we arrived at the house of a reduced gentleman who had nothing to lose ; but, for our misfortune, he had a stranger in his house, by whom we did not wish to be recognized ; hence we were placed in a large garret, without chimney and without fire, where we have been during the past eight days. May it redound to the glory of God, the salvation of our souls, and of the flocks entrusted to our charge. So dreadful was the hail and cold, that the running of the eyes, both of my companion and myself, has not ceased as yet, and I feel that I shall lose more than one tooth, so frightful is the pain they give me. My companion, moreover, was attacked with rheumatism in one arm, so that he can scarcely move it. In a word, we may say with truth, that *fuga nostra fuit in hieme et in sabbato* ; that is, on Sunday, and the Feast of the Chair of St. Peter ; blessed be God who granted us the favour of suffering, not only for the Chair of St. Peter, but on the very day dedicated to the Feast of that Chair, which, resting on a rock, will, as I hope, in the end break the violence of these tempestuous waves.

“ Though I have not as yet heard of the arrest of any, except a certain Father Eugene Quigley, of the Order of St. Dominick, Prior of Tuam, and a Father Francis Brennan, in Mullingar, nevertheless, I fear that for the future room will be wanting in the prisons, so many will be arrested ; for, as I am informed, the sheriffs and magistrates of the King received orders to hunt out the bishops and regulars, searching for them even in private houses. May God assist us ! ”

6. In the “ Relatio ” of visitations performed by Dr. Oliver Plunket, dated the 6th of March, 1675, the following reference is made to the diocese of Meath : *

“ The diocese of Meath, which is the first suffragan diocese, is sixty miles in length and thirty in width ; it has seventy parish priests, two convents of Dominicans, two of Franciscans, one of Augustinians, one of the Discalced Carmelites, and two

* *Memoir*, p. 149.

residences of the Capuchins. The bishop is Dr. Patrick Plunket—an excellent and ecclesiastical prelate. The Catholics possess more property in this diocese than in all the other dioceses of the province."

7. In August, 1678, was held the provincial Synod of Ardpatrik, in the County Louth, which was presided over by Dr. Oliver Plunket, Archbishop of Armagh, and in which salutary enactments were made for the promotion of religion. Amongst the dignitaries present on that occasion, who belonged to the diocese of Meath, were Dr. Patrick Plunket, Dr. Patrick Tyrrell, Bishop of Clogher and Administrator of Kilmore; Dr. James Cusack, Coadjutor-elect of Meath, Procurator of the Vicar-Apostolic of Ardagh; Luke Plunket, Vicar-General of Derry and Procurator of the Diocese of Raphoe; and Christopher Plunket, Archdeacon of Meath. An address was drawn up by the assembled prelates in the absence of the Primate, and was directed to the Cardinals of the Sacred Congregation of Propaganda, gratefully acknowledging the great and zealous labours of the Archbishop of Armagh, and thanking the Holy See for having provided our Church with so learned and vigilant a Metropolitan.*

Old age and infirmity were at length prostrating the venerable Bishop of Meath. On the 9th of March, 1678, he petitioned the Holy See for a coadjutor, in the person of Dr. James Cusack, who was then Parish Priest of Duleek and Vicar-General of the diocese; and on the 5th of October, same year, his request was granted. The end was now approaching; and, hearing that his aged friend was fast sinking, Dr. Oliver Plunket left his "place of refuge," and hurried to Dublin, in order to pay him a last visit, and console him in his declining hours. On the 18th of November, 1679, Dr. Patrick Plunket departed this life, in the 76th year of his age, and was buried with his ancestors in the east end of the old church of Killeen. The Primate, in a letter to the Holy See, dated the 30th

* See the Address, signatures, and Decrees, in Dr. Moran's invaluable *Memoir*, pp. 58, 59; 130-136.

of November, 1679, just ten days before his own arrest and imprisonment, thus epitomises the life, labors, and death of the Bishop of Meath :*

“To your most kind letter of the 10th of October I did not send an answer, not having any news of importance to communicate. But now I must give you the sad intelligence of the death of Dr. Patrick Plunket, Bishop of Meath, a prelate distinguished for his birth, sincerity, integrity of life, his skill and experience in ecclesiastical matters, and his great watchfulness over his pastoral charge during the long space of thirty-three years ; and although he was the son of one of the first nobility of the kingdom, yet he never pursued any of the vain pleasures of this world.

“He was at first Abbot of St. Mary’s near Dublin. About thirty-three years ago Innocent the Tenth honoured him with the mitre of Ardagh, and Clement the Tenth transferred him to the diocese of Meath. For many years there was no other bishop in Ireland, all having fled in consequence of the fiery persecution of Cromwell. He continually enjoyed the protection, or, at least, the connivance of the State, on account of his birth and moderation ; he was an enemy to all temporal and political intrigues, and his nephew being married to the niece of the Duke of Ormond, our Viceroy, and *vice versa*, one of his nieces having for her husband the nephew of the Viceroy, he had a written protection during the last two persecutions. He died poor, because he lived rich and devoted to alms-deeds ; his right hand knew not what his left hand performed ; he never denied an alms to a poor man, and he gave many secret charities to the bashful poor, respectable men and widows, of whom we have now a large number since the massacre of Cromwell. He had no more than 1,000 scudi (£250) when dying. All the ornaments of his chapel, and his books and pontificals, he bequeathed to me during my life, and on my death to the diocese of Meath. He died on the 18th of this month, the day dedicated to the consecration of the Basilicas of St. Peter and St. Paul (for whom he entertained a most ardent devotion), and in the seventy-sixth year of his age ; and I recommend the soul of this great prelate to your Excellency when offering the Most Holy Sacrifice.”

* See the Address, signatures, Decrees, p. 160.

CHAPTER VI.

1. DR. JAMES CUSACK.—2. DR. PATRICK TYRRELL.—
3. THE VACANCY OF THE SEE.

1. *Dr. James Cusack.*

JAMES CUSACK was born of an ancient and respectable family, and was nearly related to many of the Catholic nobility of the Pale.* Being a young man of promising talents, and manifesting a desire to embrace the ecclesiastical state, he was sent by his parents to the *fountain of faith*, and graduated in the Ludovisian Irish College of Rome. He read a very distinguished course in theology, scripture, and canon law, and was conspicuous amongst his class-men for judgment and practicability. Many of his college contemporaries† were destined, like himself, to take a prominent part in the ecclesiastical history of his country, and some of their honoured names have descended to our times hallowed and embalmed in popular veneration. Oliver Plunket, the future Archbishop of Armagh, and martyr, was then in college; so, too, were John Brennan, subsequently Bishop of Waterford and Archbishop of Cashel; Luke Plunket, who afterwards became Vicar-Apostolic of Raphoe, and subsequently of Derry; Ronan Maginn, in after years Vicar-Apostolic of Dromore; Peter Creagh, the future bishop of Cork and Cloyne, and afterwards Archbishop of Dublin; &c. The Rev. James Cusack returned to Ireland about the year 1662, and commenced forthwith to discharge the duties of a missionary priest. After a time he became pastor of Duleek, and so early as the 30th December, 1670, we find him, in a letter addressed to the Irish ecclesiastical agent in Rome

* J. W. Hanna, Esq., informs me that he was son to Edward Cusack, of Lismullen, in the County Meath, and Lucinda, his wife, who was sister to Richard Talbot, Duke of Tyrconnell.

† *Memoirs of Dr. Oliver Plunket*, by Dr. Moran, p. 12.

by Dr. Oliver Plunket, recommended for the Vicariate-Apostolic of Clogher:*

“Dr. James Cusack has been put in nomination for the Vicariate Bishop of Clogher in this province. I can attest that he is a man of great merit for his learning, and prudence and earnestness in opposing Walsh.”

We next find him engaged in a controversy with the Franciscans, and labouring strenuously to put an end to abuses. The parish priests of the diocese were greatly dissatisfied at the questing system being carried out at the parochial masses, and, resolving to tolerate it no longer, they commissioned Dr. Cusack to act as their delegate. Dr. Patrick Plunket, then Bishop of Meath, who was a regular himself, decided against the seculars, and this induced Dr. Cusack to appeal to the Primate against the decision of his ordinary. The Primate (Dr. Oliver Plunket) appointed, as delegates to investigate the whole case, Oliver Dease, V.G. of Meath; Philip Draycott, Parish Priest of St. Peter's, Drogheda; and a distinguished theologian named Patrick Everard. The parties interested were summoned before this tribunal, but three days before the time appointed, some of Peter Walsh's followers, fearing the result of the investigation, gave information to the Government, and an order was accordingly sent to the Primate, prohibiting the assembly.†

On the 16th of March, 1672, we find Dr. Oliver Plunket, in a letter to the Internunzio,‡ recommending for promotion Dr. James Cusack, and remarking of him that he was “*a learned and exemplary man*”; and again, on the 18th of August, 1673, he wrote of him that he was “*a man distinguished for his learning and prudence*.”

On the 15th of August, 1676, we find by a letter of Dr. Plunket that Dr. Cusack had been appointed to proceed

* *Memoir*, p. 187.

† See two very telling letters, from the pen of Dr. Cusack, on the questing controversy and abuses, in Dr. Moran's *Memoir*, pp. 165, 166.

‡ *Memoir*, pp. 86, 154.

to Rome, and discharge the duty of Agent of the Irish Bishops at the Holy See :*

“He (Dr. Michael Plunket, subsequently parish priest of Ratoath,) will act as our agent until the arrival in Rome of Dr. James Cusack, who was educated in Rome, and was afterwards a great preacher in English and Irish, a good theologian and canonist, but who cannot commence his journey before next spring.”

Dr. Oliver Plunket had been occupied with troublesome matters in the diocese of Kilmore, which resulted in the removal from the office of vicar-general of a Father Fitzsimons, for which, in consequence of illness, he had been mentally unfit. The Primate availed himself of the sound judgment of Dr. Cusack on this occasion, to which he refers in a letter to the Internunzio, dated 20th December, 1676 :†

“I may now assure your Excellency that I never did anything with more deliberation, or better weighed in point of discipline and canon law, than the deposition of Fitzsimons. When I delivered sentence, *ne viderer inniti prudentiæ meæ*, I called Dr. Cusack, who studied in Rome, and Dr. Dromgole, who studied in Salamanca, *who are the two most learned persons of this province*, that they might aid me by their counsel : they were both present when I delivered sentence, and Cusack, though a friend of Fitzsimons, told him publicly that he had not a shadow of reason or of right on his side.”

On the 9th of March, 1678, Dr. Patrick Plunket, Bishop of Meath, petitioned the Holy See for a coadjutor, in the person of Dr. James Cusack, and on the following day Dr. Oliver Plunket, the Primate, wrote to Rome as follows :‡

“Dr. Patrick Plunket, Bishop of Meath, now in his seventy-fourth year, and so reduced by the gout and other infirmities, that he cannot, without imminent danger, attend to his diocese, has petitioned the Sacred Congregation to have a coadjutor appointed to him in the person of Dr. James Cusack, who studied philosophy and theology in Rome, and, during the past

* *Memoir.* p. 85.

† *Ibid.*, p. 206.

‡ *Ibid.*, p. 163.

sixteen years, laboured with great fruit on this mission, preaching, teaching, and administering the sacraments. He is also so skilled in canon law, that from all parts of the kingdom they recur to him for the decision of their legal disputes. During the past six years he discharged the office of Vicar-General of Meath to the satisfaction of all; even the Protestant magistrates respect him for his many good qualities. The good old Bishop of Meath, who toiled here for fifty-three years, being part of the time missionary, and part of the time bishop, and yet never claimed any assistance from the Sacred Congregation, merits this favour and consolation. Dr. Cusack, too, after studying in Rome, and completing his course with *eclat*, and labouring here so faithfully and untiringly for many years, will, I hope, be honoured by their Eminences, thus giving a stimulus to others to labour in like manner."

Even so early as August, 1676, Dr. Oliver Plunket wrote to Monsignor Cerri, Secretary of the Propaganda:*

"Dr. Cusack studied in Rome, and laboured here for thirteen years with great success; *he is a gentleman by birth, and more so by his deportment*, and you will find him nowise inferior to the agents (at Rome), his predecessors: he is a great preacher in English and Irish, and, besides the speculative sciences, is well versed in canon law."

Dr. Cusack was appointed Bishop of Casensis and Coadjutor of Meath on the 5th of October, 1678. He had been nominated a few months previously, for, on the 30th of August, 1678, Dr. Oliver Plunket wrote to the Secretary of the Propaganda:†

"I am, moreover, obliged to your Excellency for the favour conferred on Dr. James Cusack, who is a learned and prudent man, and has laboured here with great zeal for the last sixteen years. The venerable Bishop of Meath was well deserving of this favour, having served the Sacred Congregation as bishop for nearly thirty years, during all the fury of the persecution."

When Oliver Plunket was arrested, imprisoned, and executed on the 11th of July, 1681, none bewailed with

* *Memoir*, p. 85.

† *Ibid.*, p. 17.

more unaffected grief the loss sustained by the Irish Church, and the cruel injustice inflicted on the Primate, than his old friend and college contemporary, Dr. Cusack. Under the assumed name of "James Fleming,"* he wrote to Rome, on the 3rd of August, 1681, reprobating in the strongest language the conduct of the apostate friars, Duffy and MacMoyer, and notifying that they had inflicted a worse wound upon our Church than it had received for a hundred and sixty years, and done it more injury than all the labours of the whole Franciscan order had done good for the past hundred years, or could perform in a hundred years to come.†

Many dignitaries of the Irish Church were anxious to have some signal chastisement inflicted by the Holy See on the archdiocese of Armagh, for the crimes of the apostates, and the rabid hostility with which they hunted the saintly Primate to death; amongst the foremost was Dr. Cusack, and in a letter to the Propaganda, dated January, 1682, he thus gave vent to his feelings:‡

"Again I cry out, again and a third time I knock, if not with clamorous shouts, yet certainly with mournful sighs. I am forced to repeat my cries by the repeated injuries of the wicked men who prolong their iniquity—I mean the murderers of our most illustrious Oliver of Armagh, to whom they rendered evil for good, and hatred for love, and whose fault was, that he reprehended the faults of the wicked. They now add iniquity to iniquity, and seek by new warrants to procure the death of the Bishop of Clogher, Dromgoole, Hughes, Maguirke, and others; and the last-named, who is Dean of Armagh, was lately betrayed into the hands of his enemies. All the righteous of heart cry out to you to avenge that sacrilegious parricide by a proportionate chastisement. We hold that the spirit of our prelate, too, with the other souls of the slain, cries out in a loud voice from beneath the altar, and demands revenge, and this the more forcibly, as his blood has been the more recently

* As it was unsafe, and might lead to detection, for any Catholic dignitary to correspond with the Holy See with his own name attached, the prelates were necessitated to assume fictitious ones.

† *Memoir*, pp. 307, 308.

‡ *Ibid.*, p. 372.

poured out upon the earth. What does that loved one of the Spouse do—the guardian of the Spouse of Christ—the shepherd of Christ's fold? Does he devise some spiritual remedy to check this so horrid and unheard-of pest? New diseases must be met by new remedies, and such a remedy must indeed be found which, at the same time, will heal for the present the recent wound of the Church, and serve as a warning to posterity. If the spiritual rod of the Church should spare those by whose impulse and perjuries the innocent blood has been poured out upon the earth, who can be ignorant of the consequences which will ensue? How many amongst the clergy will the impunity of these, contrary to all justice and law, cause to be promoted, not through any merit of their piety, but through fear of their own subjects. To avenge so great a crime, something must be decreed of advantage to the Church, that thus the health now received may be transfused into posterity, and the future generations may learn not only what was presumed, but also how it was avenged, lest otherwise the poison should spread, and no antidote being applied, many may come to perish. Let them know that there is a prophet in Israel. All Ireland vehemently desires and demands this. It is desired by the little and by the great, and otherwise it will be a scandal exceeding great in the Church of God, and I fear that the authority of the Holy See will suffer serious injury, and undergo great loss. Nor, in a matter so weighty and so universal, should we act tepidly or timidly. Innocent the Tenth has set an example to us in regard to the death of the Bishop of Castro, and Innocent the Third, to the death of the Bishop of Herbipolis; and shall the parricide of the Archbishop of Armagh, under Innocent the Eleventh, perpetrated with far more deliberation, remain unavenged?

“At least let the diocese of Meath be cut off from the province of Armagh, and be immediately subjected to the Apostolic See. This the people, the nobles, the clergy of Meath anxiously demand. For should it not be expedient to stigmatize the province of Ulster with some special mark of infamy, yet surely it behoves, through respect for the most illustrious prelate, that his birth-place should be honoured, especially as between those of Ulster and Meath there exists the greatest dissimilarity, nor can we deem it safe in this or the next century to go to their meetings or synods. The prophet hated the

congregation of the wicked, nor would he sit with the impious. But does it behove the prophet alone to have this zeal, and is it not required from every priest of the Lord? And since those from Ulster, in the convent of St. Isidore's in Rome, destroyed the Archbishop of Armagh in effigy, as they afterwards did in reality in London, and as the clergy and people of Ulster now receive these parricides, it is manifest that the crime is not so personal that only the immediate actors in it should receive punishment. A short time since I was struck dumb, and my grief was renewed when I saw, on letters being received here announcing that one from Ulster was to be appointed to the See of Armagh, how the innocent were filled with ignominy, and how the impious rejoiced that they had done evil, and exulted in their wicked deeds. Truly, if things be so, it must be, not from their own works of justice, but according to the greatness of your mercy, or rather in order that, where crimes superabounded, there, too, favour should superabound; for, from the time of Judas Iscariot, there have been found none who thus rose up against their masters, and betrayed just blood. Allow not, I beseech you, allow not this to occur; for all who hear of it will wonder, and none will extol it: it would give strength to the impious, and disarm the zeal for justice. And, as if their own wickedness did not suffice, they would boast and exult that they had found defenders in those who should rather have been the punishers of their crime. Wherefore, we shall hope that the Lord will not delay to save the afflicted from the hand of the oppressor, and to render retribution to the proud; and, though he should delay, yet will he not abandon us for evermore, but the protection which is deferred will one day be more powerful, and will more perfectly succour us.

“The clergy of Dublin lately presented the Very Rev. Patrick Russell for their Archbishop. He is now, for the second time, vicar-general of that diocese during the vacancy of the see—a man distinguished for his piety and zeal, and so beloved by both clergy and people, that a nobleman of high position, on hearing a short time ago that a Franciscan from the convent of St. Isidore's was to be appointed to that see, exclaimed with an oath, ‘Rome is astray if it ever think of appointing, at the present time, a Franciscan to this diocese.’

“The discord which reigns in Armagh has extended itself to

the diocese of Clonmacnoise, where two vicars-general contend about nonsense; one of them, who alone is worthy of being appointed, is named Moriarty Kearney.

“If, urged on by zeal, I have here said anything which I should not, or otherwise than I should have said it, I pray you to hold it as unsaid; whatever I have said right, and in a becoming manner, I hope will not be said in vain. Should not even my zeal merit consideration, you are at least debtors to the wise and to the foolish, and I beseech you to bear with my folly.

“P.S.—After writing the above, I received the letters of your Excellency of the 19th of December, with the enclosed letter restoring peace to Armagh, which, before two days, I will deliver into the hands of Dr. Dromgole (then Vicar-Apostolic) himself, and we have easily learned from this how great is the watchfulness and solicitude of their Eminences, and of your Excellency, for our affairs. As we can return no thanks equal to such merits, we pray that the Almighty may preserve you for many years for his glory and the propagation of the Catholic faith, and, after having happily consummated your earthly course, may crown us with you in glory.”

We find Dr. Cusack reiterating his request to have signal chastisement inflicted on Armagh, in a letter dated the 1st of December, 1683 :*

“I am unfortunate, if I conjecture rightly, but I deserve to be excused; for, some illustrious prelates, who themselves had often written against the murderers of the Primate, solicit me, and I am urged on by the redoubled prayers of the clergy and nobility of Meath. The very Protestants demand it; nor does anything render more probable, in their opinion, the imaginary conspiracy than that so great a sacrilege should remain unpunished. I add, that I proposed nothing save what was conformable to reason and to law, and what I judged best suited to promote the lustre and glory of the Holy See. I thought, and I am still convinced, that that horrid guilt would be punished even less than its demerits by the translation of the primatial see, according to the practice of Innocent X. of holy memory; and thus, if the subjects of Armagh seek to imitate

* *Memoir*, p. 375.

those of Sicily, their sad distemper will be healed by ceasing to give them pastors and withdrawing the object of their fury ; so that though their fury remains unabated, yet a fixed pastor will be wanting ; and thus, not having a person against whom to vent their rage, they may desist from their temerity, or at least, in the words of the canon, may cease to be a dire contagion to others. And, as I understand that it was whispered to you that such a chastisement would be displeasing to our nobility—a matter which no one here can understand—it is almost a year since I made known to your Excellency that nothing could be more agreeable to them than to have it decreed that those from Ulster should never, or at least for a hundred and fifty years, should not be promoted to that dignity ; and, although as yet we have derived no fruit from our writings, but, on the contrary, the rejoicing of the Ulstermen is heard on every side, who boast and exult that they have found for their protectors those who should have been their chastisers, and that in the last Congregation held on Irish matters, one from Ulster—and he too, a regular—was reserved in *pelleto*, as they say, for the See of Armagh. We will hope for better things ; and although it must be left to the prudence and mature councils of their Eminences, to decide whether it should thus lord it over us, yet it is proper that your Excellency should know how dangerous we would here consider it to have any change made, until he who has actually been appointed vicar-apostolic be acknowledged by them. . . . For, though many things must be done and borne with to promote peace, yet we must take care lest, when restoring peace to the diocese of Armagh, the whole province may be put in confusion, and thus the last error be worse than the former ; for (in this hypothesis) the Bishop of Clogher will most anxiously solicit to be exempted from Armagh, and the Bishop of Meath will most pressingly, though reverently, demand to be subjected to the Apostolic See or to Dublin, for they will not willingly submit to the yoke of Ulster. Should the Sacred Congregation decree that no appointment would be made until they submit to Dr. Dromgole, and that this should be promulgated by the Bishop of Clogher, before ten days all would return to obedience. The same result should ensue were he absolutely declared primate ; for, whilst he is moveable at will, they will hope to succeed in removing him by their sollicita-

tions in Rome, although all confess that he is most eminent in virtue and learning, and most beloved by our own late Dr. Plunket."

Even so late as 1686, Dr. Cusack, in a letter dated July, and addressed to Cardinal Altieri, then Cardinal Protector of Ireland, returns to the same subject: *

"I have often expressed how anxiously the nation desired that those of Ulster—that is, those of Armagh—on account of their parricide of the most illustrious Oliver of Armagh, should receive some chastisement commensurate with their deeds, and how dangerous it would be to allow so great a crime to go down to posterity unavenged. And now again, with all humility and earnestness, I, by the present letter, pray that, through reverence for him, this diocese, which was the birth-place of the deceased prelate, may be added to the province of Dublin."

In 1686 Dr. Cusack held a Diocesan Synod, in which statutes were enacted (*inter alia*) to check and correct abuses which had crept in, especially amongst the religious orders, during the period of persecution. Some of the decrees of this Synod were judged unnecessarily severe on the friars, and hence were not approved of by the Holy See. The pith of the objectionable statutes may be gleaned from the following extract, taken from Benedict XIV., *De Synodo*: †

"*Episcopus Midensis* in sua prima Constitutione Synodali, excommunicationis, vinculo, ipso facto innodatum voluit, et pronunciavit quemcunque, sive secularem, ‡ sive *Regularem*, quovis modo exemptum, qui, sine sui auctoritate, et licentia, quodcunque sacramentum administraret personis secularibus, aut alia ratione, in cujuslibet sacramenti administratione delinqueret. . . .

"Attamen prædicta constitutio, verbis nimium indefinitis concepta, acriter fuit a regularibus impugnata. . . . Et quia, Synodalis Constitutionis verbis rite expensis, justa reprehensa est regularium querimonia; ideo Sacra Congregatio

* *Memoir*, p. 376.

† Benedict XIV., "*De Synodo*," lib. vii., c. 42, 43, and 44.

‡ The "sive secularem" seems to have been inserted for the sake of impartiality, for the statute was principally enacted against the friars.

Concilii, die 24 Augusti, 1686, eandem Constitutionem corrigi et reformari jussit. . . . *Idem Episcopus Midensis*, in sua Synodali Constitutiones expresse denunciaverat, se nulli, sive secularium, sive Regularium, Ordines collaturum, qui non servasset temporum interstitia, a Concilio Tridentino præscripta; a quibus, an quempiam absolvendum, Ecclesiæ necessitas aut utilitas exposceret, id non a Prælo Regulari, sed a se fore dijudicandum, edixerat. . . . Attamen, quia Sedes Apostolica, post Tridentinum, nonnullis Regularium Ordinum Institutis privilegium concessit exemptionis, ab interstitiis, hac de causa, Sacra Congregatio, prædicta die, 24 Augusti, 1686, rescripsit, etiam hanc Constitutionem Synodalem *Midensem*, esse reformandam, quoad eos Regulares qui habent privilegium concessum post Tridentinum.

“Alia nimii rigoris exempla nobis suppeditant sæpius in hac Lucubratione commemorata Decreta Synodalia Episcopi *Midensis*. Inter ea, quod decimum erat in ordine, præter infamiae notam, atque etiam excommunicationem, ipso facto incurrendam, ad officium aut beneficium assequendum, statim *inhabilem* decernebat, quicumque, sive Secularis, sive Regularis, pro illo aut obtinendo aut retinendo, Potestatis secularis auxilium, et patrocinium postulasset. Undecimum vero decretum, ad ordinarii arbitrium suspensum pronunciabat, qui pro eodem pariter Beneficio retinendo aut obtinendo, modo illud non esset Jurispatronatus, commendatitiam epistolam, a quocunque Laico ad suum ordinarium impetraret. De hujusmodi decretorum firmitate, in Sacra Congregatione Concilii, ad quam a Sacra Congregatione de Propaganda Fide remissa fuerant, examinanda, actum est die 24 Augusti, 1686, et decisum, revocanda, eo quod nimio essent rigore conspersa, onusque imponerent intolerabile. . . .

“Inter easdem *Midenses* Constitutiones, quinta Sæculares omnes adigebat ad audiendam Missam Parochialem, Dominicis, et aliis solemnioribus festis diebus, atque inibi Dei verbum auscultandum, fideique rudimenta addiscenda . . . Sexta prohibebat Regularibus, ne monitionibus atque hortationibus plebem a parochiali ad suas evocarent ecclesias, ut prædictis diebus, Missæ Sacrificio, ac concioni in illis interessent. Septima denique declarabat, unumquemque teneri, tempore Paschali, atque *in mortis articulo*, sua peccata confiteri proprio Parocho, vel alteri sacerdoti, ab eodem Parocho delegato.

“Etiam ejusmodi Constitutiones discussæ fuerunt in præfata Congregatione, atque conclusum, septimam esse delendam; quintam autem et sextam ita mitigandas, ut per eas monerentur quidem, non autem cogherentur Fideles Missæ et concioni in parochiali ecclesia adesse.”

Dr. Cusack died early in 1688, and was buried in the east end of the old church of Duleek. Under the gorgeous window-frame of this once frequented sanctuary there is a flat stone, with a mitred figure and crozier carved on the surface; and this monument marks the resting-place of Dr. James Cusack, Bishop of Meath.

2. *Dr. Patrick Tyrrell.*

1. PATRICK TYRRELL was descended from the ancient and chivalrous house of Fertullagh, County Westmeath. At an early age he joined the Franciscans, and in the course of time was raised to the highest and most responsible positions in several monasteries of that order on the Continent. He was Secretary-General of the Franciscans for twelve years; also Definitor-General, Commissary, Visitor, &c.; and was renowned for his prudence as well as for his saintly life. He was consecrated Bishop of Clogher in the summer of 1676, reached Limerick in October same year, and made no delay in hastening to his diocese. The trials which awaited him there, and the foolish combination organized to resist his authority, can be best learned from his own letter to the Internunzio in Brussels, dated the 17th of December, 1676:*

“Being one of the four bishops lately consecrated for Ireland, I deem it my duty to acquaint your Excellency with my movements, as I should have done before this, had an occasion presented itself.

“I arrived safely, thanks to God, in Limerick, a maritime city of this kingdom, and although, through the indiscretion of a certain priest, a severe perquisition was made to discover me, nevertheless Providence, through the instrumentality of some

* *Memoir of Dr. Oliver Plunket*, p. 158.

good Catholics, freed me from this danger: I was obliged, however, to conceal myself for awhile. This storm being over, I went to visit the Primate, my Metropolitan, and having presented to him my Briefs, he placed me in peaceful possession of my diocese of Clogher, *nemine prorsus reclamante*."

He next details the resistance offered to his authority, and the remedy he applied—viz., a Diocesan Synod:

"From my discourse, a diversity of opinion arose amongst them, so that some returned to their due obedience, whilst others asked for the term of one month to deliberate. Although I replied that I could allow no such terms when treating of the submission due to the Holy Apostolic See, and to their legitimate pastor, nevertheless, as it is dangerous here to unsheath the sword of ecclesiastical censure, except as a last remedy, I deemed it better to avail myself of some excuse, and absent myself for some time, the more so as the Primate wished to employ me in confirming the faithful of some other dioceses (as I had already done in my own). The term which they asked for being expired, I again returned, and cited the refractory to appear; the Primate cited them also—yet they refused to obey, and hence we were obliged to proceed against them as contumacious, and to act as best we could in these parts, and as prudence dictated to us in the circumstances. I suspended from their office, and from the administration of the sacraments, the two ringleaders, hoping that their chastisement would suffice to strike terror into the rest. The others are all submissive, and I hope that in a short time all will return to obedience. The clergy are fifty in number, of whom forty-two have the care of souls. As yet I have not been able to make the visitation of my diocese, partly on account of these disorders, partly on account of the weather being so rigid in these parts; but as soon as possible I shall visit it, with God's aid, and shall then give more minute details. Should you wish to honor me with your esteemed commands, be pleased to direct them as follows:—*For Mr. John Warin, in Dublin.*

"FR. PATRICK OF CLOGHER.

"Louth, 17th December, 1676."

On the 31st of December, same year Dr. Tyrrell again wrote:

“About thirteen days ago I sent some account to your Excellency of the disturbances which a few priests of the diocese of Clogher excited against me, their lawful pastor. . . . I do nothing without consulting the Archbishop of Armagh, who has great experience, courage, and zeal. I have no doubt but that in a little while everything will go right ; however, I foresee that some annoyances await me : if our blessed God wish so, His will be done. I do not shun this labour now, since His Divine Majesty has imposed this burden on my shoulders, although I foresaw, indeed, that it was too weighty for me.”

On the 14th of February, 1677, he details more circumstantially the nature of the opposition :*

“The opposition is not a personal one—that is, directed personally against me ; on the contrary, they had resolved not to admit, not only as bishop, but even as vicar-general, anyone, unless he were a native of the diocese of Clogher, even though he should belong to the province of Armagh, as I do, being a native of the first suffragan diocese, that is to say, of Meath. Before the arrival of my predecessor all this was planned, and was occasioned by the appointment of a vicar-general who, though a native of the province, belonged to another diocese, and who was nominated by our Metropolitan, at the request of the greater part of the clergy, and resided at the distance of only two or three miles from that diocese. This vicar (Dr. Dromgole) was a man of virtue, and learning, and zeal, and, being anxious to reform some abuses among the clergy, provoked the displeasure of a few, who made an agreement amongst themselves not to admit, for the future, any Superior for the diocese excepting one from the place itself, *de gremio loci*.

“Nothing was heard of this agreement during the lifetime of my predecessor, Dr. Duffy, for it so happened that he was a native of the diocese. But immediately on his death the clergy renewed that agreement. . . .

“In a few days I start on the visitation of my diocese, that thus I may be able to detail more minutely its present state. Up to the present it was impossible to do so, partly on account of the disorders, and partly because the winter was exceed-

ingly severe in these parts. I understand, however, that the diocese is very extensive and very poor. I have not received, as yet, the value of one pin from it; and though I should receive all that is usually granted to the bishop, it would not suffice for the maintenance of one priest, and much less for the support of a bishop, who is obliged to keep, at least, one servant and a chaplain, no matter how poor he may be*. I hear all the prelates lamenting the misery that they endure: may God compensate it by the abundance of His heavenly graces. The Parliament of England keeps us in apprehension of new persecutions, but the mercy of God comforts us with the firm resolution to either suffer or die—*aut pati aut mori*—for our spiritual flocks.

“FR. PATRICK OF CLOGHER.

“Clogher, 14th February, 1677.”

Dr. Tyrrell's exertions were crowned with success, and hence, on the 19th of March, 1678, he wrote to the Internunzio: †

“The Archbishop of Armagh communicated to me that portion of the kind letter of your Excellency of the 4th inst. (directed to him), which regarded me, and from it I perceive how sincere, cordial, and efficacious, were the most benign representations of your Excellency to their Eminences in my favour in regard of the administration of Kilmore, and it cuts off all controversy about the deposition of Symons, at the same time that it succours my necessities; and hence I thank your Excellency with the most humble and the warmest thanks which a truly grateful heart can express, and I shall ever remain most obliged to your incomparable piety and zeal, and excessive kindness.

“The letters which Father Felix O'Neill, at the instance of your Excellency, wrote to the clergy of Clogher, exhorting them to due obedience to me, their bishop, arrived two months after the said clergy had asked pardon for their fault, ably and

* In the Relatio of Visitations performed by Dr. Oliver Plunket, dated 6th of March, 1675, he notes—“No Catholic has any property in the diocese (Clogher), and all are tenants under Protestant and Presbyterian landlords.”—*Memoir*, p. 149.

† *Memoir*, p. 151.

learnedly convinced by the Archbishop of Armagh, and by myself, as far as my weak ability could contribute to it; and hence, these letters not being necessary for the desired effect, were not published by me, though they were most gratifying to me, and most esteemed as a proof of the great zeal of your Excellency, which caused them to be written."

On the 2nd of August, 1678, Dr. Oliver Plunket writes to the Internunzio (*inter alia*):*

"Dr. Tyrrell, by his last visitation, restored the diocese of Clogher to such peace, concord, and ecclesiastical discipline, that he is deserving of every praise. He laboured very much, and also took possession of the diocese of Kilmore, and, after performing a visitation of it, he will give a relation to your Excellency. Thomas Fitzsimons fought against him, and said in my presence (Monsignor Tyrrell and Dr. Edward Dromgole, a learned and exemplary man, were present), that the Bulls of the Holy Father depend *ab acceptatione cleri et populi*, and he stated in writing that the Bishop of Clogher *non debet de jure admitti* as administrator of the diocese of Kilmore. Dr. Dromgole, however, refuted him."

Dr. Tyrrell, as we have seen, was appointed also to the administratorship of Kilmore, and in this double capacity assisted at the Provincial Synod of Ardpatrik, convened by Dr. Oliver Plunket, Archbishop of Armagh, in August, 1678. One of the decrees of the Synod (the 20th) announced that Dr. Patrick Tyrrell, Bishop of Clogher,† "having received a full and legitimate appointment to the administration of Kilmore, all Catholics, whether clergy or laity, were obliged to show every reverence and obedience to him; and all who should contumaciously persist in opposing him were subjected to ecclesiastical censures reserved to his Holiness." Hence Dr. Tyrrell signed the Acts of the Synod as Bishop of Clogher and Administrator of Kilmore.

On the 10th of September, 1678, Dr. Oliver Plunket,

* *Memoir*, p. 153.

† *Ibid.*, p. 133.

under the assumed name of *Thomas Cox*,* wrote to the Internunzio to have the number of Franciscan novitiates lessened, and recommended the appointment of Dr. Tyrrell as Apostolic Visitor of the Irish Province : †

“I have spoken with some of the Superiors of the Franciscans, who have four convents in my district : in one there are only two friars, in another four, in the others seven or five ; and I besought them to put all the members in one or two convents, but they do not like to do it. Nothing stands in such need of reformation. I tire your Excellency and their Eminences with so many letters, but ‘the zeal of the house of God hath eaten me up,’ and I would wish that my province, both as to the secular and regular clergy, should be holy and good and observant. Monsignor Tyrrell was Secretary-General of the Order of St. Francis for twelve years ; he was also Definitor-General, Commissary, Visitor, &c., and no one knows their rules better, and were he appointed by brief Apostolic Visitor of the Franciscans in Ireland, I cannot say what good he would effect. Dear Monsignor, procure this favour from their Eminences, and you will render a great advantage to religion : and I conclude with a profound reverence.”

The unremitting zeal and intolerance of abuses which characterised Dr. Tyrrell’s administration drew on him the hatred and malice of the reprobates who swore away the life of the venerable and saintly Oliver Plunket. On the 21st of October, 1680, a few days before he was conveyed to England to be tried and executed, the Primate wrote to Rome (*inter alia*) : ‡

“Dr. Tyrrell, Mr. Luke Plunket, and Dr. Dromgole, have been declared guilty of treason by the grand jury. A strange thing that, on the mere deposition of witnesses, sentence should be given against persons who are absent and unheard.
 There are many of the Irish nobility and gentry

* In the days of persecution our Bishops, in writing to the Holy See or its representatives, were obliged to adopt fictitious names. Thus Dr. Plunket signed himself *Thomas Cox* and *Edward Hammond* ; Dr. Cusack of Meath disguised himself as *Fleming* ; and Dr. Tyrrell as *Scurlog* and *Stapleton*.—*Memoir*, p. 268.

† Ibid., p. 85.

‡ Ibid., p. 293.

here accused of this Utopian conspiracy : as my Lord Poer, now Earl of Tuam ; my Lord Brittas, &c. I recommend myself to the sacrifices and prayers of all."

However, society received such a shock at the barbarous and unjust execution of Oliver Plunket, that bigotry was forced for a time to relax her hold ; and hence Dr. Tyrrell and the other ecclesiastics were unmolested.

Dr. Tyrrell joined other prelates in invoking signal chastisement on the See of Armagh, for the conduct of the perjured wretches who were instrumental in the murder of the Primate :*

"Should their Eminences refuse to stigmatize that people by some punishment, many here are apprehensive, lest the bad example should occasion the worst impressions, and this impunity assume the character of licentiousness. I submit, however, to whatsoever arrangement may be made, and I only add, that all our prelates are of opinion, that, for the present, no native of that diocese, and no one nominated by them, should be appointed to that see, lest it should seem to be, as I already said, *pretium sanguinis* ; and as the Bishop of Kildare would not accept this dignity, were it offered to him, there is no one, in my opinion, so suited for it as Dr. James Cusack, Bishop of Meath," &c.

2. In the Registration List of the Clergy of 1704, we find that Dr. Tyrrell held ordinations in 1675 at Castleblayney, County Monaghan ; in 1676, at Concroe and Woodstown, County Monaghan ; in 1677, at Concroe ; in 1679, at Frayne, County Meath ; in 1682, at Frayne ; in 1683, at Frayne and Athboy,† County Meath ; in 1784, at Frayne and Kilmore ; in 1685, at Frayne and Athboy.

3. With the subsequent life and labours of Dr. Tyrrell, especially during the troubles consequent on the Wil-

* *Memoir*, p. 371.

† I suspect that the ordinations marked "Frayne" and "Athboy" were the same, because Frayne is in the parish of Athboy, and the priests whose names were registered might have given the name of the parish for the name of the townland in the parish where Orders were received. Dr. Tyrrell had a sister, whose name was Teresa, married to a gentleman in Athboy, whose son was attainted on the 16th of April, 1691.

liamite wars, we regret not being, at present, so well informed. He became Secretary of State for Ireland, was translated to Meath,* and was appointed Grand Almoner to James II. The following interesting notices will be found amongst O'Callaghan's learned and valuable notes to the *Macariæ Excidium*:

At p. 195—"Dr. John Molony, the Roman Catholic Bishop of Cork, one of the most *ultra* of the leading Irish political characters of those times, thus expresses himself as to the course which he would recommend for the adoption of his countrymen towards their domestic adversaries. In a letter from France, March 8th, 1689, to his brother prelate, *Dr. Patrick Tyrrell*, Roman Catholic Bishop of Clogher and Kilmore, and Secretary of State in Ireland, he says:—"I would have them (the Irish Catholics) restored to their estates, both spiritual and temporal, usurped by the *Cromwellians*, or under the title of being *Protestants*, yet, with that proviso for the spiritual, that a competent pension should be allowed to the Protestant possessor during his life, for he can pretend no longer lease of it; or that he should give the Catholic bishop or incumbent a competent pension, if it were thought fitter to let him enjoy his possession during life.'

"Then, turning from the consideration of ecclesiastical changes to the difficulties existing with regard to the resumption of their old properties by the original Irish proprietors, on account of the purchases made, in various instances, on Cromwellian titles, by several Irish lawyers and others, Bishop Molony observes—"Now remains, I think, one objection to solve, which may give some obstruction to this intended settlement, which is, that of the gown-men or others who made purchases of some new interests *bona fide*—must they lose their purchase and money? To which I answer, that although it may be replied, *Caveat emptor*, especially to the gown-men, who knew best of all that horrid Act of Settlement, or so called, was most unjust, and could by no true law hold, yet, because

* In the O'Renchan Manuscripts, in Maynooth College, there is a copy of a letter from Pope Innocent XI. to James II., stating that at the next Consistory of Cardinals Dr. Tyrrell would be translated from Clogher to Meath. This letter bears date October, 1688, whence we may infer he was translated about the close of that year, or very early in 1689.

they are persons useful to the Commonwealth, and acted *bona fide* (seeing the estate out of the ancient proprietors' hands by so many public Acts, as it was not like ever to come to him again), there ought to be found an expedient for the like, that they be not losers, and that either they or the ancient proprietors may be recompensed one way or other, rather than it should be an obstacle to the common good.' ”

(Page 197)—“ James having been born October 14th, 1683, was necessarily in his fifty-second year at the period of his coming to the crown, in February, 1684-5, and in his fifty-fifth year in June, 1688, when his son, styled the Pretender, was born. Nevertheless, the King was considered to be of such a sound constitution, that the Irish Roman Catholics looked to his having sufficient time, during his reign, to make the many political and religious changes in their favour so earnestly expected from him. In the copy of a letter sent to his Majesty August 14th, 1686, which Archbishop King states to have been found among the papers of *Dr. Patrick Tyrrell*, Roman Catholic Bishop of Clogher and Kilmore, and Secretary of State in Ireland, the writer observes—‘ And now that a needful alteration is begun in Ireland, it should be carried on speedily, for your own and Catholic subjects' security ; for all the sectaries in England are so galled at some of the fanatics being discarded in Ireland, that they join heads, concert councils, swear and contrive vengeance against all Papists, who must expect no quarter but during your Majesty's reign : but all good men have reason to hope that God, who delivered you from the manifold dangers of your life, and made your enemies your footstool, will spare your precious life till you accomplish the glorious work reserved for you by that Providence which is your best life-guard. And 'tis the comfort of all good subjects that, besides your being of all sides descended from healthy parents, you have (thank God) all the symptoms of a vigorous, long-lived man : nay, that your having been suckled by a very healthy, long-lived woman must in reason contribute much to the length of your life.’ ”—*Memoirs of King James II.*, vol. i., pp. 746, 749 ; vol. ii., pp. 160, &c. ; *King's State of the Protestants of Ireland*, Appendix, pp. 303, 4.

(Page 210)—“ Dr. Molony, writing to *Dr. Tyrrell*, from France, (when James II. was on his way from Paris to embark for Ireland), and endeavouring in his letter to impress upon his

brother prelates that the time was then at hand for the Irish to redress their own wrongs, by taking immediate measures to recover their properties from the Cromwellians, instead of consenting to postpone that recovery, according to the advice of James's English adherents, until *after* the restoration of the King to his throne in England, says:—‘For never a *Catholic*, or other English, will ever shrink or make a step for your, nor suffer the King to make a step for your restoration, but leave you as you were hitherto, and leave your enemies over your heads to crush you any time they please, and cut you off root and branch, as they now publicly declare: and they blame themselves they have not taken away your lives along with your estates long ago; nor is there any *Englishman*, *Catholic* or other, of what quality or degree soever, alive, that will stick to sacrifice all *Ireland* to save the least interest of his own in England, and would as willingly see all Ireland over inhabited by English, of whatsoever religion, as by the Irish; and yet,’ concludes the Bishop, ‘by their fine politics, they would persuade the Irish to come and save their houses from burning, whilst they leave their own on fire: which is no better than to look upon people as so many fooles, when every body knows that charity begins at home: that one’s charity to himself is the rule and measure of that he ought to have for his neighbour: “*diliges proximum tuum sicut teipsum.*”’—Bishop Molony’s Letter, in Archbishop King’s *State of the Protestants in Ireland*, &c., Appendix, pp. 360, 363, 364, 372: London, 1690; *Memoirs of King James II.*, vol. ii., pp. 636, 637.

(Pages 308, 309)—“Of King James’s kindness to the Irish Roman Catholic clergy, there are various proofs in the official correspondence in the State Paper Office, London. The Earl of Sunderland, writing from Whitehall, as principal Secretary of State, to the Earl of Clarendon, as Viceroy of Ireland, March 20, 1685-6, says—‘My Lord,—Doctor Dominick Maguire, the Roman Catholic Archbishop and Primate of Armagh, being now going for Ireland, his Majesty commands me to recommend to your Excellency the said Archbishop, and also Doctor Patrick Tyrrell, Bishop of Clogher and Kilmore, and the rest of their brethren, the archbishops and bishops of the Roman Catholic communion in Ireland, for your *patronage and protection upon all occasions wherein they shall apply to you, or stand in need thereof.* . . . His Majesty would likewise have your

Excellency recommend it to the archbishops, bishops (Protestant), sheriffs, and justices of the peace there, not to molest the Roman Catholic clergy in the exercise of their ecclesiastical functions amongst those of their own communion.' James himself, in a letter dated from Whitehall, two days after, or on the 22nd of March, 1685-6, and inscribed to 'the Most Reverend Father in God, Dominick (Maguire) Archbishop of Armagh, Primate of our Kingdom of Ireland,' grants yearly pensions to the archbishops and others of his clerical brethren. The letter of his Majesty, after reciting how he had directed certain sums of money to be issued to the archbishop, from time to time, out of the treasure remaining in the Exchequer of the Kingdom of Ireland, adds—'Our will and pleasure is, and we do hereby authorise you to retain for your own use, out of the said moneys so to be received by you, £300 per annum; and that you pay, or cause to be paid, to Patrick Russell £200 per annum; to John Brenan £200 per annum; to *Patrick Tyrrell* £200 per annum; to Dominick Burke £150 per annum; to John Mollony £150 per annum; to James Felan £150 per annum; to Edward Weasley £150 per annum; and to Alexius Stafford £40 per annum; the said respective payments,' says the Royal letter, 'to be received as of our free gift, and to commence from the feast of St. Michael the Archangel *last past*, and to continue for and during our pleasure.' And the Earl of Sunderland, writing to the Lord Deputy of Ireland from Whitehall, February 4, 1686-7, says, in reference to these pensions, that the King 'being informed the Receiver-General for Ireland demands poundage for the pensions payable to the Lord Primate and other the Catholic bishops there, his Majesty thinks not fit to allow the same, and therefore would have you give order to the said Receiver not to demand or take any poundage for the payment of the said pensions.' "

Of the dignitaries mentioned in King James's letter, Patrick Russell was Archbishop of Dublin, John Brenan was Archbishop of Cashel, Dominick Bourke was Bishop of Elphin, John Mollony was Bishop of Cork, James Felan, was Bishop of Ossory, and Edward Weasley was Bishop of Kildare. Dr. Alexius Stafford, the last name mentioned on the list, was Doctor of Civil and of Canon Law, Dean of Christ Church, Master in Chancery, Member of Par-

liament, and Preacher to the King's Inns; also Chaplain to King James's Royal Regiment of Irish Foot Guards. He was subsequently killed at Aughrim, while animating the regiment, Crucifix in hand, and his death created a panic amongst the men.*

4. It is said that Dr. Tyrrell celebrated Mass in the old church of Duleek, over the grave of Dr. Cusack, his predecessor, on the eventful morning of the battle of the Boyne, and that after the defeat of King James's army he accompanied it in its retreat. He seems to have suffered much during the Williamite wars, and to have clung to the last to the fallen fortunes of James II. His sufferings and death are thus alluded to in a letter, dated Paris, 28th of October, 1692, which was addressed by Dr. James Lynch, Archbishop of Tuam, to the Cardinal Prefect of Propaganda:†

"Since our departure, very many most pious ecclesiastics have died, not so much by a natural death, as by oppression and cruelty of those that pursued and hunted them down. Among those were also some bishops, the first of whom was the *Bishop of Meath*, who died after the taking of Limerick, having been previously worn out with fatigue, and borne down with infirmities from the hardships of the times; now in the city hotly besieged, then in our camp, wishing to escape the bullets, shells, &c., and chiefly to end his days more quietly in the country," &c.

3. *The Vacancy of the See.*

After the death of Dr. Tyrrell, the diocese was administered for several years by the venerable and saintly Dr. Michael Plunket, Parish Priest of Ratoath and Vicar-General of Meath.‡ The position of the Catholics of Ireland was then wretched in the extreme, and perhaps, with the exception of Cromwell's merciless reign, there is no parallel in our ecclesiastical annals to the miseries endured

* *Macariæ Excidium*, edited by O'Callaghan, p. 453.

† From "Theiner's Manuscripts;" O'Renchan's *Collections*, p. 233.

‡ *Diocese of Meath*, vol. i., pp. 264-270.

under King William and the last of the Stuarts, Queen Anne. Lord Macaulay thus describes the consequences to Ireland of the deposition of King James and the enforcement of the Penal Code :

“The iron had sunk into the soul (of Ireland). The memory of past defeats, the habit of daily enduring insults and oppression, had cowed the spirit of the unhappy nation. There were, indeed, Irish Roman Catholics of great ability, energy, and ambition ; but they were to be found everywhere except in Ireland—at Versailles and at St. Ildefonso, in the armies of Frederick and in the armies of Maria Theresa. One exile became a Marshal of France. Another became Prime Minister of Spain. If he had staid in his native land, he would have been regarded as an inferior by all the ignorant and worthless squireens who drank ‘the glorious and immortal memory.’ These men, the natural chiefs of their race, having been withdrawn, what remained was utterly helpless and passive. A rising of the Irishry against the Englishry was no more to be apprehended than a rising of the women and children against the men.”—*History of England*, vol. iv., p. 113.

The great Edmund Burke, speaking of the Penal Code, which was enacted and renewed in violation of the Treaty of Limerick, says :

“It had a vicious perfection—it was a complete system—full of coherence and consistency, well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.”

“These laws” wrote another candid Protestant, “formed the most complete code of persecution that ingenious bigotry ever compiled.” And another writer, equally honest, admitted that the Protestantism of the Irish ascendancy of those days consisted of “a hatred of Popery, and ignorance of Christianity, and a total absence of moral principle.”

From an account of the *Romish Clergy* in 1698, communicated by Captain South to the xxii. vol. of the

Philosophical Transactions, we learn that there were, in that year, 19 regulars and 23 seculars in Meath, 16 regulars and 22 seculars in Westmeath, and 13 regulars and 19 seculars in the King's County. In the same year, 424 friars were transported from Ireland,* and many of the secular clergy were likewise torn from their flocks and doomed to perpetual exile. In the registration-list of the parish priests, of 1704, there were 57 pastors registered in Meath, 30 in Westmeath, and 6 in the King's County, all of whom belonged to the diocese of Meath. Thus, in the worst of times, when the bigotry and malice of heresy seemed to triumph, the goodness and mercy of God counteracted all, by providing pastors for the instruction, edification, and salvation of His faithful people.

CHAPTER VII.

1. DR. LUKE FAGAN.—2. DR. STEPHEN MACEGAN.

1. *Dr. Luke Fagan.*

LUKE FAGAN was born in the parish of Castlepollard, County Westmeath, of a respectable old family; studied in Seville, in Spain, officiated as parish priest of Baldoyle, County Dublin, and was consecrated Bishop of Meath in 1713. Of the various acts of the episcopacy, and the trials to which he was subjected, we have no detailed account, in consequence of the rigid enforcement of the Penal Code, which necessitated on his part the strictest caution and concealment; and hence, the few letters written by him, which have reached our day, are dated, "*e loco refugii nostri*," which place of shelter, or refuge, was known only to his vicars and curates, and to a few

* From Dublin 153 friars were sent abroad; 170 from Galway, 75 from Cork, and 26 from Waterford. Did these misguided fanatics imagine that they could thus transport the Catholic Church from Ireland?

trustworthy lay friends. Duty, however, would frequently call him to various parts of his diocese; and it would have been impossible, on all occasions, to escape the numerous informers and priest-hunters who were ever watchful for his apprehension. The following curious entry in the journals of the (Irish) House of Lords will enable us to form an idea of the perils which, in those days, awaited the exercise of ecclesiastical functions:*

“24th November, 1729.—William Sheil, D. Clerk of the Crown, County Westmeath, attended the House of Lords’ Committee, and delivered at the Bar the several examinations taken against Luke Fagan, *alias* Barry, a *titular Popish bishop*, and several other *Popish priests*, and the proceedings on the several examinations at the last assizes held for the said county at Mullingar, inasmuch as Sheil did not enter the examinations in the Judge’s Book of Bills, and was accordingly attached; but was discharged next day, on expressing his sorrow, and begging pardon of the House.”

It is manifest that Sheil’s neglect, wilful or otherwise, was highly beneficial to Dr. Fagan.

In the history of the so-called Jansenist Church of Holland, by Rev. M. A. Neale, pp. 235-6 (quoted in the *Dublin Review* for January, 1859, pp. 478-9), we are told that the agent of the Jansenists having failed in inducing the bishops to ordain priests for Utrecht, came to Ireland and succeeded with Dr. Fagan:

“And in the person of Luke Fagan, Bishop of Meath, he found a prelate willing to come to the assistance of Utrecht. . . . Von Heussen gave letters dimissory, as vicar-general of the metropolitical chapter of Utrecht—the see being vacant—to twelve candidates, and they were in four several ordinations raised to the priesthood by Bishop Fagan. Among the number was Peter John Meindarths, afterwards Archbishop of Utrecht. He (Dr. Fagan), however, required a solemn promise from each of the candidates that they would never reveal the circumstances of their ordination during his life. A curious event occurred some years afterwards. The secret was not so

* I am indebted to J. W. Hanna, Esq., for a copy of this entry.

well kept as to prevent an indistinct rumour from reaching the Court of Rome that some Irish bishop had ordained priests from Utrecht. Fagan, by this time Archbishop of Dublin, received orders to discover which prelate had done so. He convoked the Irish bishops, put the question to each of them individually, and returned for answer that, after examination, he was persuaded that none of the bishops of whom he had inquired had held any such ordination."

The writer in the *Review* remarks of this :

"We give this exceedingly improbable story as it is related by Mr. Neale, who has not cited the authority on which he relates it—a pretty sure sign that it is bad. The date of this transaction is 1715."

Dr. Moran deals with this charge at greater lengths, and well observes :*

"For this narrative Mr. Neale gives no authority : on the other hand, the Acts of Propaganda are silent as to any such commission given to Dr. Fagan, as also in regard of this pretended convocation of our bishops. Dr. Fagan was not transferred to Dublin for 14 years after the imaginary ordination ; undoubtedly he would have never been promoted to a higher dignity if there were any suspicions of his orthodoxy, or rather if he had not given proofs of his zeal and of the integrity of his faith. Besides, during the whole period—that is, from the assumed date of this ordination till after the death of Dr. Fagan—the Archbishop of Armagh was the confidential correspondent of the Holy See in Ireland. Should any suspicions have been entertained as to the Jansenistical tendencies of any of our prelates, surely the commission to investigate the matter would be entrusted, not to one who, having studied in France, might himself, perhaps, be supposed to be infected with these errors, but to the Archbishop of Armagh, the long-tried friend of the Holy See, and who had sucked in at Rome's fountain source the pure doctrines of faith. Moreover, as we have seen, it was in 1719—that is, four years after the pretended ordinations, and nine years before the elevation of Dr. Fagan to the

* *Memoir of Dr. Oliver Plunket*, p. 259.

Archiepiscopal See, that the suspicions of the Holy See were awakened in regard of some members of our hierarchy, and whatever may be the judgment as to the fact of this ordination, the letter, at least, of Dr. Fagan in reply to the encyclical of the Holy Father in 1719, leaves no doubt as to his orthodox sentiments, and his abhorrence of the novel tenets of Jansenius."

Dr. Fagan was translated to the Archiepiscopal See of Dublin in September, 1729, died on the 11th of November, 1733, in Proper-lane, Dublin, and was buried, after due honor and celebration, in St. Michan's churchyard. The following is a copy of his last will and testament, which has been preserved amongst the papers and manuscripts of the late Dr. Plunket:*

Will of Dr. Fagan.

"We, the undernamed, Luke Fagan, Priest, Doctor of Divinity, Archbishop of Dublin and Primate of Ireland, reflecting that nothing is more agreeable to God than to enable young men to be educated and instructed in the Roman Catholic Apostolic faith, by which means they will be able to gain souls to God, to praise and glorify his holy name during eternity, have, in the manner of a will, disposed of a yearly income of a thousand four hundred and thirty livres, as shall be hereafter set forth, whereof six hundred and thirty livres yearly revenue, the principal being twenty-five thousand two hundred livres, to which which have been reduced by a deed (registered in office belonging to the town-house of Paris ye 1st of August, 1720) from ye interest of twenty-five to forty a thousand and eight livres, constituted on the subsidies and Gabel by a contract perfected before Mesrs. Drysor and Frémont, Notaries in Paris, ye 5th of May, 1718, for the use of Dame Marianne Falliott, or Fallword, widow to Francis Gualtiers, an officer belonging to the King of England, and others which have been made over and transferred by ye said Dame Marianne and others before Mesrs. Ledeguire and Fromont, Notaries in Paris, ye 5th of May, 1718, ye residue—that is to say, five hundred livres by deed perfected before Vaubellin and Marchand, Notaries in Paris, ye 19th October, 1720, purchased by ye said Mr. Fagan from

* In my possession.

Mary Magdalene Elizabeth Coquert Chery, wife to Claude Louis of Plessy, by contract perfected before ye said Fermant, Notary, and associate, ye 30th of July, 1729, two hundred and fifty livres yearly income, ye principal being ten thousand livres constituted on the subsidies and Gabel, by deed perfected before Ballot, Notary, and his associate, ye 31st March, 1721, ye said yearly income was purchased by ye said Mr. Fagan from Jane Bernard, by a deed perfected before John Fromont, Notary in Paris, and his associate, ye 21st of January, 1730, and fifty livres yearly income in two parts, ye first of 25 livres, to which have been reduced a thousand livres constituted on the said subsidies and Gabel of France by a contract perfected before ye said Fromont and his associate, Notaries, ye said day, ye 8th of July, 1721, ye said yearly income purchased by said Mr. Fagan from Jane Coche, by a deed perfected before ye said Fromont and his associate, Notaries, ye 22nd of January, 1730, ye total amounts to a thousand four hundred and thirty livres yearly income, which entire sum our will and intention is that, reckoning from ye day of our death and ye arrears of that yearly income be received by Mr. John Baptist Joseph Languet de Gergy, Priest, Doctor of Divinity of ye House of Sorbonne, Parish Priest of St. Sulpice, and his successors in ye said parish of St. Sulpice, and by Mr. Bonaventure Baiiyn, Priest, Doctor in Divinity of ye Faculty of Paris, of ye House and Society of Sorbonne, Abbot of St. Bartholomey of Noyon, Chancellor of ye Church and University of Paris, Vicar-General to his Grace ye Archbishop of Paris and his successors—even ye half year's arrears which may be due at ye time of our death, ye said yearly income to be laid out and to serve as a fund for a Burse for ye support of four students, whereof will be of ye diocess of Dublin, and sent to ye said city of Paris by the Archbishop of Dublin, or by his Grand Vicar (*sede vacante*), and ye other two will be sent by ye Bishop of Meath or his Grand Vicar (*sede vacante*), in order that ye said students may prosecute their studies in philosophy, divinity, or ye canon law ; and our will is, according to ye order of charity, that our nearest relations be received in ye said Burse preferable to all others, provided they are qualified to fill their places with credit and fruit ; our will is likewise, that ye students who will be sent, from time to time, to Paris from Ireland, exceed not in age twenty-five years begun, if they have been or-

dained priests before they left this kingdom, and if ye students are laymen who will be sent from hence, our will is that they be but sixteen years old, if possible, and that they exceed not at most eighteen complete years; our will is that ye four students live in one of ye seminaries depending of St. Sulpice, and no where else, during the time they enjoy their Burses, and that they study in whatsoever college, and under such professors, as my executors and their successors will think proper; our will is, that if among ye four students some are priests at their arrival in Paris, they be sworn in the presence of ye said Mesrs. John Baptist Joseph Languet de Gergy, Parish Priest of St. Sulpice, and of ye said Mesrs. Bonaventure Baiiyn, and their successors, as soon as they enter the Burse, to return to Ireland to labour in ye vineyard of ye Lord, as soon as they have taken their licences either in divinity or ye canon law; but if one of ye four students be a laic, or if all four be laics, our will is that they make a vow to receive the sacred Orders in proper time and place; and in order that they may know ye nature of ye vow, none must be received that is not full sixteen years old, and subject to ye Archbishop of Dublin's orders (if he is of ye Diocess of Dublin), or to ye Bishop of Meath's orders (if he is of ye Diocess of Meath); our will is likewise that if ye 1,430 livres be more than sufficient for ye support of four students, that then ye surplus and ye arrears which will be due whilst ye Burse is vacant, be received and kept by my executors and their successors till there is a sufficient sum for ye support of one or more students besides ye four above named; and our will is, that three of ye students be sent from ye Diocess of Dublin, and two from ye Diocess of Meath, when ye yearly income will suffice for ye support of five; but if it should happen, by reason of a scarcity or any other misfortune, that ye said income should suffice but for ye support of three students, then two shall be sent from ye Diocess of Dublin and one from ye Diocess of Meath, in which we refer to ye prudence and understanding of our executors and their successors; and whereas it is not our intention that ye said Burse be filled by idlers, or persons incapable of being serviceable to their country, we give full power to Mesrs. John Baptist Joseph Languet de Gergy and to Bonaventure Baiiyn and their successors, to examine ye persons that will be presented to them, and if they should find them incapable of answering our ends in making this fund

(which is no other than ye glory of God and ye salvation of souls), to reject and refuse them as such, and at the same time to signify their being rejected and refused to ye Archbishop of Dublin (if they are of ye Diocess of Dublin), or to ye Bishop of Meath (if they are of ye Diocess of Meath), in order that they may name others more capable. We likewise pray our executors and their successors not to receive any one to fill ye said Burse unless he has an authentic certificate of his being named thereto by ye said Prelates or their Vicars-General, or Grand Vicars (*sede vacante*); and if it should unfortunately happen (which God forbid) that ye Ecclesiastical Government of this country should fail for want of bishops or vicars-general, our wish is that then ye said students be recommended by two gentlemen of distinguished piety and virtue, one of ye Diocess of Dublin and ye other of ye Diocess of Meath; it is likewise our will and we require that ye priests received unto ye said Burse, and those ordained in Paris and received in ye said Burse, say each twenty Masses yearly for our intention during ye time they will fill ye said Burse; in fine, this being our last Will and Testament, we hereby revoke all other Wills made by us when Bishop of Meath, even ye Will we made dated 14th of March, 1726, which was afterwards registered in Paris; and we do appoint our executors Mesrs. John Baptist Joseph Languet de Gergy, Priest, Doctor in Divinity, of ye House of Sorbonne, Parish Priest of St. Sulpice, and his successors in ye said cure; and Bonaventure Baiiyn, Priest, Doctor of the Faculty of Divinity of Paris of ye House and Society of Sorbonne, Abbot of St. Bartholomey of Noyon, Chancellor of ye Church and University of Paris, Vicar-General to his Grace ye Archbishop of Paris and his successors; and if we make a Will of ye goods and chattels we may be possessed of in Ireland, our intention is that said Will shall have no relation, either by way of codicil or otherwise, to said Burse, or its establishment in Paris. Dated in Dublin, ye 12th day of June, 1732.

“LUKE FAGAN,

“Archbishop of Dublin and Primate of Ireland.”

2. *Dr. Stephen MacEgan.*

STEPHEN MACEGAN, or Egan, was born in Dublin, about the year 1679, studied at Louvain, where he entered the Dominican order, and returned to Ireland in 1708. On his arrival in Dublin he found that the penal enactments of 1698, and the untiring rigor with which they were enforced, had desolated the sanctuaries of Ireland and swept away almost every vestige of the Dominican institute. For some years after his arrival he officiated as curate in the then united parishes of St. James and St. Catherine, until, at length, he succeeded in acquiring a site for a chapel in Bridge-street, where for many years the Dominican Fathers preached and laboured for the salvation of the people. His next effort was to re-establish the Dominican nuns for the education of youth, and in this, too, notwithstanding the intolerance of the times, he was singularly successful. The Dominican cloisters of Galway, from which the nuns had been driven by merciless laws,* were then occupied by soldiers, and the poor heart-broken nuns, expelled from their consecrated dwelling, were dispersed amongst their friends and relatives in various parts of the country. The Provincial of the order, Very Rev. Hugh O'Calanan, collected eight, who were formed into a community in March, 1717, and who dwelt for some time in Fisher's-lane, until they were transferred to Channel-row, Dublin. Stephen MacEgan was principally instrumental in establishing them in Dublin, and for many years he was their confessor and general manager. On the 24th of July, 1721, MacEgan was elected Provincial of the Dominicans, under circumstances peculiarly memorable and impressive, as this was the first election in the Dominican order of Ireland since their expulsion in 1698. The meeting took place in Dublin, because, the population being large, the friars could more

* O'Heyn tells us that the lamentations and tears of the nuns, on this occasion, moved to compassion many of the heretics.—*Hib. Dom.* p. 351.

easily escape notice.* One of the first official acts of the new Provincial was to urge Dr. M'Mahon, Archbishop of Armagh, to have a convent of Dominican nuns founded in Drogheda, and this led to the establishment of the Sienna Convent, over which presided as first Superioress Catherine Plunket, niece to the martyred Primate, Dr. Oliver Plunket, and in which was most appropriately deposited the head of the venerable Archbishop, enshrined in a silver case, where it can still be seen. Father MacEgan, like his great predecessor, *Roche McGeoghegan*, was indefatigable in reviving his order, in collecting the scattered stones of the sanctuary, and he lived to see flourishing communities of the Dominicans in almost every diocese in Ireland. In 1725, as Irish Provincial, he assisted at the election of Very Rev. Thomas Ripoll, who was raised to the dignity of Superior of the order. In the same year he proceeded to Rome, and, being nominated and elected to the See of Clonmacnoise, was consecrated by Pope Benedict XIII. on the 29th of September, 1725. The Holy Father, who had a high opinion of his worth and efficiency, paid him every mark of respect, and continued him in the Provincialship of the order until such time as a suitable successor could be elected. In 1729 Dr. MacEgan was transferred by the Pope to the See of Ferns, and, in the same year, to that of Meath, when Dr. Luke Fagan was promoted to the Archiepiscopal See of Dublin. On his appointment to Meath, the Holy See granted him the parish of Navan *in commendam*, and the *administration of the diocese of Clonmacnoise*. On the 1st of May, 1737, he and Dr. James O'Gallagher, Bishop of Raphoe, were assisting consecrating prelates at the consecration of Dr. Laurence Richardson to the See of Kilmore. The ceremony took place in the convent of the Dominican nuns of Dublin, and the consecrator was Dr. Linegar, Archbishop of Dublin.

* De Burgo tells us that such was the espionage at the time, that three strangers could not enter any of our towns without the knowledge of the magistrates.—*Hib. Dom.*, p. 162.

Dr. MacEgan was a celebrated preacher. De Burgo tells us that he was second to none—“*nulli in Hibernia secundus.*”* He took a conspicuous part in all the great ecclesiastical movements of the day, and he proved himself a learned, an active, and a zealous bishop. He died in Dublin on the 30th of May, 1756, in the 75th year of his age, and was buried, with many of his brethren, in St. James's† churchyard.

* The reader will find notices of this prelate in pages 162, 164, 501, 504, 530, of the *Hibernia Dominicana*.

† Having heard that a monument had been erected over the grave of Dr. Egan, I wrote some time back to Dr. Russell, O.P., the learned and accomplished Provincial of the Dominicans, who, I knew, took a warm interest in Irish ecclesiastical history, to have the tomb of his great predecessor deciphered. Dr. Russell immediately enlisted the services of an intelligent man, who searched the grave-yard of St. James, and let known the result in a letter to the Provincial. After a few days Dr. Russell wrote me the following :

“The enclosed will inform you of the result of my friend's zealous labour in exploring St. James's church-yard. I am sorry that we have been so far disappointed in discovering Dr. Egan's tomb. It is not without some feeling of self-reproach that I now share in your regret at the failure of our inquiry ; for it often, very often, came into my mind, before the late changes in the grave-yard, occasioned by the erection of the new Protestant church, to pay a visit to the old cemetery in quest of our great Dominican bishop's grave. The only excuse I can offer to you and to myself for not having promptly yielded on these different occasions to the thought of rescuing the resting-place, and monumental inscription on the tomb, from oblivion is, that I never, or very seldom, think of doing anything, or going anywhere, that I have not at the same moment one or more other engagements to attend, or calls on my time. Still, as you will perceive from Mr. M.'s letter, there is a faint hope of saving the memory of the good bishop's last home, and the record inscribed on his grave-stone.”

The letter to which Dr. Russell alludes communicates to him the following report :

“I think that I did not leave a single tomb or headstone in St. James's church-yard that I did not examine, but without success in finding the tomb of Dr. Egan. There were many tombs, partly covered with grass and clay, which I got cleaned, but no trace of what I required. There is no doubt that time, together with the great crowds of people that used to frequent the church-yard, may have worn out many inscriptions. It is also without doubt that the ruthless hand of the bigot has defaced many inscriptions which had emblems of Catholicity on them. I could find only three head-stones in the church-yard dedicated to priests ; and they were apparently so obscure that they were allowed to stand. They have built a new Protestant church in the grave-yard within the last few years, and all the tombs and head-stones which were within 30 feet, all around the

CHAPTER VIII.

1. DR. AUGUSTINE CHEVERS.—2. DR. EUGENE GEOGHEGAN.

1. *Dr. Augustine Chevers.*

1. AUGUSTINE CHEVERS was born at Killyan, County Galway, about the year 1686. He was descended from the ancient family of Chevre* of Normandy, a branch of which accompanied William the Conqueror into England, and a descendant of which invaded Ireland with Strongbow. In course of time this family extended its ramifications through various parts of the country, but the elder, or senior branch, settled at Ballyhaly, County Wexford. Sir Christopher Chevers of Ballyhaly married Anne Plunket of Macetown,† an heiress, and thus the Macetown property passed into the family. At the confiscations of Cromwell Sir John Chevers was dispossessed of the estate, and was transplanted to Connaught. He married, as his second wife, Jane, daughter of Edward Sutton, Esq., and had issue by her (who died in 1688) Edward, created Viscount Mount Leinster and Baron of Bannow, who married a sister of Sarsfield's, Earl of Lucan; second, Andrew, whose male issue became extinct; third, John, who married Ellis, daughter to Edward Geoghegan of Castletown, Westmeath (who died in 1739), whose mother was a daughter of Lord Trimlestown's. By the marriage of John Chevers with Miss Geoghegan there was issue—first, Michael of Killyan, Edward of Leckafin, Christopher,

walls, were torn up and buried beneath a gravel-walk round the church grounds. I have been told by some of the labouring men who worked at the church, that the head-stones of three priests, near the church, were buried, along with many others, under the gravel-walk round the church. Indeed I would not wonder if they used many of the tombs in the building of the new church as Before our lamented O'Connell opened the Catholic burial-grounds, the Rector of St. James's was worth £600 per annum by Catholic burials alone."

* See Sir Bernard Burke's *Landed Gentry*.

† For the inscription on the stone at Macetown, commemorating Christopher Chevers and Anne Plunket, see *Diocese of Meath*, vol. i., p. 277.

Mathias, who became a Lieutenant-Colonel in the Spanish Service, and a Knight of San Fernando; Augustine, the bishop; and Margaret, who was married to Sir Richard Burke of Glinsk. Of the early life of the future Bishop of Meath we regret that we know but little. It is said that he was brought to France, when a boy, by his uncle, Lord Mount-Leinster,* and it is certain that, after some years, he joined the Augustinian order,† and became conspicuous amongst his contemporaries for ecclesiastical virtues. No doubt, his ancestral respectability, his many excellent qualities, and the devotion of his family to the fallen fortunes of the Stuarts, contributed largely to recommend him for promotion. Accordingly he was consecrated Bishop of Ardagh,‡ and, after the death of Dr. MacEgan, was translated by Pope Benedict XIV. to the See of Meath.§ After his arrival in the diocese, the first ecclesiastical matter of importance which occurred, and in which he took part, was the assembly of seven bishops in

* I have been told this by several old respectable families throughout the diocese, who stated that they frequently heard their grandfathers quote Dr. Chevers as their authority.

† The late Very Rev. Austin Killeen, Prior of the Augustinian Convent of Galway, wrote to me, a few years ago, that Dr. Chevers had made a bequest to the Convent of Galway, and that the community are bound to celebrate a certain number of anniversary Masses for the repose of his soul, to the present day.

‡ Dr. Chevers was appointed to Ardagh on the 17th of July, 1751, and was translated to Meath on 7th of August, 1756.

§ Dr. MacEgan had, as we have seen, the administration of the diocese of Clonmacnoise, or the Seven Churches, after his translation to Meath. In his old days, when unable through infirmity to perform visitations in that district, he requested Dr. Chevers, then in Ardagh, to supply his deficiencies, and this induced Dr. Chevers to petition the Holy See for the union of Clonmacnoise and Ardagh. He assigned, as his principal reasons, the vast extent of Meath as more than enough to tax the energies of one bishop, the poverty of Ardagh, its proximity to Clonmacnoise, and the fact that he had the labour of it. Dr. Chevers was translated to Meath, and then found, to his mortification, that his reasons induced the Holy See to incorporate Clonmacnoise with Ardagh. He petitioned, it is said, for the administration of Clonmacnoise, on the ground of being able to attend to it, and received for answer a copy of his reasons why Clonmacnoise should be united with Ardagh. The above may not be circumstantially accurate, for I have seen no documentary evidence, but it is substantially so, as many of our old pastors heard the facts from the lips of the late Dr. Plunket.

the Castle of Trimlestown,* County Meath, for the purpose of drawing up a joint Pastoral† to their flocks refuting the odious doctrines imputed to the Catholic Church by the interested bigots of the day, and explaining how their spiritual obligations were perfectly reconcileable with their temporal allegiance. The prelates who met on this occasion, were the Archbishop of Armagh and the Bishops of Meath, Clogher, Kildare, Derry, Kilmore, and Raphoe.

The Irish Church, almost exhausted with prolonged persecution, was at this time sadly circumstanced for want of missionaries, and, only for the friars, whose fidelity in the hour of trial should never be forgotten, most of the parishes would have been without pastors. To apply a remedy, as far as he could, to this state of things, Dr. Chevers collected £600 throughout the diocese, and with this sum founded Burses in the college of Douay. In July, 1765, he sent a learned priest, Very Rev. James O'Flynn, parish priest of Rathmolyon, with letters to the Bishop of Arras, dated *e loco refugii nostri*, and gave him full authority to bring matters to a successful issue. Rules and regulations to meet all contingencies were drawn up, agreed upon, and were duly signed by Dr. John Bonneguize, Lord Bishop of Arras; Rev. Luke MacKiernan (an Ardagh priest), President of the College of Douay; and Rev. James O'Flynn, representative of Dr. Chevers.‡ Previous to his return, Rev. James O'Flynn§ placed on a secure footing all the Meath Burses which, at

* There was a tradition some years ago in the neighbourhood, that on this occasion of the meeting of the bishops in Trimlestown Castle, they were clad in frieze, like farmers, in order to conceal their ecclesiastical dignity. The bigots of that day pretended to apprehend a French invasion as the result of any gathering of the clergy or people.

† A copy of this Pastoral is in my possession, and shall be published (D.V.) in Appendix to vol. iii.

‡ In his letter to the Bishop of Arras, Dr. Chevers concludes thus:—
 “Documenta igitur nostra dedimus dilecto filio et vicario nostro Reverendo Domino Jacobo Flynn, Parocho de Rathmolyon et Rathcore, cui vires nostras commissimus, ut de his apud Celsitudinem Vestram agat, eaque tractet ac signet, quæ ad majorem Dei gloriam, ad animarum salutem, et ad Ecclesiæ nostræ Midensis utilitatem in perpetuum tendant.” The Letters and Rules shall be incorporated in the Appendix to vol. iii.

§ See Pastors of Rathmolyon and Father Flynn's entry in the Registry.

various times, had been founded in the various colleges of France and Flanders; and thus our young students received their literary and religious training, until the French Revolution, in its insane fury, confiscated and swept away every vestige of religious endowments.

2. For several years after Dr. Chevers' translation to Meath, he had no regular residence. We have seen in his letter to the Bishop of Arras, dated 1765, that he wrote from "his hiding place," and, for several years, after stealing through the diocese, performing his visitations, he was accustomed to retire, during the winter months, to his friends in Connaught. In 1766, or early in 1767, his niece, Margaret Chevers, daughter of Edward of Leckafin, got married to James O'Neill, son of Con O'Neill of Rathcarron, and as they lived at Crackenstown, near Ratoath, County Meath, Dr. Chevers usually resided with them. Thus on the 1st of May, 1767, Michael Chevers of Killyan writes to his nephew William (brother to Mrs. O'Neill), who was captain in an Irish regiment in the service of Spain :*

"They (Mr. and Mrs. O'Neill) have fitted up a handsome room and chapel† for the Doctor, which, he tells me in his last letter will be his chief place of residence : and the more so, as he was always uneasy for a convenient place in his diocese to live in, which he said was his strict obligation. I hope we will now and then see him, when his affairs permit."

Dr. Chevers writes to his nephew, Captain Chevers, dated Glinsk, the residence of his sister, Lady Burke, July the 13th, 1769 :

"Your sister, Mrs. O'Neill, has been with her aunt Burke since the beginning of June. She and her husband are now in Killyan, and next week both of them will begin their journey for Crackenstown, within eleven miles of Dublin. It is a handsome place, and I am convinced, as the young man is full

* Family correspondence of Dr. Chevers, at present in the possession of John Lentaigue, Esq., who in the kindest manner placed all the papers at my disposal, of which we print a few letters.

† This house is at present occupied by James Kelly, Esq., and there is a room there still called "the Bishop's Chapel."

of industry, he will give her a decent independence. I see by your letter that General O'Reilly and my friend Captain Nugent are going to the West Indies — the latter, without doubt, if the Almighty preserves him his life, will return to Europe with a considerable fortune. He is a gentleman for whom I have a particular regard, and you'll be sure to give him my most affectionate compliments. . . . My dear child, my advice to you is to live abroad, and never see your native country. This advice I gave my dear brother Mathew. He kept close to it, and I hope you will do the same. *The excessive troubles I met with in the County of Meath these twelve months past have ruined my constitution to such a degree, that I wish I was with Matt in Fuenterrabia, or in any other part of Spain.*"

He writes to his brother Mathew, who was a knight of the order of St. Jago, and a colonel in the Spanish service, then stationed in the fortress of Fuenterrabia. The letter was written in July, 1769, and dated Killogues:

"The excessive troubles I met with in Meath these twelve months past have ruined my constitution; those fatigues made me retire to our friends in Connaught, where my indifferent state of health delayed me longer than I expected. All I can say is, that I would wish myself to be with you in Fuenterrabia, and I do believe, were I able to undertake the journey in my old age, I would embark for Spain; but at present my bad state of health hinders me from quitting this unfortunate country. Enough on this disagreeable subject. . . . The Great and Almighty God prepare us all for the dreadful approaching hour. All here at Killyan and Glinsk are well. . . . I am ordered by the physicians not to apply myself to anything. My disorder is owing to a disturbed mind. I send you this short letter from the bottom of my heart, and receive it as if it were the longest letter I ever wrote. I am hindered from reading or writing, but not from assuring my dearest Matt that I am

"Entirely your

"Ever loving Brother till death,

"AUGSTINE CHEVERS."

He writes again from Killogues to his nephew, Captain Chevers, on the 17th of March, 1772:

“It gives me more pleasure than you can imagine to find you are better, and that I shall soon have the pleasure of seeing you in this unfortunate country, where I hope you will settle your own affairs to your entire satisfaction, as I am not able to transact them in consequence of my illness. However, thank God, I am better than I expected, but cannot appear in a Court in opposition to your tenants, who will not pay your rent till you appear in person. Wherefore, I do again desire you will begin your journey for Ireland as soon as your health will permit; but, by all means, I desire you not to expose your life, which is more precious than the value of your property in Loughrea. . . . There is now a good deal due to yourself, and, for the above reasons, I am sure you will not be paid till you appear in this country, and more so, as they know a person of my character cannot safely appear against them in a Court of Justice. . . . I do, therefore, again desire you will come as soon as possible; and, immediately after your arrival, you will by all means come to see me here, or wherever I may be lodged.”

He writes to a friend about this time, but there is no date in the letter. He seems to have entertained a poor opinion of the generality of the Irish gentry of his day:

“Unavoidable business brought me to the neighbourhood of Drogheda and Navan, where I was delayed longer than I expected. . . . In my last I gave you to understand that the people of this unfortunate country who are rich have no good nature in them; they despise their nearest relations when poor, and will show a seeming friendship to the greatest stranger, especially if they find he has some thousands in Letorche's Bank, or a large sum at six per cent. with girts and sirsingles in the hands of men who will punctually pay. Moreover, they look upon themselves to be extremely wise because they have money, and if a man had the wisdom of Solomon without cash, they think him to be a fool and incapable of giving advice. . . . Your letter, together with the printed paper, I received eight days ago in the chapel of Ratoath, where I was obliged to confirm numbers of people. . . . Irish gentlemen speak a vast deal of polite education and principles of honour, and I think they are greater strangers to both than those of any other nation in

Europe. In short, I shan't disturb my mind about them, will leave them to themselves, and pray that the great God may direct them. . . . I see in this country, very often, few are inclined to have their disputes in regard to property to a reference, &c.

“I am your most affectionate kinsman and humble servant,
“AUGUSTINE CHEVERS.”

On the 13th of March, 1773, he thus writes from Ballikilchriest, to his nephew, Captain William Chevers:

“Your long-wished-for letter, dated 13th of February, has reached this post. It gives me particular pleasure to see by the account you give of your health (though not perfectly recovered) that you are better, and I do hope that your native air will be of greater service than Montpellier, &c. Your sister Elly, you are aware, is happily married to Mr. John O'Reilly,* son to my old friend, Philip O'Reilly, for whom you know I had a particular regard. Elly and her husband are as happy in the matrimonial state as any in their situation can wish. He does all in his power to please and indulge her, and, at the same time, she leaves no stone unturned to make him happy. She is very careful, full of economy, and, at the same time, when an occasion offers, decently generous. Since I have come here, both John and she have taken all imaginable care of me, for which I am most thankful. . . . My dear William, as long as we live in this deceitful world, we must have either sickness or troubles. They are all a small punishment for one sin alone. The Almighty grant us patience to bear them with Christian resignation, and grace to practice all the supernatural virtues in this miserable life that are necessary to conduct us to eternal happiness. . . . In one of your former letters you assured me you would sail for Cork, which is without doubt the safest harbour, and where you can be supplied with everything necessary to make a proper appearance, as well and as cheap as you could in Dublin. Your brother O'Reilly and

* Dr. Chevers' niece, Ellie, was married to John O'Reilly, of Annville, Ballikilchriest, and, in 1798, the Orange yeomanry, after the battle of Granard, plundered this house, and trampled on the vestments which they found in the house, and which had belonged to the bishop. By this means these barbarians wished to exhibit their hatred of Popery.

sister Elly covet nothing more than to have the pleasure of seeing you. You may easily believe I sincerely wish to see you before my death ; I do perceive a thickness in my tongue and lips, as also a lowness in my voice. The most I can ride is seven or eight miles a day, and not even that without fatigue. With regard to the chaplain whom your worthy Colonel and Major Nugent (to whom you will present my most affectionate compliments), together with the corps, are desirous to have, had I known a secular or regular, master of the languages, or possessed of some of the other conditions required, I would with pleasure send him without delay. You will let the Colonel and Major Nugent know from me that I am most thankful for the confidence they are pleased to repose in me ; but as I cannot name a person to my entire satisfaction, I cannot with honour accept of the commission. . . . You will find many in Cork that will direct you the shortest way to Mullingar, and from thence you can be with me in less than three hours. Let me know when you will be there, and John will send horses for you.

“ Believe me to be, my dear William, always

“ Your affectionate Uncle,

“ AUGUSTINE CHEVERS.”

Although the following letter has no reference to Dr. Chevers, yet, as it concerns the Irish regiments then in the service of Spain, it will have some interest for the reader. The letter was written by a brother officer, and directed from Valencia, dated September 28th, 1773, to Captain William Chevers, then on leave of absence in Ireland :

“ I would have written to you much sooner, in answer to yours from Lisbon, but waited to have the destiny of the regiment determined, this city having represented against our marching this season, to no purpose, as we this day got orders to part directly from Pampelona, which garrison our Colonel preferred to St. Sabastian, having had his choice of either. Ireland's regiments are divided—one battalion in Tortova, and the other in Terragona ; and Ultonias', who were lately sent to the lines of Gibraltar, are now ordered to Cerita. Navarr's come to this place, and Coxonas' go to Tanona.

Brabanti's have been sadly disappointed in not going to Madrid, and are sent to Alicant. O'Connor Phaly is on his road to Tanona, and the Major of the Spanish Guards named to succeed him. The Governor of Madrid acted as Commissariat-General of New Castile since Count Arandas' departure; and this post brings an account of the King's naming Count O'Reilly *intexino*, as the former was taken desperately ill. Now for regimental news. Bourke and White have got the Adjutancies, and, in consequence of the Lieutenant's representations, informations were taken, by the inspector's orders, to find out the promoters; upon which Kelly, Rutledge, Foley, Bourke, and Fitzgerald were sent to Castles (on the frontiers of Portugal; fifty leagues distant) as the most culpable. The Lieutenancy of Grenadiers, vacant by Tommy Bourke's advancement, was given to Dr. Lintote, to the prejudice of honest Billy Kelly. . . . There are still two vacant, which I believe will be given to (*obliterated*) and Concannon, so that you may soon expect to hear that Cadets O'Neill and Bray are made Ensigns; and Lord Treagh, who is expecting a government, will soon leave another vacancy. The Major (who is taking the waters of Annadillo) desired me to tell you to be with your colours without fail the 1st of April, as no officer can be absent at that time under pain of being suspended. Therefore finish your affairs, as your promotion partly depends on your punctuality. I can't express my desire to have a letter from you.

"Indulge me then, dear Bill, and command yours eternally,

"DENIS KELLY.

"P.S.—As we have had no account of your arrival in Ireland, we are all vastly uneasy. Coleman and Concannon expect with impatience to hear from their friends, and propose writing to you one of these days. . . . My love to my dear sisters, and compliments to all friends, particularly the families of Killyan, Tycooly, Cloonagh, and Ballysancke."

Captain Chevers was now about to leave the Spanish service, and, as it was contrary to English law to enlist in the service of any foreign power, he was obliged, on his return, to sue for pardon. On the 12th of June, 1774, Colonel William Vaughan, writes from Pampelona to Captain Chevers, then in Ireland:

“I am heartily glad your native country agrees so well with you, and the favourable prospect you have of settling yourself there to your satisfaction ; calling for your Dimmission plainly shows it. When I acquainted the officers of it, nothing could concern them more than to think of your quitting them. You did ill to admit to have been in the Spanish service, as they could never prove it against you. . . . However, you do well to solicit your pardon. I forwarded to the Minister your memorial and character (always so good). I am obliged to give him an account of the officers’ conduct every four months. His answer was, that he was sorry the King lost so good an officer, and that as it is your own request, you could not be refused, consequently would send it in a few posts. I can assure you there is not one in the regiment but is sorry for it, except Howard. I can’t believe he is, *as he expects your post.* . . . According to your request, I wrote your situation to our Minister, earnestly praying he would take it to consideration, and recommend you to the Court of England. In the letter I had from him about your Dimmission, he wrote me he would not alone write to the Ambassador, but also to the Prime Minister, in the King’s name, and make it a point you should get your pardon ; so make yourself quite easy about it. I have no doubt his letter will be there before you receive this ; but as great people are apt to forget, through hurry of business, I wrote to Count O’Reilly to put him in mind of it. I am certain he will, as he always professed a friendship for you. As we lose you, the least we can do is to endeavour to secure you. . . . I sincerely wish you success in all your undertakings, and be persuaded that none of your numerous friends on this side will be more rejoiced to hear of it than,

“Dear Chevers,

“Your assured Friend on all occasions,

“WILLIAM VAUGHAN.”

Lord Suffolk to Lord Gormanston :

“Lord Suffolk presents compliments to Lord Gormanston, and has the satisfaction to inform him that the King has been pleased to grant his most gracious free pardon to Mr. William Chevers, for the penalties incurred by having been in the

Spanish army. Lord Gormanston will be pleased to give notice of this to Mr. Chevers' friends, that they may apply at the proper offices for his despatch.

"St. James's, Thursday, 16th June, 1774."

Lord Gormanston to the Duchess of Wharton : *

"Lord Gormanston's best respects to the Duchess of Wharton, sends her the enclosed note he this instant received from Lord Suffolk, and wishes her Grace joy for Mr. Chevers' speedy success, and will wait on him to-morrow to congratulate him thereon. The enclosed her Grace will please keep for Lord Gormanston.

"Burlington-street, Thursday night, 11 o'clock."

3. Dr. Chevers became parish priest of Kilberry, after the death of the Rev. William Clarke, in 1758. He resided principally at his house at Randalstown, where he was accommodated by the family of Everard, during the closing years of his life. Feeling himself declining in health, and unable to discharge his episcopal duties, he petitioned for a coadjutor, in the person of Rev. Eugene Geoghegan, parish priest of Tubber, and had the gratification of witnessing the consummation of his wishes, in the consecration of his friend. The end at length came : on the 18th of August, 1778, Dr. Chevers died at Randalstown, in the ninety-second year of his age, and was buried, after due honor and celebration, on the south side of the old churchyard of Donaghpatrick.† In the *Freeman's Journal* of August, 1778, the following entry was inserted of his death :—"Dr. Augustus Cheevers, Titular Bishop of Meath, died in his ninety-second year, 1778." No tomb has been erected to his memory ; no headstone or slab marks his resting place ; but in the Registry of Deaths of the parish of Kilberry there is an entry of his death and place of repose :

* She was related to Mr. James O'Neill, who was brother-in-law to Captain Chevers.

† An old man pointed out the bishop's grave to the writer, a few years ago, and stated that his father, who had been with Dr. Chevers' funeral, often shewed him the green turf under which he rests.

“1778. 18 Augusti—*Piissime ex hoc sæculo migravit Illustrissimus et Reverendissimus Dominus Augustinus Chevers, Episcopus.* 7 Octobris—*ut supra—item—Fra Michael Walsh. Quorum Reliquiæ conditæ sunt in ecclesia de Donaghpatrick. Requiescant in pace. Amen.*”

2. Dr. Eugene Geoghegan, Coadjutor.

Eugene Geoghegan was born in the neighbourhood of Tubber, and belonged to the old race of Moycashel,* which once held unbounded sway over a large portion of the present Westmeath and King's county. We know very little of his early history, further than that he studied on the Continent, was a very eminent man, became parish priest of Tubber, and lived in his parish on a little farm of ten acres, on the townland of Ballybeg. There are two chalices, one in Horseleap and the other in Tubber, which he got made in 1770, and presented to each parish. On the pedestal of each is inscribed, “R. D. Eugenius Geoghegan me fieri fecit an. 1770, ad usum parochiæ de Kill (on the other, Horseleap) eatn conditione ut utentes annuatim offerant duo sacrificia pro ejus anima.”

When Dr. Chevers was becoming invalided, he petitioned the Holy See for a coadjutor in the person of Rev. Eugene Geoghegan, and the Holy See, after due preliminaries, granted his request. Accordingly, in 1771, he was consecrated† Bishop of Madura *in partibus infidelium*, and coadjutor of Meath, and continued still as pastor of Tubber. The days of his episcopacy were, however, short, and his death was accelerated by an accident for which he was not responsible, but which naturally enough gave him a shock from which he never afterwards recovered. It appears that Dr. Geoghegan, after a lengthened absence, performing the visitation of the diocese, had re-

* The Nagle family of Rosemount, which represents the Mageoghegans, by the female side, claims relationship with the bishop.

† There is a tradition in the parish of Castlepollard that a bishop was consecrated in that neighbourhood, some time in the last century, *in a barn*. Perhaps the bishop was Dr. Fagan or Dr. Geoghegan.

turned to his home at Ballybeg. A gang of highwaymen who then infested the country resolved to break into his house, rob him, and, in case of resistance, take his life. Everything favoured their plans, for the curate, on the bishop's return, got leave of absence to visit his friends, and no one slept in the house unless Dr. Geoghegan and an aged housekeeper. On the night fixed for the robbery, the leader of the gang, who had arranged all details, but who resolved not to be present, was drinking in a house at Rathconrath, several miles distant, and in order to have witnesses to prove an *alibi*, should the vengeance of the law or the wrath of the people descend on him, he took out his watch, and said ominously to those around him, "Mind, it is now twelve o'clock." He next mounted his horse and rode off to see how fared it with his associates. In the meantime the robbers met, and, having blackened their faces, cast lots to decide who would break through the window and open the house to the rest. The lot fell on a notorious ruffian named Mick Allard (pronounced by the people Ollard), from the hill of Rathconrath, County Westmeath, whom they set half drunk in order to encourage him. A stone flung through the window, which hit the post of the bed on which Dr. Geoghegan was sleeping, awoke him; and, when he rose to ascertain the cause, he saw a robber with a hatchet in his hand attempting to force his way through the window. When the bishop asked him what brought him there, the ruffian, who was supported on the shoulders of his companions, averted his face, took more drink, and continued to force himself through the window. The bishop remonstrated with him, threatened, but all to no purpose. Now, in the room there was an old rusty gun, which Dr. Geoghegan had in his hands that day while walking through his little farm, and in which there was an old charge which he endeavoured frequently, but in vain, to fire off. When remonstrance failed with the robber, the bishop took the old gun in his hands and presented it at the intruder. More drink was now supplied to Allard, and he persevered, hatchet in hand, forcing himself in the window. Dr. Geoghegan, never

adverting to consequences, never imagining the gun would fire, in order to frighten the robber, put his finger on the trigger, and pulled it. The charge went off, the robber reeled, his companions ran away, and Allard fell from the window to the ground, a corpse. Dr. Geoghegan never recovered this accident. He fretted and pined away at the thought of having been instrumental in sending a soul to hell. Fortified by the Sacraments, he departed this life on the 26th of May, 1778, and was buried with his friends in the old church of Kilcumreragh. A headstone has the following inscription:

Here lyeth the body
Of the late Rev. Doctor
Owen Geoghegan, who
Departed this life ye 26th
May, 1778, aged 72 years.
May the Lord have mercy
On his soul, and on the souls
Of his family, who are
Also interred here.

CHAPTER IX.

1. DR. PATRICK JOSEPH PLUNKET—2. VISITATIONS.

1. *Dr. Patrick Joseph Plunket.*

1. PATRICK JOSEPH PLUNKET was born in Kells, County Meath, on the Christmas Eve of 1738.* His father was Thomas Plunket, son to James Plunket, Esq., and his mother was Mary Murphy, daughter to Patrick Murphy, Esq., of Drumlyzzy, County Meath.† As he had mani-

* See a biography of Dr. Plunkett in vol. i. of this work, p. 234. The biography in this volume merely supplies *addenda*.

† The marriage settlement of Dr. Plunket's parents is in my possession. His maternal relatives are at present represented by the highly respectable family of Murphy of Braymount, Parish of Summerhill, County Meath.

fested from his childhood an earnest determination of consecrating himself to God in the ecclesiastical state, his pious and respectable parents had him articulated, in his fourteenth year, to a merchant in Pill-lane, Dublin, and had him sent to France, with his master's permission, as if on mercantile business, but in reality to evade the penal law, which forbade Catholic education, and to prosecute his studies for the priesthood. He reached Paris in 1752, and obtained a place in the College of Trent-trois. After a distinguished course in classics, mathematics, theology, Scripture, and canon law, during which he gave evidences of a cultivated mind and a superior order of intellect, and during which, too, he edified and instructed his fellow-students by his fervent piety, his spirit of humility and meekness, his gentlemanly bearing, and his scrupulous observance of rule, he was ordained priest on the 30th of September, 1764. He next took the degree of Doctor of Divinity, became chief almoner to one of the first families in France, an Associate of Navarre, a professor, and one of the four principal superiors of the Irish College of the Lombards. The high position which Dr. Plunket, in his new capacity, attained, and the golden opinions which he won, on all sides, can be best evidenced from the following correspondence. After the death of Dr. Chevers, he was recommended to the Holy See by the Archbishop of Paris and the Court of France, and was elected for the See of Meath on the 19th of December, 1778, by Pope Pius VI. On the 30th of January, 1779, Dr. Troy, then Bishop of Ossory, afterwards Archbishop of Dublin, writes from Kilkenny to congratulate Dr. Plunket:*

“MY LORD,

“A letter from Rome, which came to hand this morning, by communicating the news of your merited promotion to the See of Meath, engages me to wish you, or rather that respectable diocese, joy on the occasion. As your distinguished merit

* From the O'Renchan MSS. in Maynooth College, kindly opened to me by my worthy friend, Dr. M'Carthy.

has paved the way to the Prelacy, it will enable you likewise, with the blessing of God, to shine in that exalted position, to the advantage of the Church and your own honour. These, my Lord, are my wishes—these my firm expectations, grounded on my opinion of your humane disposition and abilities. You will receive many letters on this occasion, but not one dictated from purer motives of respect and esteem than the present. I shall finish it with compliments to Dr. Cahill and other friendly acquaintances at Paris. I don't forget their kindness to me when there; and am with unfeigned sentiments of attachment and regard.

“My Lord, your Lordship's most affectionate, most obliged, and very humble-servant,

“J. T.

“P. S.—I hope my Ossorians behave well; my compliments to them.”

On the same day, that is, on the 30th of January, 1779, Dr. Troy, Bishop of Ossory, writes to Dr. Carpenter, Archbishop of Dublin:

“MOST HONOURED DEAR SIR,

“I received a letter from the city this morning informing me that Dr. Plunket, Leinster Superior of Lombard, has been promoted to the See of Meath, notwithstanding the warmest solicitations in favour of others. He was recommended by the Archbishop of Paris and the Court of France. I expect a third letter from Mr. Marky, before I write to C. Castelli, and hope the affairs of Dundalk may be soon brought to a final and equitable conclusion. Mr. Molloy has been certainly recommended by the Prelates of Munster, except Dr. M'Mahon, for Limerick. There are some other appearances in his favour. We shall probably know the determination of this matter before March. I am in perfect health. I wish you that and every other blessing, assuring you I am, with due respect and unfeigned regard,

“Your most affectionate and very humble servant,

“J. T.

“Kilkenny, January 30th, 1779.”

On the 3rd of February, 1779, Dr. Troy writes to Dr. Keefe, at Tullow, and, after alluding to other matters, he observes:

“I had a letter from Rome last Saturday, informing me that Dr. Plunket, Leinster Superior of Lombard, had been nominated to the See of Meath. If I mistake not, he is qualified to acquit himself with signal advantage to the public.”

On the 30th of January, 1779, the celebrated Dr. Betagh* wrote a congratulatory letter from Dublin to Mr. Valentine Plunket, of Kells, Dr. Plunket's brother:

“DEAR VAL,

“I need not inform you of the contents of Dr. Cahill's letter to Rev. Peter Reilly; he has I am sure ere now communicated them to you. I only write to congratulate myself with you that your brother is Bishop of Meath. Last Thursday I received the pleasing account from his own hand, and yesterday's mail brought letters from Rome confirming the news.

* The Very Rev. Thomas Betagh, S.J., was born in Kells, County Meath, in the same year as Dr. Plunket—viz., 1738—and was the companion of our Bishop in his early days. Descended of a noble house, which lost all for the faith in the confiscations of Cromwell and William, he was sent at the age of fourteen to a seminary in Lorraine, where his great talents and exalted virtues made him an object of veneration to all. After having arrived at the proper age, he was ordained priest, joined the Jesuits, and was appointed to a professorship of classics. On the suppression of the Jesuits, he removed from France to Ireland, and, in conjunction with the celebrated Father Austin, opened a classical school in Sall's-court, Fishamble-street, Dublin. Soon afterwards he was appointed curate in St. Michael and St. John's, and on the death of the truly great and good Father Murphy, he was appointed parish priest. His labors as pastor were incessant; as a preacher he was unrivalled. In the confessional, in the pulpit, or on the altar, in the dreary cellar, or by the bed of sickness and want, in the faithful discharge of every duty, Dr. Betagh may be ranked amongst the most laborious, successful, and eminent missionaries of his age.

He established an evening school in Skinner-row, for boys and young men whose avocations kept them from the day-schools, and, down to his seventy-third year, he clothed forty of the most destitute amongst them, and sat every night in a cold, damp cellar to hear their lessons read. His eminent qualities induced Dr. Troy, the Archbishop of Dublin, to choose him as his vicar-general and confidential adviser in the administration of the Archdiocese. To the question of the *Veto* and the pensioning of the clergy, whereby state-craft, under the guise of liberality and friendship, sought to corrupt the country and sap its ancient faith, Dr. Betagh gave the most uncompromising opposition. Worn down with a life of labor, after being fortified by the sacraments, this eminent servant of God departed to a better world, in the 73rd year of his age, on the 16th of February, 1811. His death converted Dublin into a house of mourning. All ages and ranks of life vied in paying respect to his memory, and even to this day, in the cabins of the poor, throughout the counties of

Thanks to the Almighty, who exalts the humble. . . .
 The worthy Dr. Plunket left all to God, and though thankful to his friends, neither solicited their votes or influence. His sole merit, virtue, and learning were the causes that wrought on the high personages who concurred to his promotion. Such an entrance to episcopacy promises an auspicious government. . . .
 I hope the bounty of God will give a long and happy continuance to what he has so happily begun. Best respects to Rev. Messrs. Flood and Reilly. Compliments and congratulations to Mrs. Plunket and family.

“ Yours most affectionately,
 “ THOMAS BETAGH.”

Meath and Dublin, his likeness is preserved with veneration and his memory is held in benediction. His remains were at first interred in a vault in St. Michan's church-yard, and, on the completion of the church of St. Michael and St. John's, in Lower Exchange-street, in 1815, they were deposited in the vaults of that church. On the right side, near the altar, a gorgeous monument has been erected to his memory, with the following appropriate inscription :

*“ Glory to God, most good, most great,
 This Marble,
 Chistian Brother, presents to your view the likeness of
 The Very Rev. Thomas Betagh, S.J.
 (Vicar-General of the Archdiocese of Dublin),
 And during more than twenty years
 The excellent and most vigilant pastor of this parish,
 Who, glowing with charity towards God and his neighbour,
 Was ever indefatigable in his ministry,
 Teaching, preaching, and exerting all his powers
 To confirm the true Christian in ‘The Faith once delivered to the Saints,’
 And to bring back the straying into the ways of salvation.
 His chief delight and happiness it was
 To instruct the young, especially the needy and the orphan,
 In religion, piety, and learning,
 And to forward and cherish them with an affection truly paternal.
 His zeal for the salvation of souls continued to burn with undiminished
 ardour,
 Until the last moment of his life,
 When, worn down by lingering illness and incessant labours,
 This good and faithful servant delivered up his soul to God
 In the year of his age 73, and of our Redemption 1811.
 May he rest in peace.
 To this, most deserving man, the ornament of the priesthood and of his
 country,
 The clergy and people of Dublin who attended his funeral,
 With most mournful solemnity and unexampled concourse,
 Have erected this monument as a lasting memorial of their love and
 gratitude.”*

2. Dr. Plunket was elected to the See of Meath on the 19th of December, 1778, and was consecrated in Paris on the 28th of February, 1779. He was presented with an episcopal outfit and library by a family of rank in France, as a small token of the respect and veneration in which he was held, but was robbed of nearly all, on his way home, by Paul Jones, the American privateer. On his arrival in Navan he was ordered by some of the local bigots to depart hence, on the peril of his life, as they said they were determined that no Popish bishop should reside here. Dr. Plunket answered, that his life they might take, but in Navan he would reside. They were vanquished by his firmness, and hence, throughout his long life, Dr. Plunket made Navan his home. The reader is referred, for additional information, to *Diocese of Meath*, vol. i., pp. 234-40.

2. Visitation, 1780.

1. Dr. Plunket commenced his first general visitation of the diocese of Meath in 1780, and during forty-six years he visited and preached annually in each parish of his extensive diocese. For upwards of 20 years he rode his horse from chapel to chapel, and there was not a road or thoroughfare in Meath, Westmeath, or King's County, with which he was not familiar. The labors of this Apostolic prelate, the valuable services he rendered to religion, his incessant efforts to reform the morals of the people, and thus to counteract the baneful and demoralizing effects of centuries of persecution, would seem to us now almost incredible, only that we have still living evidences, both priests and people, who speak with the most extraordinary affection and reverence of the very name of Dr. Plunket. Fortunately, the venerable bishop kept a diary, or Registry, of his episcopal functions, little imagining, indeed, that their publication would one day illustrate his life; and hence, thankful and grateful to God that the labor of love has been reserved for us, we give to the public the Registries of Dr. Plunket, for the edification and instruc-

tion of the people, and to perpetuate the memory of a holy, self-sacrificing bishop, who, although he sleeps in the chapel of Navan, without a slab or a line to remind us that we have had a Prophet and a Priest in Israel, yet shall ever be remembered in the diocese, especially amongst the poor of Christ, as a burning and a shining light, whose memory shall ever be held in benediction.

Visitation of 1780.

2. Aug. 11. Dysart (Rev. Mr. Broders, P.P.), 17 confirmed.
 „ 13. Kilbixy and Templeoran (Rev. Peter Dinnin, P.P.),
none registered as confirmed.
 „ 15. Churchtown and Rathcondra (Rev. John Wire, P.P.),
none registered.
 „ 17. Pierstown and Forgney (Rev. Michael M'Cormick,
 P.P.), 44 confirmed.
 „ 20. Ballimore and Killare (Rev. Mr. Pigeon, P.P.),
only one confirmed.
 „ 22. Drumrany, Noghol, Kilkenny West, and Bunown
 (Rev. Daniel Mulledy, P.P.), 40 confirmed.
 „ 24. Kill and Tubber (Rev. Patrick Macnamee, P.P.),
 22 confirmed.
 „ 27. Kilbride and Horseleap (Rev. Nicholas Travers,
 P.P.), 40 confirmed.
 „ 29. Rahan (Rev. James Murray, P.P.), 32 confirmed.
 „ 30. Cully (Rev. Mr. Caffery, P.P.), none confirmed.
 „ 31. Balliboy (Rev. Robert Wilson, P.P.), 9 confirmed.
 Sept. 3. Eglish (Rev. John Egan, P.P.), 36 confirmed.
 „ 10. Tullamore (Rev. Pat. Geoghegan) 52 confirmed.
 „ 11. Kilbeggan and Rathu (Rev. Mr. Dunne, P.P.), 42
 confirmed.
 „ 13. Castletown-Geoghegan and Newtown (Rev. James
 Commons, P.P.), 86 confirmed.
 „ 14. Milltown and Tyrrellspass (Rev. Vincent and Denis
 Coffy), 23 confirmed.
 „ 17. Castlejordan and Clonard (Rev. Thady Grehan, P.P.),
 390 confirmed.
 „ 19. Donore and Longwood, 141 confirmed.
 „ 21. Rathmullian, 13 confirmed.
 „ 24. Radenstown, none confirmed.
 „ 25. Summerhill, 27 confirmed.

- Sept. 27. Galtrim, none confirmed.
 „ 28. Kilcloon and Moyglare, otherwise Fasagh, 3 confirmed.
 Oct. 1. Dunboyne, 3 confirmed.
 „ 5. Kilbride, 13 confirmed.
 „ 8. Ratoath, 2 confirmed.
 „ 9. Trevett and Currahagh, 1 confirmed.
 „ 10. Dunshaughlin, 9 confirmed.
 „ 12. Kilmessan, 4 confirmed.
 „ 13. Skreen, none.
 „ 15. Walterstown, 4 confirmed.
 „ 16. Blacklyon, 3 confirmed.
 „ 17. Duleek, 17 confirmed.
 „ 18. Ardcah, 14 confirmed.
 „ 19. Stamullen, 52 confirmed.
 „ 20. Donore, 6 confirmed.
 „ 22. Drogheda, 24 confirmed.
 „ 24. Newtown, 13 confirmed.
 „ 25. Slane, 55 confirmed.
 „ 26. Syddan, 3 confirmed.
 „ 27. Castletown, 10 confirmed.
 „ 28. Drumcondra, 35 confirmed.
 „ 29. Nobber, 4 confirmed.
 „ 30. Enniskeen, 58 confirmed.
 „ 31. Moynalty, 70 confirmed.
 Nov. 1. Kilbeg, 8 confirmed.
 „ 2. Kilbarry, 23 confirmed.
 „ 3. Ardbraccan, 43 confirmed.
 „ 4. Moymet, 21 confirmed.
 „ 5. Trim, 55 confirmed.

I returned to Navan from the visitation on Wednesday, the 10th of November.

Nov. 12. Navan, 74 confirmed.

„ 28. I approved for one year, to perform occasionally the functions of the ministry, in the diocese of Meath, Rev. Mr. Macdonogh, Dominican of Drogheda.

Dec. 19. I sent Rev. Mr. Byrne to take care of the parish of Skreen, having myself previously examined him.

NOTE.—In reference to the dispute between Dr. Blake, Archbishop of Armagh, and Rev. Mr. Dowde of St. Peter's, Drogheda, I have discovered amongst the papers of Dr. Plunket a copy of a letter written to Cardinal Antonelli, Prefect of the Sacred Congregation, by the prelates of the province of Armagh, assembled at Drogheda :

“ Pontanæ, 16th Nov., 1780.

“ EMINENTISSIME CARDINALIS PRÆFECTE,

“ Nos infrascripti Armachanæ Provinciæ Episcopi suffraganei simul convocati præsentem Ecclesiæ Parochialis Pontanensis statum intuentes, litemque præsertim, quæ Archipræsulem nostrum inter ipsiusque vicarium parochialem D. Dowde tamdiu pendet, considerantes, religionem iis, quæ ibi geruntur, adeo periclitari existimamus, ut officii nostri prorsus immemores essemus, nisi quæ nostris oculis vidimus, auribus nostris, audivimus quantocius ad sanctam sedem apostolicam humillime referemus.

“ Ex quo cæpit infelix controversia Primatum inter et vicarium parochialem D. Dowde, in duas partes scinditur Catholicus grex. Alii hunc, alii illum sequuntur. Ab hoc alii sacramenta recipiunt, alii ab illo. Quidam huic, illi quidam fructus parochiales afferunt. De his fructibus cum Archiepiscopo altercatur vicarius stans ad altare Dei viventis, toto spectante populo. Singulis fere dominicis ac festivis quibus percipi solent fructus parochiales turpe jurgium renovatur. Adsunt fideles, audiunt dicta, nec mirum, si quotidie exclament, ‘ quæ sua sunt querunt non quæ Jesu Christi ’ nostri sacerdotes, Deseritur ecclesia parochialis, sacrum aut alibi auditur, aut plane negligi posse putatur ; prætermittuntur sacramenta, quæ sine contentione et scandalo nequeunt frequentari. Hæc omnia, ne quid mali desit, discunt a Catholici, immo horum omnium testes sunt ; rident, exultant. Hinc magis ac magis apud laicos temnitur spiritalis potestas, vilescit religio, pietas declinat : inde secundi ordinis Pastores funestissimum exemplum sumunt adversus episcopalem auctoritatem insurgendi, hierarchiam prosternendi, tollendique penitus et pessum dandi illam ecclesiasticam subordinationem quæ apud nos minui et perire non potest, quin ipsa simul Catholica minuatur et pereat religio. Serpit in dies tantorum scandalorum contagio, pestemque proximæ cuique diœcesi minatur : dumque bellum metropolitanum nostrum inter et vicarium parochiæ Pontanensis jam ab aliquot annis impune geritur, ipsam illam, quâ jure fruimur potestatem, etiam ubi necessitas urget, absque clericalis contumaciæ et rebellionis formidine nobis non licet exercere. Per totam qua patet, Hiberniam viri religiosi omnes ac probi degrassante litis Pontanensis perniciæ mœrentes et indignabundi loquuntur, ardentibusque votis expetunt, ut tam ingenti malo efficax tandem aliquando remedium adhibeatur. Nobis, in præsentis rerum statu, haudquaquam verisimile videtur fieri posse, ut simul in eadem parœcia pacificam vitam agant Archipræsul Armachanus et Vicarius Pontanensis D. Dowde.

“ Qua propter censemus nullam foveri posse pacis instaurandæ spem, nisi præfatus Presbyter D. Dowde ab oppido Pontanensi prorsus amoveatur. Noster erga religionem et ecclesiasticam disciplinam amor unice nos cogit ad Sanctissimum Dominum nostrum Dominum Pium P. VI. recurrere, suppliciterque postulare, ut pro summâ suâ sapientiâ, aliquo hujusmodi remedio provideat, ne Catholica his in partibus religio prorsus labefectetur. Has nostras preces, quidquid sit de lite, quam, ut par est, intactam relinquimus, Sanctæ Sedis Apostolicæ sine mora duximus esse significandas per Eminentissimum Cardinalem Sacræ Congregationis de Propaganda Fide Præfectum, cujus subscribimur humillimi addictissimique famuli.” (Here follow the signatures—viz., Dr. Plunket, of Meath ; Dr. Reilly, of Clogher ; Dr. M'Davett, of Derry ; Dr. M'Mullen, of Down and Connor ; Dr. Coyle, Coadjutor of Raphoe, and Dr. Maguire, of Kilmore.

CHAPTER X.

1. THE VISITATION OF 1782.

1. *Visitation of 1782.**

- May 4. This day the Roman Catholic Bill passed into a law.
 „ 12. Rev. Mr. Laurence Reilly† was sent to the parish of Kildalkey.
 „ 22. Philip Mulligan, John O'Hara, Bernard O'Reilly, Michael Flood, Michael Callan, John Rickard, and John Leonard received tonsure, the four minor orders, and sub-deaconship.
 „ 24. They received deaconship.
 „ 25. They received priesthood.
 June 7. I wrote to President MacKiernan, at Douay, to call home three clergymen, thereby to make room for three students.
 „ 8. I had an interview this day with Rev. Mr. O'Beirne,‡ Secretary to his Grace the Duke of Portland.

* It is to be regretted that the Registries of 1781, 1783, and 1784, have been lost ; at least the compiler of this work has never seen them.

† He succeeded Rev. Mr. Gavisk in the parish of Kildalkey.

‡ This was afterwards the celebrated Dr. O'Beirne, Protestant Bishop of Meath. As we purpose writing a chapter on the Protestant Bishops of Meath for Vol. III., we shall confine ourselves here merely to the leading facts in the life of this unfortunate man.

Thomas Lewis O'Beirne and his brother, Denis, were the sons of an humble farmer in the County Longford, diocese of Ardagh. As the two brothers manifested a wish to embrace the ecclesiastical state, their worthy father had them instructed in the classics, and after that had them sent to the Irish College of the Lombards, at Paris. In course of time Thomas, who was a young man of prepossessing appearance, of fine abilities and nice address, fell into declining health, and was menaced with consumption. The college physician prescribed change of air, and advised him to spend some time in the South of France. Thomas, however, had no means, and one of the Superiors came to his assistance, advanced the sum necessary to defray his expenses ; and this was no other than *Father Plunket*, afterwards *Bishop of Meath*. O'Beirne, during his stay in the South of France, formed very suspicious friendships, associated with very irregular young men, most of whom were medical students, took to reading bad books, then swarming, and perverting the intellect and heart of France, and returned to college at the expiration of his leave of absence, no longer the same—in fact, an altered and dissipated boy. Being attacked a second time with the same complaint, he was again ordered out by the doctor;

- June 16. I wrote this day to Dr. Flood, of Paris, to request places in the Irish College, Paris, for Rev. Messrs. Mulligan, Reilly, Flood and Rickard.
- „ 18. I wrote this day to Rev. Mr. O'Beirne, at Dublin Castle.
- „ 20. I wrote to call home Rev. Mr. Joseph Dungan, residing at D. Duany, Warfield.
- „ 25. Rev. James Callaghan presented himself on his return to Ireland.
- „ 29. Visitation commenced this day at *Coltrometer* (Rev. Mr. Fagan, P.P.), 29 confirmed.
- „ 30. Dunboyne (Rev. Mr. Moore, P.P.), 6 confirmed.

but the President of the College (Dr. Kelly) consented only on condition that he would go home to Ireland, and, on his return, bring a letter from his parish priest, certifying that his conduct was *correct*, and that he *frequented the sacraments regularly*. Poor O'Beirne returned without the certificate, and, as Dr. Kelly was stern and inflexible, he refused him admittance into the college. O'Beirne pleaded for mercy in vain, and his friend, Dr. Plunket, interceded warmly for him; but the reply of the President was—"Father Plunket, there is not an ounce of priest's flesh on this young man's bones: he *may* turn out a good layman, but he certainly would be a *bad priest*." O'Beirne remained a few days in Paris, calculating on Dr. Kelly's forgiveness, but Dr. Plunket told him there was no hope, and that the only chance he had of becoming a priest was to go home, to conduct himself *irreproachably*, and that if he minded himself and persevered in his inclination for the ecclesiastical state, in all probability his parish priest would recommend him to the bishop, and have him sent to some other college on the Continent. "As for our President," said Dr. Plunket, "you will never be a priest with his consent; so *you have no hope here*." O'Beirne now admitted that he was without means, and unable to make his way home; but Dr. Plunket, who had a most sincere regard for him, and who feared lest he might be lost in the city of Paris, taking compassion on him, advanced him the sum of £6. O'Beirne left Paris, met the Duke of Portland in a hotel, and this nobleman was so much taken with his appearance, manner, knowledge of French, &c., that he offered to procure a respectable situation for him. O'Beirne, fearing a cold reception at home from friends and relatives, and having no inclination for the priesthood, accepted the offer, and henceforth the Duke became his patron and friend. We next find him a tutor, and subsequently private secretary to the Duke of Portland, when that eminent statesman was appointed Governor of Canada. During the voyage the Protestant chaplain died, and O'Beirne read Protestant service for the sailors and soldiers. This was his first formal act of apostacy. It is said that O'Beirne imposed on the Duke, having represented himself as a priest returning to take charge of a parish in his native diocese, and that in consequence of this he received no orders in the Protestant Church. It is quite certain that he received no orders in the Catholic Church; and hence, after his appointment to the Protestant See of Meath, he was called by many "the mitred layman." We

July	2.	Kilcloon (Rev. Mr. Ferrall), 7 confirmed.
„	3.	Radenstown (Rev. Mr. Cregan), 13 confirmed.
„	4.	Kilmore (Rev. Mr. Meighan), 1 confirmed.
„	7.	Summerhill (Rev. Mr. MacEver), 12 confirmed.
„	9.	Kill (Rev. Mr. Harte) 56 confirmed.
„	10.	Donore (Rev. Mr. Fleming) 103 confirmed.
„	11.	Clonard (Rev. Mr. Grehan) 30 confirmed.
„	12.	Killucan (Rev. Mr. Sherlock) 32 confirmed.
„	13.	Kildalkey (Rev. Laurence Reilly), 38 confirmed.
„	14.	Trim, (Rev. Mr. Allen) 27 confirmed.
„	16.	Moymet, 4 confirmed.
„	17.	Ardbraccan, 36 confirmed.
„	18.	Kilbarry, 24 confirmed.

next find him Protestant chaplain, attached to the flag-ship, the "Eagle," during the American War, preaching occasionally to Protestant audiences in New York, and an active political character, writing pamphlets for his party after his return to London. In March, 1782, the Duke of Portland was appointed Lord Lieutenant of Ireland, and O'Beirne accompanied him as private secretary and chaplain. When the Duke returned to England, O'Beirne returned with him; and in April, 1783, when his patron was appointed First Lord of the Treasury, O'Beirne was again appointed private secretary, and was put into possession of two livings in Northumberland and Cumberland. When Earl Fitzwilliam was appointed Lord Lieutenant in 1795, O'Beirne accompanied him as first chaplain; and it is a singular circumstance that, when O'Beirne, through the influence of the Duke of Portland, was appointed to a rectory in his native diocese, he found his brother the parish priest. One promotion succeeded another in rapid succession. He was made Bishop of Ossory, and, on the death of Dr. Maxwell, in 1798, he was translated to the See of Meath, the temporalities of which were then valued at £8,000 per annum. He married a Lady Stuart, grand-daughter to Francis, the sixth Earl of Moray, and by her had one son and two daughters. Dr. O'Beirne was an accomplished scholar, and, both as a speaker and writer, ranked amongst the foremost of his day. When he came to Ardbraccan, he lost no time in visiting Dr. Plunket, and, during the remainder of his life, he called regularly to see his old friend and benefactor. On one occasion that he visited Navan, Dr. Plunket was in the chapel superintending some repairs. Dr. O'Beirne went in to see him, and, when they were coming out, after Dr. Plunket had blessed himself with the holy water, he remarked to Dr. O'Beirne, "I suppose, my lord, you have forgotten the old way." Dr. O'Beirne looked round to see if the workmen were in sight, and, finding they were not, he blessed himself likewise with the holy water, saying, "No, my lord, I do not forget the old way." To the very last moment Dr. Plunket had hopes of Dr. O'Beirne's return to the Catholic Church. In this, however, he was disappointed, for, as far as can be ascertained, he died as he had lived. He departed this life on the 17th of February, 1823, aged 76 years, and was buried in the church-yard of Ardbraccan. We may, perhaps, allude to additional facts in Volume III.

- July 20. Knightstown, 37 confirmed.
 „ 21. Nobber, 11 confirmed.
 „ 23. Muff, 13 confirmed.
 „ 25. Ballinevoran (Rev. Mr. Maglew), 8 confirmed.
 „ 26. Footstown (Rev. Mr. Reilly), none.
 „ 27. Rathkenny, 55 confirmed.
 „ 28. Drogheda, 5 confirmed.
 „ 29. Mount Newtown, 11 confirmed.
 Aug. 2. Rossnaree, 19 confirmed.
 „ 4. Duleek, 4 confirmed.
 „ „ „ Rev. Mr. MacConnin, O.P., obtained this day
 a renewal of his faculties.
 „ 6. Stamullen, 7 confirmed.
 „ 8. Ardcath, 7 confirmed.
 „ 11. Ratoath, none.
 „ 13. Greenoge and Kilbride, 18 confirmed.
 „ 15. Trevet, 13 confirmed.
 „ 16. This day I wrote to President MacKiernan by Rev.
 Mr. Fleming.
 „ 18. Skreen, 7 confirmed.
 „ 20. Blacklion, 9 confirmed.
 „ 22. Walterstown, 5 confirmed.
 „ 25. Dunsany, 12 confirmed.
 „ 26. I returned to Navan this day.
 Sept. 12. Killallon, 26 confirmed.
 „ 15. Castletowndelvin (Rev. Mr. Ferrall, P.P.), 36 con-
 firmed.
 „ 17. Turin (Rev. Mr. Stafford, P.P.), 9 confirmed.
 „ 19. Tyrrelspass (Rev. Mr. Coffy), 22 confirmed.
 „ 22. Kilbeggan (Rev. Mr. Dunne), 45 confirmed.
 „ 24. Ballinagore or Castletown (Rev. Mr. Commons), 18
 confirmed.
 „ 26. Tubber (Rev. Mr. Macnamee), 28 confirmed.
 „ 29. Tullamore (Rev. Mr. Geoghegan), 34 confirmed.
 Oct. 2. Cullee (Rev. Mr. Dogherty), 81 confirmed.
 „ 3. Eglisb (Rev. Mr. Egan) 60 confirmed.
 „ 6. Frankford (Rev. Mr. Wilson), 47 confirmed.
 „ 9. Rahan (Rev. Mr. Murry), 70 confirmed.
 „ 10. Clara (Rev. Mr. Travers), 65 confirmed.
 „ 13. Drumrany (Rev. Mr. Mulledy), 50 confirmed.
 „ 15. Ballimore (Rev. Mr. Malcom), 32 confirmed.

- Oct. 17. Moyvour (Rev. Mr. Cormick), 15 confirmed.
 „ 18. Emper (Rev. Mr. Wyer), 26 confirmed.
 „ 20. Mullingar (Rev. Mr. Fitzgerald), 139 confirmed.
 „ 22. Dysart (Rev. Mr. Duffy), 17 confirmed.
 „ 24. Ballinacarrig (Rev. Mr. Reilly), 154 confirmed.
 „ 25. Multifernam (Rev. Mr. Moran), 92 confirmed.
 „ 27. Castlepollard (Rev. Mr. Connell), 180 confirmed.
 „ 29. Maine (Rev. Mr. Fanning), 27 confirmed.
 Nov. 1. Fore (Rev. Mr. Dease), 84 confirmed,
 „ 3. Oldcastle (Rev. Mr. H. Brady), 34 confirmed.
 „ 5. Killiegh (Rev. Mr. P. Brady), 19 confirmed.
 „ 7. Ballinlogh (Rev. Mr. Ferrall), 86 confirmed.
 „ 10. Kells (Rev. Mr. Flood), 24 confirmed.
 „ 12. Moynalty (Rev. Mr. Carolan), 63.
 „ 14. Loghan (Rev. Mr. Chevers), 25 confirmed.
 „ 17. Athboy (Rev. Mr. Martin), 36 confirmed.
 „ 18. I wrote this day to Dr. Flood.
 „ 24. Navan, 86.
 „ 28. I wrote to Drs. Marky and Flood, and to Abbè
 Chevreuril, Chancellor of the University of Paris.
 „ 29. Rev. Mr. MacDonogh's faculties were renewed.

NOTE.—We have seen in Vol. I. (pp. 416-21), that the commission appointed by Dr. Plunket to investigate the relative claims of Lord Fingall and the O'Reillys of Ballinlough, as to the *right of presentation* to the parish of Kilskyre, was decided in favour of the former, on the 15th of March, 1782. We felt bound honestly to express our dissent, because the arguments appeared to us very unsatisfactory; and in this we have been since fortified by the decision of one of the greatest authorities in the Irish Church. The *Jus Patronatus* is acquired by the union of three titles—viz., *Fundatio*, *Ædificatio*, and *Dotatio*. The first is the giving over of the *site*; the second is the building of the *church*; and the third is the *endowment*, which must be sufficient for the "*congrua sustentatio*" of the priest, and sufficient also for providing the church with all the requisites for religious worship. As the *site* must be given in *perpetuum*, so also must the *endowment*. Furthermore, these *three* must *concur*, in order that any one can claim the right of advowson. It is not necessary that the three be found united in the same person; one may give the *site*, another may build, and a third may found the endowment—in which case each of the three shall have the right of presentation conjointly, or in succession, as they please. The application of the three conditions—viz., the *site*, the *erection*, and the *endowment*—to any case disputed, or which may be disputed, shall satisfactorily establish that the parties concerned, however deserving and entitled to respect on other grounds, have, as to the *right of presentation*, no claims whatever.



CHAPTER XI.

1. VISITATION OF 1785.—2. VISITATION OF 1786.

3. VISITATION OF 1787.

1. *Visitation of 1785.*

- Mar. 14. I renewed the faculties of the diocese to Rev. Father John Barton, O.M.
- Apl. 13. Rev. James Daly was examined and approved for the diocese.
- May 13. I consented to Rev. Mr. Herbert's absenting himself from the diocese during an excursion to Flanders.
- „ „ This morning, between three and four o'clock, died, at Randalstown, Rev. Pat. Sherlock, at the age of twenty-eight, before he had been provided with a living.
- „ 18. This day Christopher Halligan, of the parish of Ard-cath, Nicholas Arnold, of the parish of Stamullen, and Walter Drake, of the parish of Kells, received the tonsure, the four minor orders, and subdeaconship. On the 20th they received deaconship; on the 21st they received priesthood.
- June 20. The Rev. Nicholas Boylan returned from Doway and was examined. He was approved for the diocese, on condition that he would, without loss of time, produce a certificate of his priestly conduct whilst he resided at Tournay. This condition he complied with.
- July 5. I left Navan to go to the County Wicklow, for the recovery of my health.
- „ 25. This afternoon I returned from the County Wicklow, having been absent three weeks.
- „ 31. I began my sixth visitation of the diocese of Meath.
- „ 31. Moimet (Rev. Father Tipper, O.M., Pastor), 23 confirmed.
- Aug. 2. Trim (Rev. W. Allen, Pastor), 40 confirmed.
- „ 3. Kildalkey (Rev. Laurence Reilly), 30 confirmed.
- „ 7. Ballivree (Rev. Michael Fleming, O.P.), 54 confirmed.
- „ 8. Clonard (Rev. Thady Grehan), 147 confirmed.

- Aug. 10. Killucan (Rev. Pat Sherlock), 59 confirmed.
 „ 11. Fertullagh (Rev. Owen Coffy, O.P.), 99 confirmed.
 „ 14. Mullingar (Rev. Laurence Fitzgerald, O.P.), 81 confirmed.
 „ 15. Dysart (Rev. J. Duffy), 15 confirmed.
 „ 17. Balmagore (Rev. James Commons), 53 confirmed.
 „ 18. Kilbeggan (Rev. Thomas Dunne), 41 confirmed.
 „ 20. Tullamore (Rev. Pat Geoghegan), 56 confirmed.
 „ 21. Frankford and Killaghy (Rev. H. Dogherty), 122 confirmed.
 „ 23. Eglish (Rev. J. Egan, O.M.), 119 confirmed.
 „ 25. Rahan (Rev. John Murray), 60 confirmed.
 „ 26. Clara (Rev. N. Travers), 130 confirmed.
 „ 28. Tubber and Kill (Rev. P. Macnamee), 64 confirmed.
 „ 30. Drumrany (Rev. Dan Mulledy, V.F.), 203 confirmed.
 „ 31. Ballimore (Rev. Mr. Levy—Deservitor,* Mr. Pigeon), 52 confirmed.
- Sept. 1. Moyvour, (Rev. Michael M'Cormick), 21 confirmed.
 „ 3. Emper (Rev. John Wyer), 47 confirmed.
 „ 4. Ballinacarrig (Rev. Garret Reilly), 135 confirmed.
 „ 6. Multifernan (Rev. T. Moran), 55 confirmed.
 „ 8. Turin (Rev. Mr. Stafford), 61 confirmed.
 „ 9. Castletowndelvin (Rev. J. Ferrall), 26 confirmed.
 „ 11. Fore (Rev. J. Fleming), 37 confirmed.
 „ 13. Turbotstown (Rev. Mr. Fanning) 65 confirmed.
 „ 15. Castlepollard (Rev. Thomas Connell), 11 confirmed.
 „ 18. Killiegh (Rev. Peter Brady), 31 confirmed.
 „ 19. Oldcastle (Rev. Hugh Brady—Deservitor, Rev. Mr. Cormick), 30 confirmed.
 „ 22. Kilskeer (Rev. James Ferrall), 29 confirmed.
 „ 25. Athboy (Rev. John Martin), 18 confirmed.
 „ 29. Killallon (Rev. J. Murry), 66 confirmed.
- Oct. 2. Kells (Rev. Thomas Flood), 45 confirmed.
 „ 4. Kilbeg (Rev. Christopher Chevers), 16 confirmed.
 „ 5. Moynalty (Rev. Mr. Carolan), 5 confirmed.
 „ 6. Eniskeen (Rev. P. Bermingham), 7 confirmed.
 „ 9. Nobber (Rev. William M'Kenna, V.F.), 23 confirmed.
 „ 11. Drumcondra (Rev. Luke Maglew), 10 confirmed.

* *Deservitor*—i.e., Administrator possessing parochial jurisdiction during the illness, &c., or pending the appointment of parish priest.—*Ferraris, Bib. Theol. in voc.*

- Oct. 13. Siddan (Rev. Richard Reilly), none confirmed.
 „ 14. Slane (Rev. Thomas Clarke), 36 confirmed.
 „ 15. Monknewtown (Rev. L. Chevers), 54 confirmed.
 „ 16. Drogheda (Rev. Pat. Moore), 5 confirmed.
 „ 18. Donore (Rev. Mr. Duffy), none confirmed.
 „ 19. Duleek (Rev. John Purfield), 23 confirmed.
 „ 20. Stamullen (Rev. Pat. Ennis), 28 confirmed.
 „ 23. Ardcath (Rev. Nicholas Purfield), 20 confirmed.
 „ 25. Blacklion (Rev. John Kelly), 15 confirmed.
 „ 26. Walterstown (Rev. Joseph Balfe), none confirmed.
 „ 27. Skreen (Rev. Pat. Byrne), 14 confirmed.
 „ 29. Trevet (Rev. Pat. Langan), 21 confirmed.
 „ 30. Dunshaughlin (Rev. Thomas Fagan) 8 confirmed.
 Nov. 1. Ratoath (Rev. Nicholas White), 44 confirmed.
 „ 2. Donaghmore (Rev. John M'Kenna) 7 confirmed.
 „ 3. Dunboyne (Rev. Pat. Smith), 68 confirmed.
 „ 6. Kilcloon (Rev. J. Ferrall), 7 confirmed.
 „ 8. Radenstown (Rev. J. Cregan), 6 confirmed.
 „ 10. Summerhill (Rev. James M'Ever), 65 confirmed.
 „ 12. Rathmullian (Rev. P. Harte), 75 confirmed. Died
 same day, Rev. Richard Reilly,* Parish Priest of
 Siddan.
 „ 13. Galtrim (Rev. Mr. Meehan), 21 confirmed.
 „ 14. Dunsany (Rev. Peter Derham), 20 confirmed.
 „ I nominated on the 15th inst. Rev. John Reilly, P. P.
 of Siddan.
 „ 16. Ardbraccan (Rev. Peter Reilly—Deservitor, Rev. Mr.
 Branagan), 60 confirmed.
 „ 17. Kilberry (Rev. John Kearney), 23 confirmed.
 „ 20. Castletown-Kilpatrick, (Rev. Pat. M'Dermott), 29
 confirmed.
 „ 21. I returned this day from the visitation.
 „ 29. Navan (P. J. Plunket), 72 confirmed.
 Dec. 28. Died this day Rev. Mr. Chevers.†

2. Visitation of 1786.

- Feb. 24. My brother Valentine died at 7 o'clock in the morning.
 „ 28. Anniversary of my consecration.

* He rests in the church-yard of Rathmolyon.

† The venerable and distinguished pastor, who was Vicar-General of Meath, rests in the church-yard of Staholmock.

- Mar. 1. Rev. James Fleming,* Parish Priest of Fore, died this day after a short illness.
- „ 18. I renewed the faculties of the diocese to Rev. Father John Barton, O.M.
- Apl. 15. Messrs. William Killen, James Fagan, and Thomas Ganly—the first from Ballyboggan, the two latter from Kilkenny West—received the tonsure, four minor orders and sub-deaconships.
- „ 16. William Killen, James Fagan, and Thomas Ganly, were ordained deacons, and on the 17th were ordained priests.
- May 6. I set out from Navan in the evening to begin the visitation.
- „ 7. Trim (Rev. W. Allen), 42 confirmed.
- „ 9. Moimet (Rev. J. Tipper, O.M.), 34 confirmed.
- „ 11. Kildalkey (Rev. Laurence Reilly), none confirmed.
- „ 14. Donore (Rev. Michael Fleming, O. P.), 49 confirmed.
- „ 15. Clonard (Rev. Thad. Grehan), 77 confirmed.
- „ 17. Killucan (Rev. Pat. Sherlock), 82 confirmed.
- „ 19. Turin (Rev. John Stafford), 86 confirmed.
- „ 21. Mullingar (Rev. Laurence Fitzgerald, O.P.), 89 confirmed.
- „ 23. Dysart (Rev. John Duffy), 27 confirmed.
- „ 24. Castletown-Geoghegan (Rev. James Commons), 26 confirmed.
- „ 25. Fertullagh (Rev. Owen Coffy, O.P.), 41 confirmed.
- „ 26. Kilbeggan and Rathu (Rev. T. Dunn) 29 confirmed.
- „ 27. Tullamore (Rev. P. Geoghegan), 62 confirmed.
- „ 28. Frankford (Rev. H. Dogherty, P.P.—Rev. Mr. Kearney Curate), 69 confirmed.
- „ 30. Eglish (Rev. John Egan, O.M.), 51 confirmed.
- „ 31. Rathen (Rev. John Murry), 52 confirmed.
- „ „ This evening Rev. William Allen, P.P. of Trim,† died suddenly of an apoplectic fit, at 8 o'clock.
- June 1, Clara (Rev. N. Travers), 28 confirmed.
- „ 2. Tubber (Rev. P. M'Namee), 33 confirmed.
- „ On this day I appointed Rev. Henry Dogherty, P.P. of Frankford, to Trim.
- „ 4. Drumrany (Rev. D. Mulledy), 43 confirmed.

* He rests in the church-yard of St. Mary, at Fore.

† He rests in the cemetery of Trimblestown.

June 6. Ballimore (Rev. Mr. Levy, P.P., and Pigeon, Deservitor), 33 confirmed.

„ 8. Moyvour (Rev. M. M'Cormick) 6 confirmed.

„ 9. Emper (Rev. Mr. Wyer), none confirmed.

„ 10. Ballinacarrigg (Rev. G. Reilly), 36 confirmed.

„ 11. Multifarnam (Rev. Thomas Moran, O.M.), 45 confirmed.

This day I nominated Rev. James Murry, P.P. of Sonna and Kilbixy, in the room of the Rev. Garrett Reilly, appointed P.P. of Fore.

„ 12. Castletowndelvin (Rev. Joseph Ferrall), 17 confirmed.

„ 14. Fore (Rev. Garrett Reilly, inducted this day by myself), 6 confirmed.

„ 15. Castlepollard (Rev. Thomas Connell), 18 confirmed.

„ 17. This day I granted to Rev. Mr. O'Halloran the faculties of the diocese, the reserved cases and censures included.

„ 18. Turbotstown (Rev. P. Fanning), 37 confirmed.

„ 19. Killiegh and Kilbride (Rev. Peter Brady), 14 confirmed.

„ 20. Oldcastle (Rev. Hugh Brady, P.P.—Rev. Mr. Cormick Deservitor), 16 confirmed.

This day I consented that Rev. Garrett Reilly should return to the parish of Sonna, &c., and I appointed Rev. John Murry to Fore, and his brother James Murry to Rahan, in his room.

„ 22. Kilskeer (Rev. James Ferrall), 27 confirmed.

„ 25. Killallon (Rev. John Murray), 34 confirmed.

„ 26. Mullahe (Mr. Clarke), 38 confirmed.

„ 27. Moynalty (Rev. Pat. Carolan), 78 confirmed.

„ 28. Kilbeg (Rev. Mr. M'Dermot), 23 confirmed.

„ 29. Athboy (Rev. John Martin), 32 confirmed.

July 1. This afternoon I set out for Athlone to assist at the meeting of the Prelates of Armagh.

„ 3. I arrived at Athlone where I remained until Thursday, the 6th, with Doctors Reilly, Coadjutor of Armagh; MacDavett, Bishop of Derry; Brady of Ardagh, MacMullen of Down and Connor, Coyle of Raphoe, and Lennan of Dromore. The Bishops of Kilmore and Clogher were absent.

„ 6. I left Athlone.

„ 8. I came to Kells to resume the visitation.

„ 9. Kells (Rev. Thomas Flood, Archdeacon) 28 confirmed.

„ 11. Knightstown (Rev. Pat. M'Dermott), 18 confirmed.

- July 13. Ballinavoran (Rev. Luke M'Glew), 14 confirmed.
 „ 16. Nobber (Rev. William M'Kenna), 20 confirmed.
 „ 17. Enniskeen (Rev. Mr. Bermingham), 39 confirmed.
 „ 18. Siddan (Rev. John Reilly), none confirmed.
 „ 19. Slane (Rev. Thomas Clarke), 53 confirmed.
 „ 21. Grangegeith (Rev. Laurence Chevers), 19 confirmed.
 „ 23. Drogheda (Rev. Pat. Moore), 22 confirmed.
 „ 25. Donore (Rev. Mr. Duffy, O.P.), 21 confirmed.
 „ 26. Duleek (Rev. John Purfield), 21 confirmed.
 „ 27. Stamullen (Rev. Pat. Ennis), 22 confirmed.
 „ 30. Ardcath (Rev. N. Purfield), 12 confirmed.
 Aug. 1. Blacklion (Rev. John Kelly), 11 confirmed.
 „ 3. Walterstown (Rev. Joseph Balfe), none confirmed.
 „ 6. Trevet (Rev. Pat. Langan), 22 confirmed.
 „ 7. Skreen (Rev. Mr. Byrne), 6 confirmed.
 „ 8. Coltomer (Rev. Thomas Fagan), 20 confirmed.
 „ 10. Ratoath (Rev. N. White), 20 confirmed.
 „ 11. Kilbride (Rev. John M'Kenna), none confirmed.
 „ 13. Dunboyne (Rev. Pat. Smith), 30 confirmed.
 „ 15. Kilcloon (Rev. Mr. Ferrall), 6 confirmed.
 „ 17. Radenstown (Rev. Mr. Cregan), 12 confirmed.
 „ 18. Moynalvy (Rev. Mr. Meighan), 34 confirmed.
 „ 20. Rathmullian (Rev. Pat. Harte), 51 confirmed.
 „ 21. Summerhill (Rev. James M'Ever), 21 confirmed.
 „ 22. Dunsany (Rev. Peter Derham), 28 confirmed.
 „ 23. Ardbraccan (Rev. Peter O'Reilly—Rev. M. Branagan,
 Deservitor), 28 confirmed.
 „ 24. Kilberry (Rev. John Kearney), 28 confirmed.
 „ 26. This day I returned from the visitation of the diocese.
 I renewed the faculties of the diocese for Rev. Mr.
 MacDonogh.
 „ 29. Navan (P. J. Plunket), 58 confirmed.
 „ 5. I wrote to Rev. Mr. Moore, Superior of the Irish
 College of Lisle, to recommend to him Messrs.
 Owen* and Mathew Reilly, nephews to Rev. Lau-
 rence Reilly, P.P., of Kildalkey. These two
 brothers go to fill two vacancies belonging to
 Meath in that house.

* This was the late Very Rev. Eugene O'Reilly of Navan; his brother, Mathew, became an eminent solicitor. Dr. Plunket took a warm interest in each.

- Aug. 8. I appointed Rev. Father Fagan, O.M., to revive the convent of Culle.
- „ 9. The Rev. Mr. Byrne returned from Paris, and presented himself to me. I wrote to Rev. Laurence Fitzgerald to request he would communicate to Mr. Nagle Geoghegan, of Jamestown, the result of his inquiry relative to the great inconvenience that would attend the removal of divine service from Castletown-Geoghegan, &c.
- Nov. 13. I granted the faculties of the diocese to Rev. Denis Taaffe, O.M.
- Dec. 1. Approved in this diocese, for one year, Rev. Father Laurence M'Connin, O.P.

3. *Visitation of 1787.*

- Feb. 23. At seven o'clock, Valentine Plunket died of an ulcer in the throat.
- June 3. I set off from Navan this day, and began my eighth visitation at Trim.
- „ „ Trim (Rev. Henry Dogherty, P.P.), 46 confirmed.—Subject of instruction : The Real Presence.
- „ 5. Moimet (Rev. Michael Tipper, O.M.), 38 confirmed.—Subject of exhortation : Forgiveness of injuries.—This day I appointed Rev. James Connell P.P. of Dunboyne, in the room of Rev. Pat. Smith, resigned.
- „ 7. Ballivre (Rev. Michael Flemin, P.P.), 40 confirmed.—Subject, &c. : On an unworthy Communion.
- „ 8. Boalebracky (Rev. Thad. Grehan, P.P.), 74 confirmed.—Subject, &c. : On impurity.
- „ 9. Killucan (Rev. Pat. Sherlock), 44 confirmed.—Subject, &c. : Obstacles to repentance and conversion.
- „ 10. Mullingar (Rev. Lawrence Fitzgerald, O.P.), 131 confirmed.—Subject : On pardoning our enemies.
- „ 12. Dysart (Rev. John Duffy), 10 confirmed.—Subject : Dispositions for a good Communion.
- „ 13. Castletown-Geoghegan (Rev. James Commons), 15 confirmed.—Subject : Mutual obligations of pastor and flock.—I consented to the re-erection of a chapel near Jamestown, and condemned the two chapels begun to be built near Castletown-Geoghegan without leave from the Ordinary.

- June 14. Fertullagh (Rev. Owen Coffy), 55 confirmed.—Subject: Real Presence.
- „ 15. Kilbeggan (Rev. Thomas Dunn), 34 confirmed.—Subject: Repentance
- „ 16. Tullamore (Rev. P. Geoghegan), 40 confirmed.—Subject: Efficacy of prayer.
- „ 17. Thomastown, *alias* Drumcullin (Rev. John Egan, P.P.), 40 confirmed.—Subject of exhortation: The characters of true repentance.
- „ 19. Killaghy (Rev. Michael Kearney), 44 confirmed.—Subject: On the Seventh Commandment.
- „ 21. Rathen (Rev. James Murry), 50 confirmed.—On cursing and swearing.
- „ 24. Clara (Rev. N. Travers, O.P.), 43 confirmed.—On relapsing into sin, and its remedies.
- „ 25. Kill (Rev. P. Macmamee), 55 confirmed.—Detestation of sin and habitual contemplation of our last end, necessary for guarding against sudden death.
- „ 27. Drumrany (Rev. Dan. Mulledy, V.F.), 67 confirmed.—On love of our enemies.
- „ 28. Rev. Mr. Levy, P.P.—Rev. Mr. Pigeon, Administrator), 48 confirmed.—On the effects of the Eucharist when received with proper dispositions.
- „ 29. Moyvour (Rev. Michael M'Cormick), 20 confirmed.—Duty of parents towards their children, and reflections on the venerable authority of the Catholic Church occasioned by the festival.
- July 1. Emper (Rev. Mr. Wyer), 6 confirmed.—On prayer—its various kinds, its efficacy and conditions.
- „ 2. Balnacarrig (Rev. Gar. Reilly) 51 confirmed.—*Querite primum regnum Dei et justitiam ejus, &c.*: The obligation incumbent on us of seeking first the kingdom of God, and the manner of doing so.
- „ 3. Multifarnam (Rev. Thomas Moran), 32 confirmed.—Drunkenness, considered relatively to the drunkard himself, to his neighbour and society, and to God.
- „ 5. Turin (Rev. Mr. Stafford) 49 confirmed.—On imprecations and swearing.
- „ 6. Castletown-Delvin (Rev. Joseph Ferrall), 14 confirmed.—On pharisaical virtue, condemned be-

cause it kills and makes void our good actions, and robs God of the honor due to his Sovereign Majesty.

- July 7. Fore (Rev. John Murry), 40 confirmed.—On sin, its odious and detestable nature.
- „ 8. Castlepollard (Rev. Thomas Connell), 13 confirmed.—On prayer.
- „ 10. Turbotstown (Rev. Pat. Fanning), none confirmed.—On the love of the neighbour violated by thieving and quarrelling.
- „ 12. Killiegh (Rev. Peter Brady), 39 confirmed.
- „ 13. Oldcastle (Rev. Hugh Brady—Mr. M'Cormick, Administrator), 26 confirmed.
- „ 14. Kilskeer (Rev. James Ferrall), 32 confirmed.
- „ 15. Athboy (Rev. John Martin), 28 confirmed.
- „ 18. Killallon (Rev. John Murry), 43 confirmed.—On the small number of the elect.
- „ 19. Ardbraccan (Rev. Peter O'Reilly—Rev. Michael Branigan, Deservitor), 69 confirmed.—On death-bed repentance.
- „ 20. Kilberry (Rev. John Kearney), 42 confirmed.—On the word of God.
- „ 22. Kells (Rev. Thomas Flood, Archdeacon), 42 confirmed.
- „ 24. Kilbeg (Rev. George M'Dermot), 16 confirmed.
- „ 25. Moynalty (Rev. Pat. Carolan), 47 confirmed.
- „ 26. Nobber (Rev. William M'Kenna, V.F.), 20 confirmed.
- „ 29. Drumconrah (Rev. Luke M'Glew), 13 confirmed.—Sermon : On clandestine marriages and drunkenness.
- „ 30. Enniskeen (Rev. Mr. Bermingham), 21 confirmed.—On clandestine marriages and quarreling.
- Aug. 1. Siddan (Rev. John Reilly), none confirmed.
- „ 2. Castletown-Killpatrick (Rev. Pat M'Dermott), 44 confirmed.—On devotion to the Blessed Sacrament.
- „ 3. Rushwee (Rev. Thomas Clarke), 42 confirmed.—Of the Holy Ghost as Spirit of Truth and of Virtue.
- „ 4. Monknewtown (Rev. Laurence Chevers), 37 confirmed.—On humility.
- „ 5. Drogheda (Rev. Pat. Moore), 27 confirmed.—Humility

- the distinguishing virtue of the Gospel, recommended peculiarly by the life and words of Christ; the virtue which protects both faith and morals.
- Aug. 8. Donore (Rev. James Duffy), 16 confirmed.—Humility the foundation of patience and resignation under every species of trial.
- „ 10. Duleek (Rev. John Purfield), 12 confirmed.—The importance of salvation, and the exertions to be made in order to promote it.
- „ 12. Stamullen (Rev. Pat. Ennis), 30 confirmed.—The comparative happiness of the just, in this life and the next, makes it our true interest to be virtuous.
- „ 13. Ardcath (Rev. Nicholas Purfield), 6 confirmed.—On bad company.
- „ 15. Blacklion (Rev. John Kelly), 22 confirmed.—On the Assumption, and the virtues of which the Blessed Virgin gives the example.
- „ 17. Walterstown (Rev. Joseph Balfe), 10 confirmed.—On the perfection of the active and contemplative life.
- „ 18. Rafeigh (Rev. Mr. Byrne), none confirmed.—On the guilt of cursing and swearing, and the reverence due to the name of God.
- „ 19. Dunshaughlin (Rev. Thomas Fegan), 38 confirmed.—On the duty of parents towards their children.
- „ 20, 21, & 22. Meeting of the Prelates of Armagh at Drogheda.
- „ 23. Curraha (Rev. Pat Langan), 16 confirmed.—On heaven.
- „ 24. Ratoath (Rev. Mr. White—Rev. Mr. Keonan, Deservitor), 22 confirmed.—On the qualities of true repentance.
- „ 25. Donnymoor (Rev. John M'Kenna), 14 confirmed.—On doing penance by voluntary mortification, and and by resignation under trials of every kind.
- „ 26. Dunboyne (Rev. James Connell), 23 confirmed.—The efficacy of the sacrament of Penance, when its value is properly understood, and when the sacrament is frequented with proper dispositions.
- „ 27. I went to Dublin, and returned same day to Parsonstown.

- Aug. 28. Batterstown (Rev. J. Ferrall), 13 confirmed.—On the last judgment.
- „ 29. Radenstown (Rev. J. Cregan), 10 confirmed.—On delaying conversion.
- „ 30. I went to pay a visit in the County Kildare
- „ 31. Summerhill (Rev. James M'Evor), 48 confirmed.—On the baptismal vows, and the Gospel of the day.
- Sept. 2. Jordanstown (Rev. Pat Harte), 54 confirmed.—We cannot serve two masters. To serve God as we ought, we must keep all His commandments; we must conform our will to His; we must not suffer anything to dispute the empire of our heart with Him.
- „ 4. Kildalkey (Rev. Laurence O'Reilly), 33 confirmed.—On the external decency suitable to the house of God, and the internal dispositions with which it is to be frequented.
- „ 6. Galtrim (Rev. Mr. Meighan), 16 confirmed.—As it is sin alone that makes death formidable, we will shun sin if we wish to prepare for death.
- „ 9. Dunsany (Rev. Mr. Derham), 23 confirmed.—If we would not relapse into mortal sin, we must perfectly subdue the ruling passions, and endeavour always to be affected towards vice and virtue and our spiritual duty just as we are in moments of awful recollection and silence, when the grace of God speaks to our hearts.
- „ 13. I set out from Killeen Castle to Kilkenny, in order to assist at the consecration of Dr. Dunn, of Ossory. This night I reached Edenderry, and the next day (Friday), going through Portarlinton and Ballyroan, I went to Ballyragget, and thence next day to Kilkenny, where the consecration took place on the 16th, in presence of the Archbishops of Dublin and Cashel, Drs. Troy and Butler, and of Dr. Egan of Waterford, Dr. Moylan of Cork, and Dr. Caufield of Ferns, Dr. Delany of Kildare, Dr. Teahan of Kerry, and Dr. Plunket of Meath.
- „ 19. I set out from Kilkenny for Carlow, where, on the

20th, in company with the above prelates and Dr. Dunne of Ossory, I assisted at the funeral office and interment of Dr. Keeffe, of Kildare, who died on Tuesday, the 18th, at the age of 85, a model of disinterestedness and piety.

Sept. 21. I left Carlow, and came through Athy and Monaster-evan to Rathangan, and next day (the 22nd), crossing the canal near the ford of Allen, arrived at Summerhill, and from thence to Rathmullian.

„ 25. I left Rathmullian and came to Cultomer.

„ 26. I came to Dunshaughlin, where I chiefly remained until my return to Navan, to recover from a severe cold I caught on my journey from Kilkenny.

„ 30. (Sunday), at one o'clock in the morning, died, after a few days' illness in the bowels, Rev. James M'Ever,* Parish Priest of Summerhill.

Oct. 2. I appointed Rev. John Cregan, P.P. of Radenstown, to succeed Rev. Mr. M'Ever at Summerhill, and nominated Rev. Mr. Callaghan in the room of Rev. Mr. Cregan. I assisted at the funeral office of Rev. Mr. M'Ever.

„ 4. (Thursday), I returned to Navan from the Visitation.

„ 7. I visited my own parish of Navan—Rev. Peter O'Reilly, Assistant. He preached on Impurity, as to its nature, causes, and remedies.

„ 9. Confirmation at Navan; 36 confirmed. I consented to Rev. Mr. Callaghan's remaining in quality of Curate to Rev. Mr. Fagan, of Dunshaughlin, and to his giving up of the parish of Radenstown, which I entrusted to the care of the Parish Priest of Summerhill and the Curate of Rathmullian, until its union with Kilcloon could be effected.

Dec. 9. Loghan (Rev. John Clarke), 35 confirmed.—The subject of the Instruction was: Advent—to be spent in penance, in recollection, in prayer, and in ardent desires of the coming of the world's Redeemer. I finished, this day, the Visitation of Meath.

* Rev. Mr. M'Ever was one of the most zealous and venerated pastors of the diocese in his day. He rests in the church-yard of Gallow.

CHAPTER XII.

VISITATION OF 1788.

Visitation of 1788.

- Jan. 11. This day, at one in the afternoon, died Dr. Brady, Bishop of Ardagh, in the seventy-eight year of his age.
- Mar. 16. Palm Sunday, before vespers—Eugenius Coffy, of Dysart, already in minor orders, which he received whilst in the Irish community of Paris; Brother Thomas Murray, religious, professed in the convent of Donore, of the order of St. Dominick; Peter McMahon, of the parish of Kilbeg; John and Christopher Reilly, both of the parish of Kilskeer, entered into the spiritual retreat, previous to ordination.
- „ 22. Brother Thomas Murry, Peter McMahon, John and Christopher Reilly, received the tonsure, the four minor orders, and sub-deaconship, which last order was also received by Eugenius Coffy.
- „ 23. The above gentlemen received deaconship.
- „ 25. They were all five ordained priests.
- May 17. This evening, at eight o'clock, I set out for Courtown to begin the Visitation.
- „ 18. Moimet (Rev. Michael Tipper), 16 confirmed.—Sermon: On relapsing into mortal sin. Two schools* in the parish.
- „ 20. Ardbraccan (Rev. Peter O'Reilly, P.P.; Rev. Michael Branagan, Deservitor), 25 confirmed.—Sermon: On the Real Presence. Two schools in the parish.
- „ 21. Trim (Rev. Henry Dogherty), 32 confirmed.—On the non-attendance of the flock at the Visitation. Six schools in the parish; one chapel repaired.

* The Registry of 1788 will illustrate the deep interest Dr. Plunket took in the education of the people. The schools, like the chapels, were then wretched mud-wall thatched houses; for the Catholics of Ireland were then merely emerging from the slavery of Egypt.

- May 22. Kildalkey (Rev. Laurence Reilly), 35 confirmed.—On the Eucharist as the object of our faith and devotion. One school; one chapel repaired and partly rebuilt.
- „ 25. Athboy (Rev. John Martin), 43 confirmed.—The Eucharist as a Sacrament and a Sacrifice. Five schools; one chapel rebuilt.
- „ 28. Ballivre (Rev. Michael Fleming, O. Pred.), 17 confirmed.—On the advantages of poverty, inferred from the abuse of riches. Four schools; two chapels rebuilt, one new chapel erected, and one repaired.
- „ 30. Clonard (Rev. Thad. Grehan), 35 confirmed.—On “*Præceptor tota nocte*,” &c. Four schools.
- „ 31. Killucan (Rev. Pat. Sherlock), 10 confirmed.—On death. Six schools.
- June 1. Mullingar (Rev. Laurence Fitzgerald, O.P.), 102 confirmed.—On the word of God. Seven Schools. One new chapel rebuilt; one chapel repaired.
- „ 3. Dysart (Rev. John Duffy), 10 confirmed.—On Easter duty. Two chapels repaired; two schools.
- „ 4. Castletown-Geoghegan (Rev. James Commons), 17 confirmed.—On Paschal Communion, clandestine marriages, and the decency requisite for the exterior worship. Five schools; three new chapels built.
- „ 5. Fertullagh (Rev. Owen Coffy, O.P.), 25 confirmed.—On death, clandestine marriages, and violation of the Sabbath. Four schools; one chapel repaired.
- „ 6. Kilbeggan (Rev. Thomas Dunn), 105 confirmed.—On perfection. Two chapels repaired; six schools.
- „ 7. Tullamore (Rev. Pat. Geoghegan), 44 confirmed. Four schools.—On speedy conversion to God.
- „ 8. Frankford (Rev. Michael Kearney), 25 confirmed. Seven schools; one chapel repaired.—On the mercy and love of Christ displayed in the Eucharist; and the dispositions with which we correspond therewith.
- „ 11. Eglish (Rev. John Egan, O.M.), 54 confirmed. Five schools; two chapels rebuilt.—On Pharisaical virtue.

- June 14. Rathen (Rev. James Murry), 53 confirmed.—On delay of repentance, and its causes. Six schools; the site of one chapel to be altered.
- June 15. Clara (Rev. Nicholas Traver, O.P.), 177 confirmed.—On the external and interior respect due to the house of God. Six schools; one chapel built anew, and changed as to site.
- „ 16. Kill and Kilmonaghan (Rev. Pat. M'Namee) 17 confirmed.—On fraternal charity, inasmuch as it teaches us to bear with our neighbour's failings. Three schools; one chapel repaired.
- „ 18. Drumrany (Rev. Dan. Mulledy), 101 confirmed.—On detraction. Seven schools; one chapel rebuilt and two repaired.
- „ 20. Ballimore (Rev. Pat. Levy, P.P.—Rev. Andrew Pigeon Deservitor), 46 confirmed.—On perseverance in virtue. Four schools; two chapels repaired.
- „ 22. Moyvour (Rev. Michael M'Cormick) 35 confirmed.—On the multitude suspending their ordinary occupations, going into the wilderness, and, under the pressure of hunger and thirst, continuing there with Christ. Three chapels rebuilt; three schools.
- „ 24. Milltown (Rev. John Wyer), 19 confirmed.—On charity, or the love of God; and on the riots that disgraced the parish. Three schools.
- „ 25. Balnacarrig (Rev. Garrett Reilly), 44 confirmed.—On the Blessed Eucharist, the proofs of the dogma, the disposition for and effects of Communion. Four schools; one chapel repaired and one rebuilt.
- „ 26. Multifarnam (Rev. Thomas Moran), 40 confirmed.—On Divine Providence. Four schools.
- „ 28. Taghmon (Rev. Thomas Stafford), 38 confirmed.—On restitution and the causes of thieving,—viz., idleness, avarice, drunkenness, and the other passions that destroy a serious turn of mind. Three schools; two chapels rebuilt.
- „ 22. Castletowndelvin (Rev. Joseph Ferrall), 24 confirmed.—On frequent communion; the necessity, advantages, and motives of it; the Real Presence; the authority of the Church. Three schools; one chapel repaired and one rebuilt.

- July 1. Fore (Rev. John Murray), 30 confirmed. Four schools; one chapel improved, by the addition of a gallery.—On returning to God before it be too late.
- „ 2. Castlepollard (Rev. Thomas Connell), 25 confd. Six schools; one chapel repaired.—On the Commandments in general, and on the Second in particular.
- „ 6. Turbotstown (Rev. Pat. Fanning), 63 confirmed. Three schools; one chapel repaired.—On neglect of education, disrespect of Divine service, and the sin of thieving.
- „ 8. Killiegh (Rev. Peter Brady), 7 confirmed. Four schools; one chapel repaired.—On swearing, drunkenness, and quarrelling.
- „ 9. Oldcastle (Rev. Hugh Brady, P. P.—Rev. Edward M'Cormick, Deservitor), none confirmed. Five schools.—On the scandalously neglected state of the chapel, and on the drunkenness and rioting that disgrace the parish.
- „ 12. Killallon (Rev. John Murray), 22 confirmed. Two schools; one chapel repaired.—On the mixture of good and bad in the Church; on the Church and its supreme authority in matters of faith; on the necessity of good works consistent with the merits of Christ; and on the riotous disposition of some of the parishioners.
- „ 13. Kilskeer (Rev. James Ferrall), 39 confirmed. Two schools; one chapel built on a new site, and one chapel repaired.—On the respect due to the house of God; on wakes; on rioting and quarrelling.
- „ 15. Loghan (Rev. John Clarke), 34 confirmed. One school; one chapel rebuilt at Mullahe.—On the mercy of God, abused especially by habitual thieving, drunkenness and rioting.
- „ 17. Moynalty (Rev. Pat. Carolan), 49 confirmed. Three schools.—On the good use of time.
- „ 18. Kilbeg (Rev. George M'Dermott), 23 confirmed. Three schools.—On the grace of God and the obstacles that hinder us from corresponding with it.
- „ 20. Kells (Rev. Thomas Flood, Archdeacon and Vicar-Forane), 56 confirmed. Eleven schools.—On the particular judgment, and the means of stripping it.

of its terrors:—first, in general, by living up to the dictates of conscience, by resisting the devil, and making the laws of God the rule of our actions; secondly, by anticipating the particular judgment every night, on festivals, and as often as we go to confession.

- July 22. Kilberry (Rev. John Kearney) 25 confirmed. Three schools.—On the perfect repentance and conversion of Mary Magdalen.
- „ 23. Castletown-Kilpatrick (Rev. Pat. M'Dermott). Two schools.—On the Sacrifice of the Mass as latreutic, eucharistic, propitiatory and impetratory; and on the fatal consequences of thieving, enforced by the ignominious death of *six robbers*, to be executed next Saturday at Trim.
- „ 24. Nobber (Rev. John M'Kenna) 32 confirmed. Four schools.—On the Sacrifice of the Mass, the sublimest act of religion, and one principal source of the eminent piety of the primitive Christians.
- „ 25. Siddan (Rev. John Reilly), 5 confirmed. One school. On drunkenness, inasmuch as it destroys the image of God in the soul, makes men worse than the brute, ruins body and soul, and disposes for every species of vice.
- „ 27. Enniskillen (Rev. Mr. Bermingham), 38 confirmed. Seven schools.—On the practical knowledge of God.
- „ 29. Drumconrah (Rev. Luke M'Glew), 17 confirmed. Two schools; one chapel repaired.—On receiving the Holy Ghost; on patrons and wakes.
- „ 30. Slane (Rev. Thomas Clarke), 35 confirmed. Four schools; two chapels repaired.—On charity to the poor; on theft and clandestine marriages.
- „ 31. Monkstown (Rev. Joseph Balfe), 13 confirmed. Two schools.—On profane swearing.
- Aug. 1. Skreen (Rev. Christopher Byrne), 17 confirmed. Three schools; one chapel rebuilt and another repaired.—On profane swearing.
- „ 2. Trevet (Rev. Pat Langan), 10 confirmed. Two schools; two chapels repaired.—On the obligation and manner of loving God.

- Aug. 3. Dunsany (Rev. Peter Derham), 27 confirmed. Three schools ; one chapel rebuilt in a new situation.—On the general judgment.
- „ 4. Cultrumner (Rev. Thomas Fagan), 10 confirmed. Four schools ; two chapels augmented and repaired.—On the crime of swearing ; on drunkenness, and the irreverence and indecency of coming late to Mass.
- „ 5. Galtrim (Rev. Richard Meighan), 32 confirmed. Three schools.—On the leprosy of sin, and its contagion, exemplified by the danger and certain mischief of bad company ; and on the scandal given by some of the flock who resorted to a fortune-teller.
- „ 6. Rathmullian (Rev. Pat Harte), 39 confirmed. Four schools ; two chapels repaired.—Sermon : On the Transfiguration of our Lord, and two subjects of instruction which it furnishes—viz., the exercise of prayer, during which our Lord was transfigured ; and patience and courage under trials, in the view of the glory of heaven.
- „ 8. Summerhill (Rev. John Cregan, Pastor since the 2nd of October, 1787), 32 confirmed. Three schools. Sermon : On pride, and the virtue opposite to it.
- „ 9. Kilcloon (Rev. James Ferrall), 35 confirmed. Two schools.—Sermon : On shunning the infection of spiritual leprosy, or sin.
- „ 10. Dunboyne (Rev. James Connell), 23 confirmed. Two schools ; one chapel repaired.—Sermon : On profane cursing and swearing, and the false pretexts alleged to excuse them.
- „ 12. Greenogue (Rev. John M'Kenna), 5 confirmed. Two schools ; one chapel rebuilt on a larger scale.—Sermon : On profaning the name of God, and on quarrelling.
- „ 13. Ratoath (Rev. Nicholas White, Pastor—Rev. Pat. Keonan, Deservitor), 23 confirmed. Three schools. Sermon : On the last article of the Creed, *Life everlasting*—an object which, as it is infinitely superior to every thing in this world, should be preferred to every temporal interest, and should excite corresponding desires and efforts ; and on

the heinous guilt of not complying with the Easter duty.

- Aug. 14. Ardcath (Rev. Nicholas Purfield), 29 confirmed. Three schools.—Sermon : On the small number of the elect, proved from Scripture, and from the scandalous lives of many, and the tepid and imperfect lives of the generality of Christians, compared with the strict and rigorous law of the Gospel.
- „ 15. Stamullen (Rev. Pat. Ennis), 32 confirmed. Three schools.—Sermon : On the infinite mercy of God, instanced in the power of forgiving sins left to the Church, a mercy abused by those who confess not once a year, nor receive the Holy Communion at Easter, and by those who confess and receive each year without amendment of life.
- „ 16. I came to Drogheda to assist at the consecration of Dr. John Cruise,* appointed to succeed Dr. Brady in the See of Ardagh.
- „ 17. The above consecration took place at Drogheda, in the convent of the Dominican nuns, and was performed by the Most Rev. Dr. O'Reilly, the Metropolitan : Dr. Reilly of Clogher and Dr. Plunket of Meath, assistant consecrating bishops, in the presence of Dr. Troy of Dublin, Dr. M'Davitt of Derry, Dr. Coyle of Raphoe, Dr. M'Mullen of Down and Connor, and Dr. Lennan of Dromore.
- „ 19. Drogheda (Rev. Pat. Moore), 8 confirmed. Six schools.—Sermon : On the punishment of hell, to be dreaded by the wicked parents who neglect the Christian education of their children, and by the degenerate Catholics who comply not with Paschal duty.
- „ 23. Donore (Rev. James Duffy, O.P.), 18 confirmed. Three schools.—Sermon : On the want of piety in the flock, who seldom assemble in any tolerable number at the Visitation.
- „ 24. Duleek (Rev. John Purfield), 28 confirmed. Three schools ; one chapel rebuilt. Sermon : On mortal

* Dr. Cruise sleeps in the church-yard of Shrute, on the banks of the Inny.

sin, to be guarded against by daily examination of conscience, and by shunning the occasions of sin, especially bad company.

Aug. 26. Painstown (Rev. John Kelly), 40 confirmed. Two schools; one chapel rebuilt and one repaired.—Sermon: On cursing and swearing—vices not to be justified or palliated by the necessity of buying and selling to advantage, nor by habit and custom; and on the crime of stealing, which is to be traced back to a want of an early Christian education, or is caused by idleness, by drunkenness, and the expensive passions.

Sept. 12. The Rev. Michael Flood, who went abroad to Paris to study, in the month of November, 1782, returned and presented himself to me.

Oct. 11. This day, at 12 o'clock, died of dropsy, the Rev. Joseph Balfe, P.P. of Athlumny and Monkstown.

„ 13. This afternoon I returned from the visitation.

„ 19. Navan (P. J. Plunket, Bishop and P.P.), number of confirmed not entered.—Sermon: On impurity.

Nov. 7. I appointed Rev. Mr. Callaghan, P.P. of Athlumny and Monkstown, in the room of Rev. Joseph Balfe, deceased.

„ 11. This day Rev. Mr. Rickard presented himself to me on his return from his studies.

„ 22. I examined Rev. Mr. Halligan, O.P., and gave him the ordinary faculties of the diocese.

Dec. 1. This day Rev. Bernard Reilly returned from Paris, where he had studied for six years. Same day he presented himself to me and was examined and approved by me.

„ 8. Died Rev. Hugh Brady, in a very advanced age, having been P.P. of Oldcastle between forty and fifty years.

„ 9. I appointed Rev. Joseph Ferrall, P.P. of Delvin, to succeed him, and nominated Rev. Mr. M'Cormick, Deservitor of Oldcastle, to succeed Rev. Mr. Ferrall at Delvin.

„ 9. I said Mass to avert the anger of the Almighty God, provoked by the cruel murder of a man near the town.

Dec. 11. Rev. Mr. Grehan returned from Paris, where he had studied for five years, and presented himself to me.

„ 16. I said Mass for the repose of the soul of the man who was murdered near Navan on Monday, the 1st instant.

„ 19. Anniversary of my election to the diocese of Meath.

Thus we see that, so far back as 1788, when the Catholics of Ireland were coming forth from their long night of slavery and persecution, there were upwards of 236 schools* then in operation throughout the diocese. Humble and unpretentious these hedge-schools were, indeed, but the only ones the Irish Catholic of that day could frequent at home with security to his faith. This demonstrates the love of learning which characterised our forefathers, and the sacrifices they were prepared to make to have healthy education imparted to their children. Now, however, when a more hopeful day has dawned on the country—when more abundant facilities exist for every branch of Catholic education—when knowledge is so essential for getting on in the world, as without it the youth shall journey through life a mere “hewer of wood and a drawer of water,”—it is to be hoped that parents shall make every effort to have their children educated, and thus qualify them to fight the battle of life, as well as raise up the character of our country.

CHAPTER XIII.

THE VISITATION OF 1789.

Visitation of 1789.

Mar. 10. I examined and approved for the exercise of sacerdotal functions in this diocese, during the space of one year, Rev. John Martin, of the Augustinian Convent of Drogheda.

* The Navan schools are not enumerated in the registry.

- Mar. 17. This morning died Rev. Mr. White,* P.P. of Ratoath, at an advanced age, after having governed that parish between forty and fifty years.
- Apl. 20. This day I appointed Rev. Pat. Keonan, P.P.† of Trevet and Curraha, from which parish I this day also translated Rev. Pat. Lanagan, to that of Ratoath, vacant by the death of the Rev. Mr. White.
- June 2. Tuesday. This day died suddenly Rev. James Duffy,‡ O.P., P.P. of Donore.
- „ 19. This day I appointed Rev. Walter Johnson P.P. of Donore.
- July 11. Saturday. I left Navan in the morning to begin the Visitation.
- „ „ Ardbraccan (Rev. Peter Reilly, P.P.—Rev. M. Brangan, Deservitor), 23 confirmed.—Sermon: On death-bed repentance.
- „ 12. Trim (Rev. Henry Dougherty, P.P. and V.G.), 42 confirmed.—Sermon: On the descent of the Holy Ghost.
- „ 13. Kildalky (Rev. Laurence O'Reilly, P.P.), 11 confirmed.—Sermon: On the eternal torments of the wicked.
- „ 14. Longwood (Rev. Michael Fleming, O.P. and P.P.), 42 confirmed.—Sermon: On detraction.
- „ 15. Conference of the district. The matter was “*De Contractibus in genere* ;” held at Donore; made by Rev. Mr. Cregan.—Sermon by the Rev. Mr. Swords.
- „ 16. Killucan (Rev. P. Sherlock, P.P.), 51 confirmed.—Sermon: On neglect of the Easter duty.
- „ 17. Turin (Rev. Thomas Stafford, P.P.), 33 confirmed.—Sermon: On the last judgment.
- „ 18. Fertullagh (Rev. Owen Coffy, O.P., P.P.), 25 confirmed.—Sermon: On the delay of repentance.
- „ 19. Mullingar (Rev. Laurence Fitzgerald, O.P., P.P.), 197 confirmed.—Sermon: On the danger of delaying repentance.

* He rests in the church-yard of Ratoath.

† See letters of Dr. Plunket respecting this appointment in vol. i., p. 156.

‡ Rev. Mr. Duffy rests in the grave-yard of Donore.

- July 20. Conference of the district.—Rev. Mr. Moran preached and Rev. John Murray made the conference.
- „ 21. Dysart (Rev. John Duffy), 23 confirmed.—Sermon : On the Resurrection.
- „ 22. Castletown (Rev. James Commons), 33 confirmed.—Sermon : On the education of youth, rioting, and clandestine marriages.
- „ 23. Kilbeggan (Rev. Thomas Dunn), 102 confirmed.—Sermon : On repentance and conversion.
- „ 24. Tullamore (Rev. Pat. Geoghegan), 68 confirmed.—Sermon : On the causes of delay of repentance.
- „ 25. Frankford (Rev. Michael Kearney), 42 confirmed.—Sermon : On death.
- „ 26. Eglish (Rev. John Egan), 60 confirmed. Sermon : On true repentance.
- „ 27. Conference of the district made by Mr. Kearney—the sermon by Rev. Mr. Murray.
- „ 28. Died this day, Rev. John M'Kenna,* P.P. of Donaghmore and Kilbride.
- „ „ Rathen (Rev. James Murray), 99 confirmed. Sermon : On the last judgment.
- „ 29. Clara (Rev. Nicholas Travers), 65 confirmed. Sermon : On drunkenness, and the Paschal duty.
- „ 30. Kill (Rev. Pat. Macnamee), 27 confirmed.—Sermon : On guarding against sudden death.
- „ 31. Drumrany (Rev. Dan. Mulledy, Vic. For.), 72 confirmed.—On anger, as a virtue and a vice.
- Aug. 1. Ballimore (Rev. Pat. Levy, P.P.—Rev. Mr. Pigeon, Deservitor), 35 confirmed.—On pride, and its remedy—humility.
- „ 2. Moyvour (Rev. Mich. M'Cormick), 15 confirmed.—Sermon : On Jesus weeping over Jerusalem, in his mercy, and foretelling, in his justice, the destruction of that city.
- „ 3. Conference of the district, made by Rev. Mr. Pigeon. Subject : On the Real Presence. The sermon on the same subject by Rev. Mr. Dunn.
- „ 4. Emper (Rev. John Wyer), 41 confirmed.—Sermon : On impurity.

* It was incorrectly stated in Vol. I. that he was buried in Kilbride. I have discovered since that he rests in the church-yard of Danestown.

- Aug. 5. Balnacarrig (Rev. Garret Reilly), 34 confirmed.—Sermon: On the state of the soul in friendship with God and rewarded with bliss, compared with that of mortal sin.
- „ 6. Multifarnam (26 confirmed).—Sermon: On faith.
- „ 7. Castledown-Delvin (Rev. Edward M'Cormick), 41 confirmed.—Sermon: On humility.
- „ 8. Fore (Rev. John Murray), 44 confirmed.—Sermon: On the good use of sufferings, and the events of this life.
- „ 9. This day died Rev. Thad. Grehan,* who was P.P. of Clonard for forty-six years.
- „ 9. Castlepollard (Rev. Thomas Connell), 69 confirmed.—Sermon: On the danger of delaying repentance.
- „ 10. Turbotstown (Rev. Mr. Fanning), 106 confirmed.—Sermon: On fraternal charity. Same day I appointed Rev. Garret Reilly, P.P. of Clonard and Ballyboggan, in the room of Rev. Mr. Grehan; and I appointed Rev. Mr. Byrne Administrator of Sonna and Kilbixy, in the room of Rev. Garrett Reilly.
- „ 12. Killeagh and Kilbride (Rev. Peter Brady), 42 confirmed.—Sermon: On the love of our enemies.
- „ 13. Oldcastle (Rev. Joseph Ferrall), 37 confirmed.—Sermon: On the enormity of mortal sin.
- „ 14. Kilallon (Rev. John Murray); 30 confirmed.—On worship in spirit and truth.
- „ 15. Kilskeer (Rev. James Ferrall), 30 confirmed.—Sermon: On the true manner of honouring the Blessed Virgin.
- „ 16. Kells (Rev. Thomas Flood, Archdeacon and V.F.), 51 confirmed. Sermon: On detraction.
- „ 17. Conference of the district on the “Statutes of the Diocese.” The sermon preached by Rev. Mr. M'Cormick, of Delvin. I returned to Navan same evening, and on the following day (18th) went to Drogheda, to the Provincial meeting held on the 19th, at which were present Dr. Reilly of Armagh, Dr. Plunket of Meath, Dr. M'Davett of Derry, Dr. Maguire of Kilmore, Dr. Reilly of Clogher,

* He rests in the grave-yard of Ballybogan.

Dr. Coyle of Raphoe, Dr. M'Mullan of Down and Connor, Dr. Lennan of Dromore, and Dr. Cruise of Ardagh.

- Aug. 19, 20, & 21. Provincial meeting, which terminated in the forenoon of the 21st.
- „ 23. Drogheda (Rev. Pat. Moore), 27 confirmed.—Sermon : On the danger of delaying repentance.
- „ 25. Monknewtown (Rev. Laurence Chevers), 42 confirmed. Sermon : On the sin of not complying with the Easter duty.
- „ 27. Stamullen (Rev. Pat. Ennis), 30 confirmed.—Sermon : On hell.
- „ 30. Ardcath (Rev. Nicholas Purfield, V.F.), 38 confirmed. Sermon : On the particular judgment.
- „ 31. Conference of the district of Duleek, at Duleek. Rev. Mr. Keonan answered on the Treatise “De Peccatis.”
- Sept. 2. Duleek (Rev. John Purfield), 36 confirmed.—Sermon : On the small number of the elect.
- „ 5. Donore (Rev. Mr. Johnson, 13 confirmed.—Sermon : On death.
- „ 6. Ardmulchan and Painstown (Rev. John Kelly), 16 confirmed.—Sermon : When God afflicts us with tribulation, he is just and merciful, and we ought to be patient and resigned.
- „ 8. Rathfeigh (Rev. Christopher Byrne), 7 confirmed.—Sermon : On devotion to the Blessed Virgin—to be pure and acceptable, ought not to be accompanied with dispositions displeasing to her adorable Son.
- „ 9. Athlumny and Monkstown (Rev. James Callaghan), 12 confirmed.—Sermon : On the decency requisite in the divine worship ; and the repairs of the chapel.
- „ 10. Trevet and Curraha (Rev. Pat. Keonan), 22 confirmed.—Sermon : On rash judgment and detraction.
- „ 13. Dunsany (Rev. Peter Derham), 40 confirmed.—Sermon : Omnia secundum ordinem fiant. It is a principal part of virtue to do our ordinary actions well.

- Sept. 15. Dunboyne (Rev. James Connell), 41 confirmed.—
Sermon: On drunkenness, neglect of Paschal duty,
and clandestine marriages.
- „ 16. I went to Dublin.—The Rev. John M'Kenna, P.P. of
Donaghmore and Kilbride, died on the 28th of
July, and was succeeded, on the 3rd of August
ensuing, by Rev. Pat. Ferrall, one of the Curates
of Navan.
- „ 17. Donaghmore and Kilbride (Rev. Pat. Ferrall), 13
confirmed.—Sermon: Our practice must be con-
formable to our belief.
- „ 20. Ratoath (Rev. Pat. Langan), 41 confirmed.—Sermon:
On the profanation of the Lord's Day by avarice,
libertinism, and sloth.
- „ 21. Dunshaughlin and Culmullen (Rev. Thomas Fagan),
44 confirmed.—Sermon: On forgiveness of in-
juries.
- „ 22. Kilcloon, Rathregan, and Radenstown (Rev. J.
Ferrall), 24 confirmed.—Sermon: The absence of
the flock from the Visitation animadverted upon.
- „ 23. Kilmore and Galtrim (Rev. Richard Meighan) 4 con-
firmed.—Sermon: On preparing to receive the
Holy Ghost, the Lord, the Vivifier.
- „ 24. Summerhill (Rev. John Cregan), 17 confirmed.—
Sermon: On humility.
- „ 27. Rathmullian (Rev. Pat. Harte, O.P.), 65 confirmed.
Sermon: On the love of God and the neighbour.
- „ 28. Clonard and Balliboggan (Rev. Garrett Reilly, Parish
Priest, since the 10th of August, 1789, in the
room of the Rev. Thady Grehan, who died on the
9th of August.
- „ „ Solemn Mass for Rev. Mr. Grehan, and afterwards
the Visitation. 22 confirmed.—Sermon: On seek-
ing the kingdom of God.
- „ 30. Moymet (Rev. Michael Tipper, O.F. Min.), 32 con-
firmed.—Sermon: On the love of God.
- Oct. 4. Athboy (Rev. John Martin), 30 confirmed.—Sermon:
On the motives of suffering with resignation and
patience.
- „ 6. I went to Stonefield.
- „ 7. I went to Ballinlough.

- Oct. 8. Loughan and Dulane (Rev. John Clarke), 56 confirmed.—Sermon : On perseverance.
- „ 9. Kilbeg (Rev. George M'Dermott), 44 confirmed.—Sermon : On the last judgment.
- „ 10. Moynalty (Rev. Pat Carolan), 44 confirmed.—Sermon : By a virtuous life we prepare for a happy death.
- „ 11. Nobber (Rev. William M'Kenna), confirmed 7.—Sermon : When we pray, we must prepare ourselves ; we must pray with humility, fervour, and perseverance ; we must pray in preference for the things that are most conducive to our salvation.
- „ 12. Enniskeen, at Muff (Rev. James Bermingham), 56 confirmed.
- „ 13. Drumcondra (Rev. Luke M'Glew), 7 confirmed.—Sermon : On the violation of the Sabbath by drunkenness, rioting, &c., and on the abuses which accompany wakes, &c. ; and on the small number of the flock who attend on Visitation day.
- „ 14. Siddan (Rev. John Reilly), 4 confirmed.—Sermon : On the drunkenness prevailing in the flock, and on their persevering neglect of the Visitation day.
- „ 15. Castletown-Kilpatrick (Rev. Pat M'Dermott), 84 confirmed.—Sermon : On guarding against death by renouncing sin, by shunning excessive amusement and dissipation, and disengaging ourselves from all violent attachment to the goods of this world.
- „ 16. Slane, at Rushwee (Rev. Thomas Clarke), 35 confirmed.—Sermon : The neglect of the education of children, considered with regard to the engagements entered into by matrimony, with regard to the mischief done the children, and the guilt in which it involves the parents.
- „ 18. Kilberry (Rev. John Kearney), 32 confirmed.—Sermon : On the motives of sincere conversion, drawn from the example of the Prodigal Son.
- „ 19. Monday, I returned to Navan from the Visitation.
- „ 22. I this day examined Rev. John Lynch, O. Min., of the convent of Cavan, and gave him, until my next Visitation, the ordinary faculties of the diocese.

- Oct. 28. Navan (P. J. Plunket, Bishop and P.P.), 112 confirmed.—Sermon : Cursing and swearing.
- „ 24. Saturday. Rev. Mr. Flanagan, a native of Rathfeigh, presented himself to me, on his return from his studies in the Irish Community in Paris, was examined by me, and received the ordinary faculties of the diocese.
- „ 25. Rev. Mr. Lyons, a native of Mullingar, returned from the same place, presented himself to me, and was in like manner approved for exercising the functions of the sacred ministry.

CHAPTER XIV.

THE VISITATION OF 1790.

Visitation of 1790.

- Apr. 13. This night died Rev. Nicholas Levy,* P.P. of Ballimore.
- „ 15. This day I appointed Rev. Daniel Mulledy P.P. of Ballimore, and continued him in the administration of Drimrany, &c., until a further determination took place.
- May 1. Died at Bohermine Rev. Robert Gilsenan, P.P. of Turin, who, 8 or 9 years before, at the instance of the bishop, resigned the administration of that parish, to which, during said time, a *Deservitor* was appointed.
- „ 20. Octave of the Ascension.—I appointed Rev. Thomas Stafford P.P. of the union of Rathconnell and Taghmon, in the room of Rev. Robert Gilsenan, to whom he had been a long time *Deservitor*. Rev. Mr. Stafford made, same day, the profession of faith.
- June 13. This morning, at 10 o'clock, I left Navan to begin the visitation of the diocese.

* He rests in the grave-yard of Ballimore.

- June 13. Trim (Rev. Henry, P.P.—Rev. Mr. Gorman, Deservitor in his absence), 46 confirmed.—Sermon : On the death of the just compared with that of the wicked : the subject enforced by the certainty, awfulness, and irretrievable consequences of death. On this day Rev. Messrs. Arnold, Halligan, &c., returned from Douay, and presented themselves to me at Trim.
- „ 14. Moimet (Rev. Michael Tipper, O.M., P.P.), 26 confirmed.—Sermon : On relapsing into sin—to be guarded against by avoiding every dangerous occasion, and by subduing the ruling passion.
- „ 15. Ardbraccan (Rev. Michael Brannigan, Deservitor for Rev. Peter O'Reilly, who is assistant to the bishop), 26 confirmed.—Sermon : On relapsing into sin, occasioned by the want of good dispositions before confession, and of proper precautions after it. We are not sufficiently in earnest coming to confession ; our resolutions are general and vague. After confession we are presumptuous ; we court danger, and we do not pray as we ought for the grace of overcoming our spiritual enemies.
- „ 17. Kildalky (Rev. Laurence O'Reilly), 33 confirmed.—Sermon : The detractor is impious towards God, by arraigning actions, the motives of which are known only to God, who alone sees into the heart of man ; and he degrades himself, for those who are most addicted to detraction are remarkable for being themselves the most worthless. *Feeling themselves destitute of good qualities, they cannot bear to see them in others.*
- „ 20. Athboy (Rev. John Martin, Vic. For.), 21 confirmed. Sermon : On the excuses given by those who refused the invitation of the *Man* in the Gospel who made a great supper. These excuses, derived from lawful occupations and ordinary duties of life, were inadmissible ; therefore, these duties must not prevent us from attending to the more important concerns of eternity. These excuses derived from the passions are much more inadmissible, and must more certainly operate as an exclusion from the supper of the kingdom of heaven.

- June 22. Longwood (Rev. Michael Fleming), 50 confirmed.—
Sermon: On preaching by example, which all Christians are bound to do. This precept considered as negative and affirmative, and applied, as to its consequences, to children, and to Irish Catholics as subjects of a Protestant Government.
- „ 23. Conference of Rathmullian district, held at Donore.*
In the absence of Rev. Mr. Meighan, Rev. Michael Fleming defended the Catholic doctrine of the Eucharist, and Rev. Mr. Harte preached on fraternal charity.
- „ 24. Clonard (Rev. Garrett Reilly), 135 confirmed.—Sermon: On Confirmation; the two principal effects of the descent of the Holy Ghost considered; the spirit of truth and the spirit of virtue communicated to the Church; the effects of the presence of the Spirit of God illustrated by the humility, the retirement, and self-denial of St. John the Baptist.
- „ 27. Killucan (Rev. Pat. Sherlock), 64 confirmed.—Sermon: On sufferings, and the cross to be met with everywhere, and to be borne with patience.
- „ 28. Fertullagh (Rev. Owen Coffy, O.P.), 57 confirmed.—Sermon: On prayer.
- „ 29. Mullingar (Rev. Laurence Fitzgerald), 136 confirmed.—Sermon: On the reciprocal duties of parents and children, and on the festival of St. Peter.
- July 1. Conference of Mullingar district, “De Jure et Justitia,” made by Rev. Mr. Fagan.—The Sermon: “On the duties of priests,” by Rev. Mr. Lyons.
- „ 2. Dysart (Rev. John Duffy), 20 confirmed.—Sermon: On the Paschal duty, and the neglect of parents.
- „ 3. Castletown-Geoghegan (Rev. James Commons), 25 confirmed.—Sermon: On the character of a *real Catholic*, and on clandestine marriages.
- „ 4. Kilbeggan (Rev. Thomas Dunn), 57 confirmed.—Sermon: On the obligation of parents relative to the instruction of their children.
- „ 6. Tullamore (Rev. Pat. Geoghegan), 70 confirmed.—Sermon: On cursing and swearing.

* This was the Dominican Friary, situated in the parish of Ballivor.

July 7. Conference of the district—On penance, by Rev. Mr. Egan.—Sermon : On drunkenness, by Rev. Mr. O'Hara.

„ 8. Thomastown (Rev. John Egan), 24 confirmed.—Sermon : On pharisaical virtue, and the riotous disposition of some of the inhabitants.

„ 11. Frankford (Rev. Michael Kearney, Vic. For.), 64 confirmed.—Sermon : On detraction and quarrels at fairs.

This day the Most Rev. Dr. Butler of Cashel did me the honour to come from Thurles to meet me, and was present at the Visitation. He remained with me next day : we dined at Mr. Fitzsimon's of Castlewood. On Tuesday the Archbishop returned to Thurles.

„ 13. Rathen, (Rev. James Murry), 58 confirmed.—Sermon : On prayer—its nature, various kinds, and the principal dispositions with which we ought to pray.

„ 15. Clara (Rev. Nicholas Travers, P.P.—Rev. James Daly, Deservitor), 175 confirmed.—Sermon : On death.

„ 16. Kill (Rev. Pat. M'Namee), 29 confirmed.—Sermon : On the necessity of good works to gain heaven.

„ 17. Ballimore and Drumrany (Rev. Dan. Mulledy, P.P. of the former and Administrator of the latter), 73 confirmed.—Sermon : On the word of God.

Died this day at 1 o'clock, Rev. Owen Coffy,* O.P., P.P. of Fertullagh.

„ 19. Kilkenny West, at Bunown (Rev. Andrew Colm), 27 confirmed.—Sermon : On fraternal correction : the substance of the precept, its application, and the manner of observing it.

„ 20. Conference of Ballimore district, made by Rev. Mr. Daly. The sermon preached by Rev. Mr. Callan, Curate of Castletown-Geoghegan.

„ 22. This day I appointed Rev. Daniel Mulledy Vicar-General of the districts of Ballimore and Frankford. Same day I appointed Rev. Bernard Coffey, O.P., to the care of the parish of Fertullagh, in the room of his brother, who died the 18th

* He rests, most probably, in the churchyard of Carrick.

instant, and at the same time I assigned him for an assistant the Rev. Mr. Lyons.

- July 22. Moyvour (Rev. Michael M'Cormick), 16 confirmed.—
Sermon : On the son of the Widow of Naim raised to life. His mother's grief moved Jesus Christ to work this miracle. The prayers and solicitude of the Church move God in favour of the sinners who listen to her instructions, observe her laws, and frequent the sacraments.
- „ 23. Raconrath (Rev. J. Wyer), 29 confirmed.—Sermon :
On the habitual sinner. On the promiscuous assemblies of both sexes on Sundays for the purpose of dancing, &c., and on rioting. On this day the Rev. Thomas Flood, P.P. of Kells, Arch-deacon of Meath, and Vicar-General of the diocese, died of the dropsy.
- „ 24. Balnacarrig (Rev. Mr. Byrne), 15 confirmed.—Sermon :
On mortification and self-denial.
- „ 25. Multifarnham (Rev. Thomas Moran), 23 confirmed.—
Sermon : On prayer.
- „ 26. I appointed Rev. Laurence Owen O'Reilly P.P. of Kells, in the room of Rev. Mr. Flood.
- „ 27. Taghmon (Rev. Thomas Stafford), 75 confirmed.—
Sermon : On hell, and the terrors it ought to inspire.
- „ 28. Castletowndelvin (Rev. Mr. Cormick), 32 confirmed.
Sermon : On the means of guarding against a relapse into mortal sin,—viz., resisting the ruling passion and avoiding the occasion of sin. The Rev. Christopher Linnon, O.M., was appointed this day to take care of Kildalky parish, in the room of Rev. Laurence Owen O'Reilly.
- „ 29. Fore (Rev. John Murray), 62 confirmed.—Sermon :
Our ingratitude to God, manifested in the forgetfulness and abuse of his benefits, to be opposed by a regular acknowledgment of the divine favours morning and evening, on the Sundays and festivals of the year, and by a Christian use of His gifts, and by the constant homage of a virtuous life.
- „ 30. Castlepollard (Rev. Thomas Connell), 19 confirmed.—
Sermon : The justice and mercy of God invite

us to repentance and conversion. Very many abuse the mercy of God by presuming too much upon it.

- Aug. 1. Maine (Rev. Pat Fanning), 19 confirmed.—Sermon :
On prayer.
- „ 3. Killeigh and Kilbride (Rev. Peter Brady), 24 confirmed.—Sermon : On drunkenness.
- „ 4. Oldecastle (Rev. Joseph Ferrall), 18 confirmed.—Sermon : On spiritual blindness, to be cured by the dispositions which obtained for the blind man of Jerico the recovery of his sight. This spiritual blindness exemplified in some of the passions, especially drunkenness.
- „ 7. Killallon (Rev. John Murray), 33 confirmed.—Sermon : On the law of conscience and the Gospel, and on the riotous disposition of some of the flock.
- „ 8. This day I should have been at Kells, but the chapel was shut by a few wicked and impious fellows, at the instigation, as was supposed, of the deluded friends of Rev. Mr. Smith,* who was recommended by Earl Bective, but not admitted by me. His Lordship wrote thrice to me on the occasion, and I answered respectfully but firmly. I prevailed on Rev. Laurence Reilly to resign his nomination to Kells, as he was, on account of a family contest, obnoxious to the Earl. I determined to have the parish governed by a Deservitor until things grew quiet.
- „ 9. Kilskeer (Rev. James Ferrall), 43 confirmed.—Sermon : The Eucharist, as to the dogma and practice. On the rioters of the parish.
- „ 10. Conference of the district of Kells held at Crossakiel, on account of the shutting of the chapel of Kells. Rev. James Ferrall defended “On the notes of the Church.” Rev. John Clarke preached. The month’s mind of Rev. Mr. Flood was also kept this day.
- „ 11. Doulane and Loghan (Rev. John Clarke), 23 confirmed.—Sermon : On keeping Sundays and holidays holy.

* See *Diocese of Meath*, vol. i., pp. 195, 211.

- Aug. 12. Kilbeg (Rev. George M'Dermot), 32 confirmed, six of whom were from Kells.—Sermon : On contrition.
- „ 13. Moynalty (Rev. Pat. Carolan), 14 confirmed.—Sermon : On prayer.
- „ 14. Eniskeen (Rev. James Bermingham), 47 confirmed.—Sermon : On the abuses and vices of the parish, swearing, drunkenness, &c.
- „ 15. Drumconrah (Rev. Luke M'Glew), 28 confirmed.—Sermon : On the abuses attending wakes, &c. ; dancing on Sundays and holidays.
- „ 16. Nobber (Rev. William M'Kenna, Vic. For.), 56 confirmed.—Sermon : On impurity.
- „ 17. Slane (Rev. Thomas Clarke), 11 confirmed—This evening I came to Drogheda to assist at the provincial meeting of the Prelates of Armagh, held on the 18th, 19th, and terminated on the 20th. On the first day the business of Rev. Mr. Smith's appeal to the Metropolitan against me for not having appointed him P.P. of Kells, was discussed, and peace restored between us.* Some private cases were examined and solved; *and the necessity of a more enlarged education agreed to.*

* The Rev. Mr. Smith gave Dr. Plunket a considerable amount of trouble. He appealed to the Primate, and the Primate decided against him. He appealed to Rome, and Rome confirmed the decision of Dr. Plunket. He was mixed up with a party in Kells who openly defied the authority of the bishop, and who closed the chapel doors against the parish priest. At length poor Smith repented, and on the 21st of June, 1792, he entered the chapel of Girley, during the Visitation, and on bended knees, opposite the altar, in presence of the bishop, the priests, and the congregation, read, most penitently, the following declaration :—

“Whereas, the Sacred Congregation has, by a solemn decree, dated at Rome the 22nd day of March, 1792, sanctioned by his Holiness the 28th day of April following, decided the controversy subsisting this time past between the Right Rev. Dr. Plunket and me, relative to the parish of Kells, &c., and therein declared my pretensions to said living to be null and void, and confirmed the proceedings and sentence of the said Right Hon. Prelate against me in that cause. In obedience to the tenor and purport of said decree, I freely and willingly appear on this public occasion to profess my dutiful obedience to my bishop, the Right Rev. Dr. Plunket, to retract everything improper I may have said or published concerning the bishop and the clergy of this diocese, and in particular such assertions of mine, as intimated that my bishop was the cause of the appeal of certain parishioners of Ardbraccan against me ; and I do hereby make

- Aug. 21. Monknewtown (Rev. Laurence Chevers, 27 confirmed.—Sermon: On the advantages of confession.
- „ 22. Drogheda (Rev. P. Moore), 18 confirmed.—Sermon: On prayer.
- „ 25. Duleek (Rev. John Purfield), 27 confirmed.—Sermon: On scandal and drunkenness.
- „ 26. Stamullen (Rev. Patrick Ennis), 18 confirmed.
- „ 29. Ardcath (Rev. Nicholas Purfield, Vic.-For.), 20 confirmed.—Sermon: On the just fear to be entertained of the pains of hell, especially by drunkards.
- „ 31. Ardmulchan (Rev. John Kelly), 9 confirmed. Sermon: On repentance, inasmuch as it suggests the flight of all dangerous occasions of sin, the overthrow of the predominant passion, and satisfaction to God and our neighbour.
- Sept. 1. Athlumney (Rev. James Callaghan), 16 confirmed.—Sermon: On fraternal charity—its motives, its measure and rule; and on the pilfering disposition of some of the flock.
- „ 5. Dunshaughlin (Rev. Thomas Fagan), 32 confirmed.—Sermon: On death-bed repentance—not to be relied upon by habitual sinners, who, through the malice of the Devil, put off the thought of death to an undetermined period, or are not disposed in the last moments, to do what true repentance requires.

this submission and retraction as above, on the present solemn occasion, in the presence of my bishop, the clergy, and congregation here assembled; and I also express my unfeigned sorrow for the scandal and mischief occasioned by my intrusion at Kells. Lastly, I do hereby renounce every interference in the concerns of said parish, that might directly or indirectly disturb its peace and harmony; and I do sincerely promise to stop all proceedings which, since the last decision, might tend to revive that litigation which has lasted too long.

“In consequence of these dispositions, I humbly ask of my bishop that absolution from the *censures* and that dispensation in the *irregularity* I had the misfortune to incur, which he has received from his Holiness the power of granting, on condition of the *submission* and *satisfaction* prescribed by the Sacred Congregation.

“Given under my hand this 20th day of June, 1792.

“PATRICK SMYTH.

“Present: Michael Fleming, V.F., of Rathmullian District; John Martin.”

- Sept. 7. Curraha (Rev. Pat. Keonan), 7 confirmed.—Sermon : On the last judgment, considered with respect to the general duties of all Christians, which are determined by the law of the Gospel, not by the maxims of a corrupt world ; and with respect to the particular duties of each condition : the danger of the last judgment to be guarded against by examination of conscience every day, especially on preparing for confession.
- „ 8. Ratoath (Rev. Pat. Langan), 14 confirmed.—Sermon : On the Sacrifice of the Mass, and the ends for which it should be offered ; and on swearing and drunkenness.
- „ 9. Donnymore and Kilbride (Rev. Pat. Ferrall), 13 confirmed.—Sermon : On theft, and on the wilful omission of hearing Mass on days of obligation.
- „ 10. I went to Dublin.
- „ 11. I returned from Dublin and went to Dunboyne.
- „ 12. Dunboyne (Rev. James Connell), 8 confirmed.—Sermon : On the particular judgment, and the neglect of the annual confession and Communion.
- „ 14. Kilcloon and Radenstown (Rev. James Ferrall), 19 confirmed.—Sermon : On listening to the voice of conscience, and opposing the enemy of mankind, who withdraws us from recollection and attention to ourselves, by the love of pleasure and by the distraction of business.
- „ 16. Summerhill (Rev. John Cregan), 25 confirmed.—Sermon : On the pilfering dispositions of some of the flock. The vice of theft exposed, from its opposition to the laws of God, of man, and of nature : from its peculiar turpitude and baseness : no man would be known to be a thief. Confusion is inseparable from the detection of theft. The pretexts of the thief refuted, and the real cause of his infamous passion found in idleness, drunkenness, and other expensive and depraved habits.
- „ 19. Rathmullian (Rev. Pat. Harte), 34 confirmed.—Sermon : On the conditions requisite for making an oath lawful ; the pretexts alleged to justify the criminal custom of swearing ; and on the drunken-

ness of some of the flock, and the omission of the annual confession and Communion.

- Sept. 20. Conference of the district, on *Jurisdiction*, made by Rev. Mr. Hitchcock.—The Sermon on “Scandal,” by Rev. Laurence O’Reilly.
- „ 22. Galtrim (Rev. Richard Meighan), 4 confirmed.—Sermon: On the qualities of true repentance.
- „ 23. Conference of Trim district, at Dunboyne, *De Legibus*, Rev. Pat Langan defended. Rev. Mr. Mulligan preached on Charity towards the neighbour.
- „ 24. I came to Killeen Castle.
- „ 26. Dunsany (Rev. Peter Derham), 7 confirmed.—Sermon: On the method of making a good confession; preached by Rev. Mr. Fleming, Curate to Rev. Mr. Derham. I remained at Killeen Castle until Friday, the 1st of October.
- Oct. 1. I came to Sydenham.
- „ 3. Kilberry (Rev. John Kearney), 29 confirmed.—Sermon: On faith.
- „ 5. Conference of Navan district at Rev. Mr. Kearney’s. The subject was *Sigillum Confessionis*. Rev. Mr. Callaghan defended, Rev. Mr. Rickard preached.
- „ 6. Siddan (Rev. John Reilly), 7 confirmed.—No Sermon, because there was no congregation.
- „ 7. Castletown-Kilpatrick (Rev. Pat M’Dermott), 15 confirmed.—Sermon: On the mercy of God, particularly displayed in the sacraments of Penance and the Eucharist, which are therefore to be regularly and constantly frequented.
- „ 10. Navan (P. J. Plunket, Bishop and P.P.—Rev. Peter O’Reilly, P.P. of Ardbraccan, Assistant to the Bishop); (number confirmed not entered in the registry).

Dr. Plunket forwarded to Rome a decennial report of the state of religion in his diocese, which was so much admired as to elicit the most complimentary remarks from Cardinal Antonelli. The following letter, illustrating this matter, was written by the Rev. Valentine Bodkin, Roman agent of the Irish bishops, to Dr. Butler, Archbishop of Cashel:*

* O’Renehan MSS. in the College of Maynooth.

“I know not, or recollect not, my having mentioned to you, in any of my former letters, my having received in the beginning of Lent (last March) a letter of Dr. Plunket of Meath, enclosing to me the state of his diocese *expleto decennio*. Whilst I must refer to your influence this honour and acquisition of Dr. Plunket's agency, as he no less than tells me himself in his said letter, I beg leave to observe that his said state (or report), as set forth, does him infinite honour, and argues and proves him a prelate of great worth, merits, and parts. The Cardinal-Prefect, Antonelli, has been so taken with it, and now admires Dr. Plunket so much, that in a late conversation with him, he broke forth into the following expression, ‘that he was sorry he knew not before then Dr. Plunket's real deserts and parts; *that if he had*, he (Dr. Plunket) would be certainly in the See of Dublin.’

“Rome, June 13th, 1790.”

Here, for the present, we conclude our notices of the Bishops of Meath, purposing (God willing), after a short interval, to resume our labour of love, and earnestly hoping to make the Irish people, especially the children of the diocese of Meath, at home and abroad, accurately and familiarly acquainted with the lives and memories of Dr. Plunket, Dr. Logan, and Dr. Cantwell.

THE
DEANERIES OF THE DIOCESE OF MEATH.



THE DEANERIES OF THE DIOCESE OF MEATH.

CHAPTER XV.

1. DULEEK.—2. JOHNSTOWN.—3. RUSNAREE OR DONORE.—
4. STAMULLEN.

1. *Duleek.*

THERE were anciently ten deaneries in the diocese of Meath—viz., Duleek, Rotoath, Skryne, Trim, Slane, Kells, Clonard, Mullingar, Fore and Ballimore, or St. Owen's of Lough-Seudy. There are at present five deaneries, or ecclesiastical conference districts in the diocese—viz., Duleek, Kells, Trim, Mullingar and Clara; and these conferences are supervised, under the bishop, by two vicars-general and five vicars-forane. We shall take each deanery *seriatim*, and treat of the union parishes which constitute each, in alphabetical order.

Duleek.

The following unions constitute the deanery, or conference district of Duleek—viz., Ardcath,* Blacklion, Curraha, Drogheda (St. Mary's), Duleek, Johnstown, Rosnaree, Skryne, Slane and Stamullen. The vicars and masters of

* The Parochial Histories of Ardcath, Blacklion, Curraha, St. Mary's (Drogheda), Skryne and Slane, have been given in vol. i. *Diocese of Meath*; also many notices of Duleek. While this work was being put to press, the seat of the Conference was transferred to Navan, and the parish of Kilberry was incorporated in the deanery.

conference for the deanery of Duleek are Very Rev. Thomas Lynch, P.P., Blacklyon, and Very Rev. Phillip Gaughran, P.P. of Duleek.

Duleek, now an obscure village, has all the appearance of ancient ecclesiastical distinction. Every object you behold reminds you of the past, and carries you back to the ages of faith, when the monastic city of St. Kienan was renowned for religion and learning—for monasteries, churches, and houses of refuge for the afflicted and the poor. The glories of this place have long since passed away, and its mouldering sanctuaries and deserted cells bear melancholy evidences to the fury and iconoclasm of the Reformation.

Priory of the Blessed Virgin.

All that remains of this monastery is a lofty square belfry, clothed in ivy, and a portion of the shell of the old church. In the chancel, under the magnificent east window, there is a flat stone with a mitred figure in bold relief, holding a crozier in his hand; *no inscription*. In one corner there is a coat of arms, now obliterated, with *the Cusack crest*. Under this tomb, sleeps Dr. James Cusack, Bishop of Meath. Many of the priests of Duleek have been buried here and in the adjoining grave. There is a slab under this window, with the following inscription:

“This window was made by Sirr John Bellewe, Knight, and Dame Ismay Nugent, his wife, in the yeare of oure Lord 1587.” (See *Lodge's Peerage*, vol. iv.; p. 168).

There is a monument here to John Lord Bellew, who was mortally wounded at the battle of Aughrim, and another to the Taaffe family.

There is an old Irish cross in the graveyard, and another in the town has the following:

“Pray for the soul of Thomasind Bedford, wife unto William Moore of Downstown, who died December 12th, 1635.”

There is a venerable cross* in Duleek (*see vol. i., p. 187*), another at Annsbrook, and a third at Whitecross, all elaborately carved. The inscription on the Annsbrook cross is as follows:

“This cross was builded by Jennet Dowdall, late wife unto William Bathe, of Athcarne, Justice, for him and for herself, in the yeare of our Lorde God, 1600, which Justice deceased 25th October, 1599, and buried in the church of Duleeke. Whose soules I praye God take to his mercie. Amen.”

St. Mary's Abbey.

This celebrated monastery, called by some, St. Kianan's,† met with a fate similar to that of the religious foundations of its day. Its ruins stand within the demesne of the Marquis of Thomond, but most of the walls have been torn down to build the mansion-house; the very tombs and headstones of the departed have been uprooted and smashed for a similar purpose; and, alas! alas! the sacred clay of mortality, the poor earthly fragments of man, which even a demon might spare, have been carted off to manure and fertilize a garden. Comment on such ruthless and sacrilegious barbarism is unnecessary, and the heart is too

* The writer remembers having seen the Apostle of Temperance, the saintly and memorable Rev. Theobald Mathew, preach to the people, under the shadow of this cross, in the summer of 1840 or 1841; and had the pleasure of listening to the late lamented Frederick Lucas, on Tenant Right, in June or July, 1852. Both have passed from amongst us, it is to be hoped to a better world; and few of those who remain have loved the church and people of Ireland better.

† There was a monastery or cell in this neighbourhood, at Keenoge, dedicated to St. Kianan.

NOTE.—On the townland of Shallon, parish of St. Mary's, Drogheda, in the neighbourhood of Duleek, there is a holy well dedicated to St. Columba, which in former times was much frequented on his festival day. The well is quadrangular, and in a niche in the wall which protects it, there is a statute of the patron Saint, in a fair state of preservation.

2. For *Mary Land* in Duleek and Grenoge, see Inquisitions apud Philipstown, King's County, March 13th, 1637.

3. There was a refuge for invalids in Duleek, called in the Patent Rolls, “*Domus Infirmorum*.” There are no remains of this hospital at present.

4. There was an asylum, called the Magdalen Asylum.—See *Pat. 7, Henry V.; Pat. 2, Henry VI.*

saddened and afflicted at such a wanton outrage on the dead, to give adequate expression to one's horror and indignation.

Crossmacole.

This old church measures twenty-four feet five inches by fourteen. The Rev. Mr. M'Daniel, a native of this place, is interred in the body of the church.

Chapels.

During the rigorous enforcement of the penal laws, the sacred mysteries used to be celebrated in a sort of cave, at Knockisland, a short distance from Duleek; and here the flock met their pastor at day-break on Sunday mornings. This place answered also as a retreat for the clergy by day; and at night they attended sick calls, and administered the sacraments of penance and baptism. At length, with the first dawn of toleration, the Catholics of Duleek erected a thatched sheeling, which answered the purposes of a chapel, in the neighbourhood of the underground retreat, and this humble temple was at intervals repaired and decorated in proportion to the then limited means of the worshippers. The present spacious church was erected in 1812, through the exertions of the pastor, Rev. John Kearney, and is a very creditable specimen of the parish churches of this century. Another has been erected at Bellewstown Hill; and the parishoners have been at all times willing, when called upon, to make sacrifices for the decorum and decency of public worship.

Parish Priests of Duleek.

After the dissolution and confiscation of our religious houses, I have discovered no record of the pastors of Duleek until we arrive at the days of Dr. Cusack. For some years previous to his consecration, in 1678, he was parish priest of Duleek, and he seems to have retained this parish up to the time of his death. In 1690 the Rev.

Dr. James Cusack,* was presented by King James II. to the Rectory of St. Kienan of Duleek and the Vicarage of St. Mary of Drogheda. In 1704 we find the Rev. John Tyrrell registered as "Popish Priest of Duleek." He was ordained in Dublin by Dr. Marks Foristall, Bishop of Kildare, in the year 1677. At the time of the registration he lived at Athcarne, and was fifty years of age.

In the same year we find the Rev. Thomas Coleman registered as "Popish Priest of Abbey-Duleek." He was ordained at Cregine, County Galway, in 1683, by Dr. Thady Keogh, Bishop of Clonfert, and in the year of the registration he lived at Riverstown, and was forty-four years of age.

I am not able to say which of these pastors died first, but it would appear that, on the death of either, the distinction between Duleek, and Abbey-Duleek, practically ceased, and since that time they have been denominated the parish of Duleek.

Immediate successor of these pastors unknown to me; probably Father Purfield.

The Rev. John Purfield† succeeded about the middle of the last century, or perhaps earlier. This pastor was born of a respectable family, which sent many zealous members into the sacred ministry. He is represented in the traditions of the people as a charitable, gentlemanly old priest, who toiled labouriously and faithfully in the gloomy days of the last century. In the visitation of Dr. Plunket to Duleek, on the 24th of August, 1788, he found "three schools and one chapel re-built." Father Purfield died, full of years and merits, in the month of July, 1791, and was buried in the east end of the South Aisle of the old church of Duleek.

The Rev. John Kearney succeeded. This pastor was born at Rushwee, near Slane, succeeded the Rev. Patrick

* Dr. Cusack was in exile on the Continent several years after the battle of the Boyne, but returned and officiated for many years as Pastor of St. Mary's, Drogheda. He sleeps in the Carmelite church-yard of Drogheda, under a large inscribed tomb. See vol. i., pp. 182, 183.

† Father Purfield was nearly 100 years old at his departure.

Moore as Parish Priest of Kilberry, in December 1782, and was transferred to Duleek, in July 1791. In 1812 he erected the present chapel of Duleek, which has been much improved by his successors. He died in the early part of 1819, and was buried with his predecessors in the old church of Duleek.

The Very Rev. Robert Logan succeeded. Dr. Logan was consecrated Coadjutor Bishop of Meath in October, 1824, but retained the parish of Duleek until the death of Very Rev. Michael Kearney, P.P. of Kells and V.G. of Meath, when he applied to the Holy See and obtained the parish of Kells.

The Rev. Mathew O'Hanlon, next pastor, was born in the parish of Stamullen, studied in Navan and Maynooth, and was ordained in the old chapel, Liffey-street, Dublin, by the Most Rev. Dr. Troy, in the year 1815. He officiated as curate in Duleek, from that period to 1827, when he was appointed to the parish by Dr. Logan, the late Pastor. He died on the 29th of August, 1863, much respected by priests and people, and was buried in the present chapel of Duleek.

Very Rev. Denis Gargan, D.D. was next appointed to the parish of Duleek. He was born in this union, of an ancient respectable house, studied in Navan and Maynooth, became Professor of Natural Philosophy and Logic in the Irish College of Paris; next, Professor of Humanity, and, subsequently, of Ecclesiastical History, in the College of Maynooth. His clerical friends on the mission hailed his appointment, and anticipated a long career of usefulness and happiness in his new position; but he resigned after a few weeks, and returned to the College, followed by the regrets of all who have enjoyed the privilege of his friendship.

The Rev. Terence Timmon was next Pastor; this humble and zealous Priest was born in the union of Carnaross, studied in Navan, and completed his course in the Irish College of Paris; he was ordained by Dr. Cantwell, in the Loretto Convent of Navan, in March, 1840, and professed in the Diocesan Seminary to January, 1843, when

he was appointed to the curacy of Kingscourt. In November, 1857, he was transferred to the curacy of Johnstown, and on the 11th of October, 1863, he was appointed Parish Priest of Duleek. The days of his missionary labors were, alas! destined to be few. Worn-down already in health, an insidious fever soon prostrated him on the bed of illness, and, on the morning of the 24th of October, this venerable priest breathed his last. A large number of his brethren in the ministry assisted at his funeral office, and his former parishioners of all ages and ranks, went forth and conveyed his remains from Duleek to the chapel of Johnstown. In a vault, on the Gospel side of the altar sleeps the Rev. Terence Timmon, and on a rich marble monument, erected by the flock, his epitaph, composed by the writer of these pages, is inscribed thus :

“ Of your charity pray for the soul of

The Rev. Terence Timmon,

who for the last 6 years of his zealous and laborious mission
officiated as Curate in the union of

Johnstown and Walterstown.

He was appointed P.P. of Duleek, on the 11th of October, 1863,
and died on the 24th of the same month, in the 60th year of his age
and 23rd of his sacred ministry,

deeply lamented by all who knew him.

The Parishioners of this union, mindful of departed worth,
petitioned and were allowed the privilege

of conveying his earthly remains to this chapel,

where, in a vault on this side of the altar,

sleeps as holy and faithful a Priest

as this generation has known.

Sweet Jesus have mercy on his soul ;

and may our lost father and friend intercede

for ourselves and our families in the Kingdom of God.

Amen.”

The Very Rev. Philip Gaughran succeeded. Present pastor was born in the union of Kells, studied in Navan and Maynooth, where his undoubted abilities won the highest literary honors. He was ordained at Pentecost, 1846, professed in the Diocesan Seminary, and was trans-

ferred, in the Spring of 1851, to the curacy of Kilmessan. After having officiated as curate in the parishes of Tullamore, Moynalvey, and Navan, successively, he was transferred again, in April, 1856, to the Diocesan Seminary, and professed there until the 1st of November, 1863, when he was appointed Parish Priest of Duleek. He is at present Vicar-Forane and Master of Conference for the deanery of Duleek.

2. *Johnstown.*

The Union of Johnstown comprises the modern parishes of Johnstown and Walterstown, which derive their names from the townlands on which chapels have been erected within the last century. The following ancient parishes are absorbed in this union, viz:—Athlumney,* Kilcaine, Follistown, Dowthstown, Monktown, Staffordstown, Temple-kieran, and part of Lismullin.

Athlumney.

This place derives its name, most probably, from "Athluman"—"Luman or Loman's Ford." The church of Athlumney, founded by the Dowdalls in the days of their pride, was dedicated to St. James. It stands under the shadow of the old castle of Athlumney, on an elevated bank of the Boyne, within view of Navan, and is a noble relic of the lordly house that has left after it so many traces of Catholic spirit, throughout the County Meath. The shell of the church measures internally sixty-three feet and a half by nineteen feet four inches. The windows and doorways on the north and south sides are gone. The western end terminated in a row of two semicircular-headed windows, above which stood a third, of smaller dimensions, which formed the triple belfry of the church. The baptismal font has been broken. It was octagonal, unornamented, and measured in diameter about one foot eight

* Most of the ancient churches of this union belonged to St. Mary's Abbey, Dublin.

inches. The pedestal is a circular stone two feet one inch in diameter, the aperture of which measures in diameter eight inches. Athlumney has been much frequented as a burying-ground, especially since the old abbey-church and cemetery of Navan were dug up, and the site occupied by the cavalry barracks. Amongst the ecclesiastics who sleep here are the Rev. Henry Magrath, P.P. of Johnstown, Rev. Christopher Fleming, P.P. of Navan, Rev. Edward M'Cormack, P.P. of Castledown-Delvin, and Dr. James Joseph Gaynan, C.C. of Navan. Some other dignitary is interred under a horizontal tomb, but his name is now unknown. In memory of this priest the people deposit and unrope the coffin on this stone, and then say the "De Profundis," previous to interment.

Killagrin.—There was an old church of this name on the townland of Farganstown, adjoining Alexandereide. A cemetery was attached, but both church and grave-yard were, many years ago, uprooted and swept away. An aged thorn tree at present marks the site of the altar.

*Kilcairne.**

This old church measures internally sixty-one feet four inches by eighteen feet five inches. The windows and doorways are in ruins, but the church is in a fair state of preservation. The parish was dedicated to St. Stephen, and to the present St. Stephen's day is observed by the parishioners as a holyday. The celebrated baptismal font, so much admired at the Dublin Exhibition of 1853, and which at present ornaments the chapel of Johnstown, belonged to the old church of Kilcairne. It was buried many years ago, in the west end of the church, by a family named Walsh—hereditary antiquarians—who feared it might be taken away, or, suffering a worse fate, be smashed by the ignorant peasantry, who were in the habit of testing their respective strengths, on Sunday evenings,

* Dr. Lanigan conjectures the derivation of this place from St. Cerbanus (vol. i., p. 420); it seems more likely to have been called *Kilcairne* from the number of moats or mounds by which it was surrounded.

by raising a large stone and trying who would land it in the centre of this font. The Walshes preserved the secret of its hiding place, and after the erection of the present chapel of Johnstown, had it conveyed from its obscurity, and located in its present abode, where it answers the purpose of a holy water font. To the family of Walsh, therefore, the public are indebted for the preservation of this ancient relic.*

The Black Church.—On the townland of Corballis, now called Oldtown, there was a church called "the Black Church." The field in which this edifice stood is still called "the Black Church field." This sanctuary was levelled many years ago, and the stones carried away. There was an extensive cemetery attached, but it has long since been discontinued. About thirty years ago, potatoes were planted in this field, and it was found that, less than a foot under the surface, there was a layer of skulls, bones, and human clay. Since that time the site of the church and burying ground is occupied with grass, and it is to be hoped that no rude hand will offer any additional disturbance to the rest of the dead.

Follistown.

This old church is situated on a rising ground, which commands an extensive view, and measures, internally, thirty-three feet four inches by fourteen feet five inches. In the south wall, near the east end, there is a stone shaped externally like a font, the bowl of which is circular, with an incision, which conducts the water into the centre of the wall, where a space was left to allow it to sink into the earth. This was the lavatory* of the church. The patron of Follistown was the Blessed Virgin, under the festival of her Nativity, and there is a holy well on the adjoining townland of Little Follistown, which used to be frequented

* For a description of this font, see Wilde's *Boyne and Blackwater*, p. 130-1; also, *Wakeman's Antiquities*, p. 129-31. It is a gem in its way, and well worthy of a visit. The writer of this, when curate here in the Spring of 1853, had the great pleasure of co-operating with Mr. Lentaigue, the present Inspector-General of Prisons, in having it sent to our national Exhibition in Dublin.

on the 8th of September. There is an air of desolation about this deserted sanctuary, heightened by the loneliness of its position, the appearance of its grey walls, and the flocks and herds that browse over the graves of the dead. The old baptismal font was removed by the writer, when curate in this parish, in 1852, to the present chapel of Johnstown.

Dowthstown.

The old church of Dowthstown, or Dowestown, was beautifully situated on a swell of ground overlooking the Boyne. The abbey of Ardsallagh stood lower down, on the opposite bank. All that remains is a square tower of considerable height, formerly the belfry of the church, now ivy-clad and desolate. The burying ground has been latterly more or less discontinued.

Monkstown or Mountown.

This old church* measures fifty-nine feet three inches, internally, by thirteen feet four inches. Some of the walls of the church have been torn down to construct a stile or entrance to the grave-yard—a practice very reprehensible and which should be discouraged by all. *There are stones enough to be had without sacrilegiously invading the ancient sanctuaries of our country.* There is a tradition here that the old baptismal font was buried many years ago, by some friendly hand, to save it from iconoclasm. The location is now unknown.

Staffordstown.

Of the ancient church, nothing remains now but a vault. A stone at the entrance of the cave has an inscription, substantially thus :

* This church belonged to the Abbey of St. Mary, Dublin, and there was a Friary here. The monks owned "6 messuages, a castle, 222 acres of arable, 20 acres of pasture, 5 of meadow, and a water mill."

The Very Rev. Thomas M'Namara, Provincial of the Vincentians and President of Castleknock, was born in this parish. He studied in Navan and Maynooth, was ordained in 1833, after which he joined the zealous and useful order of which he is so bright an ornament.

“Sir Thomas Cusack, Knight, changed this life April 1st, 1571, whose soul receive the vows of the blest.”

Temple Kiernan.

This old church was pulled down, and a Protestant edifice erected on the site. It was dedicated to St. Kieran.

Ancient Crosses.

In the now ruined village of Garlow Cross there is a portion of one of those wayward symbols of our redemption which were once so common in Ireland. All that now remains is the erect shaft, on which there was an inscription, now obliterated.

There was a cross at the cross-roads of Athlumney, taken down many years ago. The site is still pointed out.

There is a cross on the hill of Lismullen, now prostrate, on which is an inscription, substantially as follows :

“Reader, pray for the soul of Thomas Cusack, Knight, Lord Baron, and Chancellor of Ireland in the reign of Edward VI., who brought the Irish (*obliterated*). May God in his mercie take him to Himself.”

Chapels since the Reformation.

After the closing of the Catholic churches and the suppression of our religious houses, the first chapel erected in this parish was one in the townland of Bailis, or Alexanderade, the site of which was granted by a Lady Dowdall of Athlumney, that townland being a portion of her jointure. It was probably in this chapel that Dr. Patrick Plunket, Bishop of Meath, held ordinations in 1669, 1670, and 1671. This chapel continued to be used as a place of worship until a Protestant named Ecklin, who was a soldier at the siege of Derry, became possessed of the property, after which he closed up the chapel, saying, in the bigoted phraseology of the day, that “he would lose no ground with mass-houses.” A site was next granted, on the townland of Johnstown, by a Mr. Cusack, and, when the mud-wall thatched edifice erected on this foundation decayed,

another site was granted by a Protestant gentleman named Noey, on which the late mudwall thatched house was erected, which lasted about seventy-three years. The present handsome chapel * was erected on the site of its predecessor, the date of which is marked on a slab thus :

“Gloria in Excelsis Deo.

Erected

A.D. 1837.

Rev. Michael Reid, P.P.”

In the parish of Walterstown the first chapel erected after the the Reformation was in the “*Gleann-uaigneach*,” “the Lonely Glen” and the field in which it stood is still called “the Chapel field.” The next erection took place on a site granted by Lord Fingall which has been followed by the present chapel.

Pastors since 1690.

In 1704 we find Rev. Charles Reily registered as “Popish Priest of Mountown, Dowdstown, Killcarne, Kilkearin, and Follistown.” He was ordained at Fraine, County Meath, in 1684, by Dr. Tyrrell, then Bishop of Clogher, was 50 years of age at the time of the Registration, and lived on the townland of Brenanstown. Same year we find Rev. Patrick McCullin registered as “Popish Priest of Athlumney.” He was ordained at Mecklin, in Flanders, by James DeBone, Archbishop of Mechlin; was 77 years of age at the time of the Registration, and lived at Athlumney.

* One of the most efficient co-operators whom the Pastor of Johnstown had in the erection of this chapel was Edward Casey, Esq., Croboy. He is now a venerable old man, respected by the rich, beloved by the poor, one of the noblest specimens of a class fast passing away. Generous, hospitable, kind-hearted, a long life has been devoted to deeds of charity and philanthropy. Three of his daughters are Superioresses of convents—viz., one in Ireland, another in England, and a third in New Zealand; a fourth is a nun in a convent in the East Indies. So the tree may be known by the fruit. Faith or fatherland never appealed to him in vain, and to the poor of Christ he has been always a father and a friend. May kind Providence add many years to his valuable life.

Rev. Mr. Clarke was next Pastor. He was a man of great strength and activity, and suffered much in the days of persecution. His great protector was Peter Ludlow, then seated at Ardsallagh.—(See vol. i., p. 115.)

Rev. Mr. Caffry succeeded. He was buried in the old church of Kilcairne. Very Rev. Hugh Maguire was next pastor. He was born in the union of Athboy, of the ancient family of the the Maguires of Drissoge, a noble branch of the house of Fermanagh. He was Vicar-Forane and was reputed a man of great abilities. He was buried with his friends in the church-yard of Rathmore, but in what year I am unable to say.

Rev. Henry Magrath succeeded. This Pastor died in 1769 and was buried in the church-yard of Athlumney. Over his remains a headstone has been placed, with the following inscription :—

“ Hère lyeth ye body of ye
Rev. Henry Magrath,
Priest in ys parish, who depart-
ed ys life August ye 22, 1769,
Aged 48. Requiescat in pace.
This stone was erected by
Laurence Griffin, of ye (*erased*)
in memory of his said Rev.
Brother-in-law.”

Rev. Christopher Betagh succeeded. He was born in Drumcondra, and was buried in the church-yard there with his friends.*

Rev. Joseph Balfe succeeded. In the visitation of Dr. Plunket, on the 31st of July, 1788, he found two schools in this union. Father Balfe died of dropsy on the 11th of October, 1788, and was buried, most probably, with his friends.

Rev. James O'Callaghan was next pastor. He was born in the parish of Kilsharvan, studied in France, and returned to Ireland in June, 1782, after having completed

* His watch, a time-piece of the old style, is in possession of Mr. Peter Saul, of Drumconragh, a collateral descendant.

his ecclesiastical studies. He officiated as curate in the parish of Stamullen, and subsequently in that of Dunshaughlin, during which time he was chaplain to Lord Fingall. On the 7th of November, 1788, he received the following characteristic letter appointing him Parish Priest of Johnstown. It was found amongst his papers after his death, and it illustrates the times in which lived:

“Navan, 7th of November, 1788.

“REV. DEAR SIR,

“You will have the honour of receiving from the Earl of Fingall this letter, which announces to you that you are appointed successor to the late Rev. Mr. Balfe. You are in a high degree indebted to his Lordship, and to the Countess of Fingall, for their warm recommendation of you; nor are your obligations to Lady Teresa Dease inconsiderable, so handsomely did her Ladyship speak of you. I am happy that in complying with their wishes I act according to the dictates of conscience and duty. I shall not say much in apprizing you of the importance of your new station. Your whole life hitherto was but a preparation for the care of souls that are now entrusted to your zeal and vigilance, and for whose salvation you will one day answer to the living God. ‘*Positus es in ruinam vel in resurrectionem multorum.*’ The flock will model themselves on what they see in you and hear from your mouth. Give me, therefore, leave to address you in the words of the Apostle: ‘*Exemplum esto fidelium in verbo, in conversatione, in charitate, in fide, in castitate.*’ ‘*In omnibus teipsum prebe exemplum bonorum operum, in doctrina, in integritate, in gravitate.*’ If you can contrive to commence the pastoral functions next Sunday, so much the better for you, as it is an offering day. Pray Rev. John Kelly, in my name, to give you possession, and thank him and his nephew for their zealous attention to the vacant parish. ‘*Intende, prospere, procede et regna.*’ I request you will believe me to be with sincere regard,

“Your affectionate and most humble servant,

“P. J. PLUNKET.

“P.S.—Compliments to Rev. Mr. Fagan, and tell him that if he wants a curate, young Mr. Flood, lately returned home, is recommended to me as a very deserving young priest.”

Father O'Callaghan endeared himself to his flock by his many noble qualities of head and heart. In the struggles for Emancipation he took an active part, and was warmly seconded by his devoted and patriotic people. He departed, however, before that event was accomplished, and left behind him the character of an accomplished scholar and of a worthy priest. He sleeps in the churchyard of Monkstown, and over his remains a monument has been erected by his flock, with the following inscription:

“Rev. James O'Callaghan,
 Pastor
 of the united parishes of
 Kilcaine and Walterstown,
 died
 November 6th, 1824,
 in the seventieth year of his age,
 and the thirty-sixth of his
 Incumbency.
 Over his mortal remains
 was placed this stone,
 as the grateful tribute
 of his flock
 to the merits and zeal
 of their amiable, primitive,
 charitable, and pious
 Pastor.”

The Very Rev. Stephen Smith * next succeeded. This Pastor was born in Navan of a respectable old family,

* The late Mr. Peter Smith, of Oldtown, in the parish of Johnstown, was a brother of Father Stephen's. He was a man of dignified appearance, of great intelligence and information, and was a genuine Irishman, faithfully devoted to faith and country. He was the life and soul of society, always abounding in anecdote, story and song; and his cheerful, expressive countenance will for many years be missed at the re-unions of his numerous friends. He died of disease of the heart, in June, 1866, aged fifty-four, deeply mourned and regretted by all who ever knew him, and was buried in the grave-yard of Monkstown, near the village of Walterstown. May he rest in peace.

The Rev. Peter Clarke, at present curate of Kinnegad, is a nephew to Father Stephen Smith.

Patrick Joseph M'Kenna, Esq. was born in the parish of Monkstown,

studied in the diocesan seminary, entered Maynooth College in 1817, and was ordained in 1820. He officiated, as curate in Castletown-Kilpatrick, St. Mary's (Drogheda), and Johnstown, where he was appointed pastor immediately after the death of Father O'Callaghan. Father Smith was held in high esteem by his ecclesiastical superiors, Dr. Plunket and Dr. Logan; and Dr. Cantwell marked his appreciation of his merits by raising him to the rank of Vicar of the Deanery of Duleek. Worn down in the discharge of his sacred duties, he died on the 7th of December, 1832, in the 37th year of his age, and was buried, at his own request, alongside of the venerable Dr. Plunket, in the chapel of Navan. An immense multitude of all classes in society accompanied his remains to their last resting-place, and to this day his name and memory are held in deserved respect and veneration.

The Rev. Michael Reid, present pastor, was born in the union of Castletown-Kilpatrick, studied in Navan and

union of Johnstown, was nephew of the late Archdeacon M'Kenna, of Nobber, studied in Navan, and subsequently in the lay college of Maynooth. He was for many years foreign correspondent of the *Times* newspaper, in various cities of Europe, was a first-class linguist, and a man of vast and varied information. He died on the 10th of November, 1865, in the seventy-third year of his age, and was buried in the tomb of his ancestors, in the church-yard of Danestown. Requiescat in pace. Amen.

NOTE.—St. Mary's Abbey, Dublin, had in Grenock (Grenoge), a messuage and 3 acres, called Tirrall's land; in Bullistown, in the parish of Dunamore, 33 acres of arable; in Callistown (Caulstown), 12 acres arable and 2 of meadow; in Braston, a messuage, 32 acres of arable, $\frac{1}{2}$ acre of meadow and 1 of wood; in Dunboyne, a messuage; in Balliluge, 16 acres of arable; in Skryne, 8 acres of arable and $\frac{1}{2}$ an acre of meadow; in Elinston, 2 acres of arable and pasture; in Monckton, 6 messuages, a castle, 222 acres of arable, 20 acres of pasture, 5 acres of meadow, and a water-mill; in Brownstown, 2 messuages, 1 cottage, 40 acres of arable, 1 of meadow, and 1 of pasture; in Knyghtstown, certain lands; in Gybbeston, a manor; in Rallycork, a castle, 3 messuages, 111 acres of arable and pasture, and a water-mill. The church of Skryne was appropriated to St. Mary's Abbey, Dublin, by Adam Feipo, who had endowed it. The following rectories belonged to the same Abbey—viz., the Rectory of Kyllen (Killeen), a manse and 2 acres; the Rectory of Skryne and advowson; Temple-Kiernan; Kilcairne, with 6 acres of land; Athlumney; Follistown, with 3 acres of land; Stafferstown; Brownstown; Danestown; Monktown; Staholmock, a manse, 12 acres of land, and advowson; Castlelost; Portloman; Ballymulghan; Portnashangan, and Dowthstown. Archdall's *Monasticon*, pp. 133, 142, 146.

Carlow, and was ordained by Dr. Doyle, in 1823. He officiated as curate in Moynalty, Skryne, Kells, Kingscourt, Duleek, and Blacklyon, and was appointed Pastor of this union in February, 1833.

3. *Rusnaree, or Donore.*

The union of Rusnaree, or Donore, comprises the ancient parishes of Knockcommon and Donore. There was a chapel at Leekin.

Knockcommon.

This is a parish in the barony of Lower Duleek. The old church measures fifty-seven feet by fourteen feet six inches. A burying-ground adjoins. Knockcommon and Donore belonged to the Abbey of Mellifont.

Donore.

This is a parish also in the barony of Lower Duleek. The old church measures forty-four feet by fourteen feet ten inches. A very extensive burying-ground surrounds, the resting-place of rich and poor, for miles around.

Rev. William Coke, Vicar of Donore, obtained leave to absent himself for two years, and to remain in the University of Oxford. (*Rot. Pat. de anno 9 Henry V.*) James II. is said to have slept in the old church of Donore the night before the battle of the Boyne, and, from the grave-yard witnessed the heroic sacrifices made by the infatuated Irish for his worthless family.

Pastors since 1690.

The Rev. Patrick Sleavan was presented by James II. in 1690, to the rectories of Donore and Knockcommon. In the Registration List of 1704, we find that he was ordained in Dublin by Dr. Patrick Plunket, lived then at Staleen, and was fifty-seven years of age.

The Rev. John Byrne, O.P., succeeded. Dr. Burke in his *Hibernia Dominicana* (p. 204) enumerates amongst the

fathers belonging to the Dominican Convent of Drogheda,* “the Rev. Father Brother John Byrne, a Parish Priest, in the 64th year of his age and the 38th of his Religious Profession.” I am not able to say what year Father Byrne departed, but he was buried in the church-yard of Donore, and a head-stone marks his resting-place, with the following inscription:

“Hic jacet Fr. Joannes
Byrne, Ordines Predi-
catorum hujus Parochiæ
Quondam Pastor.
Requiescat in pace.”

The Rev. James Duffy,† O.P., next succeeded. Dr. Burke tells us (*Hibernia Dominicana*, page 448) that in 1756 a brother James Duffy, then aged twenty-one, was spending his noviciate in the Dominican Convent of Louvain. In the visitation of Dr. Plunket, 1788, he found three schools in the parish. Father Duffy's memory is still revered amongst the parishioners. He died on the 2nd of June, 1789, and was buried, most probably, in the grave of his predecessor.

The Rev. Father Walter Johnson succeeded. He was born, as I have been informed, in this neighbourhood, and officiated for some time as curate under Father Duffy. He was appointed pastor on the 19th of June, 1789, and labored to 1836, when he was superannuated. He died at a very advanced age, in December, 1841, and was buried in the church-yard of Grange. The Rev. Richard Magrane administered and was transferred to Kildalkey on the 17th of February, 1837.—(See vol. i., p. 144.)

The Rev. Denis Walsh was next pastor. He was born in the parish of Grange, studied in Navan and Carlow College, and was ordained in 1821. After having officiated

* The Dominicans of Drogheda had a friary in this parish, and, when they were banished from Drogheda by the Williamites, took refuge for several years here. There was a chapel at Cruicerath for Donore district, another mud-walled and thatched edifice on the townland of Rosnaree.

† I think this Father Duffy was translated here from the parish of Mayne, in Westmeath.

as curate in Fore, Kilskyre and other places, he was appointed to the union of Rosnaree. The life of this holy, humble, charitable priest was a model for imitation. Always at his post—scrupulously zealous, genial and unreserved in his intercourse with his brethren—a father and a friend to the poor—single-minded, simple-hearted, self-sacrificing—a genuine patriot, ever ready to forward the cause of his country,* and to co-operate in wholesome agitation—no wonder he was idolised by his flock, venerated by all who admire virtue and patriotism, and, now that he has rested from his labors, embalmed in the grateful memories and affection of the people. During the dread famine years, his house would be surrounded every morning by his poor people, asking for relief; and so long as he commanded a shilling they never appealed in vain. He died, as he ambitioned, a martyr's death, having caught cholera in the discharge of his sacred duties. The wildest sorrow was exhibited by his bereaved and afflicted people. His brother priests lamented the departure of such a warm-hearted sterling friend. He was buried with all

* The morning of O'Connell's funeral, Father Walsh went to Dublin fasting, in order to celebrate Mass in the Cathedral Church, where the remains of the mighty Tribune reposed in death. The writer of this well remembers the circumstance, for, then a student on vacation, he accompanied him, and spent most of that day alongside of him. Before Mass was over, the funeral took place, and poor Father Walsh, after his thanksgiving, without waiting for breakfast, hurried off, in order to take his place in the sad procession. He walked all the day, couldn't be prevailed upon to retire for refreshment, and, after the interment in Glasnevin Cemetery, was just in time to meet the late train to Drogheda. His own vehicle met him at the terminus, and at the hour of ten o'clock Father Walsh broke his fast for the first time. He used to say afterwards that that mortification was due, at least, to the memory of Daniel O'Connell. Father Walsh was a *genuine patriot*, and few were more ready to make sacrifices for his country. He had a big heart, was charitable beyond his means, and Protestants as well as Catholics respected and revered him. His memory will live for generations to come in the union of Rusnaree, identified with piety, charity, zeal, and every virtue that ennobles humanity. To this day his very name draws tears from those of his flock who knew him. *The memory of the just man shall live for ever.*

NOTE 1.—There was a church called *Lann-Maeldubh*, situated between Rosnaree, or Ros-na-righ, the ancient "Wood of the Kings," and the Boyne. The ancient name of Ros-na-righ was Ross-Finchuil, then Escar-Brannain, from Brannan the Poet. In the life of St. Finian it is stated

religious honor and popular grief in the chapel of Rosnaree, and over his remains a monument has been erected with the following inscription :

“Erected by
his grateful parishioners
in memory of the
Rev. Denis Walsh,
who had been for thirteen years Pastor
of the united parishes of
Rosnaree and Donore,
and died on the 10th of July, 1849,
in the 51st year of his age.
Requiescat in pace.
Amen.”

The Rev. Michael Duffy succeeded, and was translated to Multifarnam on the 30th of November, 1854.

The Rev. Patrick Joseph O’Ferrall, present pastor, was born in the union of Castlepollard, studied in Navan and Maynooth, and was ordained in 1836. He officiated as curate in Nobber, Frankford, Castletown-Geoghegan, and

that previously to the founding of Clonard, he founded a church at Escar-Branain, which was anciently called Ross-Finchoil. (See Dr. Reeves’s *Adamnan*, pp. 235, 236.)

NOTE 2.—It is a remarkable fact that considerable numbers of King William’s army, at the battle of the Boyne, were Catholics, and that they wore green boughs in their caps on that occasion. The Dutch Guards, then reputed some of the finest soldiers in the world, to whom in a particular manner the victory of the Boyne has been attributed, were, for the most part, composed of Catholics. The English Parliament obliged William, after the peace of Ryswick, or in 1699, to send the Dutch Blue Guards back to their own country, in consequence of which, says O’Callaghan, “The King was so irritated as to have for some time thought of placing the crown in the hands of the Parliament, and returning to Holland.” Story, the Williamite historian, remarks : “As to our English forces, there were few of them that had an opportunity at this place to show themselves, but those that had, acquitted themselves very well ; the French and Enniskilliners did good service, and to give the Dutch Guards their due, *they deserve immortal honour for what they did that day.*” King James’s Memoirs describe the Irish army as “a body of men in great measure newly raised, half-disciplined, half-armed, and not above half the number of the enemy, with a weak artillery, and very little money.” Both the victors and the vanquished fought bravely, and the losses were about equal on both sides.—See O’Callaghan’s valuable notes to the *Macariae Excidium*, Haverty’s *History*, Wilde’s *Boyne and Blackwater*, &c.

for many years in Navan, where his memory shall be long revered for his services during the famine years, and his indentification, on all occasions, with the cause of the people. He was appointed to the pastoral charge of Donore, or Rusnaree, on the 1st of December, 1854, where he has contrived, in gloomy times, to erect a parochial residence worthy of more prosperous days.

Since the foregoing was written, the pastor, who had been in declining health for the last two years, departed this life, universally regretted, on the 11th of December, 1866, and was buried in the chapel of Donore. He was a man of very commanding appearance, of a high order of talent and of very extensive acquirements. One of the most conspicuous priests in the election of Lucas, in '52, was a Father O'Ferrall, then curate in Navan. *Requiescat in pace.*

The Rev. Richard J. Kelsh, present Pastor, was born in Sligo, studied in Navan and All-Hallows, and was ordained in Maynooth, at Pentecost, 1846. He officiated for a short time on the Glasgow Mission, and for upwards of eighteen years in the parish of Kilberry, under his venerable uncle the late lamented Rev. Mathew Kelsh.

4. *Stamullen.*

This union comprises the parishes of Stamullen, Moorechurch, Julianstown, and Ballygarth. The two former are situated in the barony of Upper Duleek; the two latter in that of Lower Duleek. There was a chapelry at Moymurthy.

Stamullen.

The venerable old church of Stamullen is ninety-eight feet long, by twenty-five feet four inches in breadth. The windows, walls, and doorways were of corresponding solidity and ornamentation. The chancel arch, or roodscreen, stood thirty-six feet nine inches from the east end. The west end terminated above, in three semicircular arched windows, in which, according to the custom of that day, was suspended a triple chime of bells, symbolical of the Trinity. The body of the Church and the surrounding

grave-yard are literally overgrown with the numerous dead. Here sleep many of the old inhabitants of the Catholic gentry, and of the noble house of Gormanston. Here rest from their labors many of the local priesthood, but their names are now unknown.

“Carent quia vate Sacro.”

There was a chantry in Stamullen, dedicated to St. Christopher, which was endowed by the family of Gormanston.—(See extracts in the *Ordnance Survey Papers* vol. ii., p. 305.)

Hugh DeLacy granted the church of Stamullen to the Augustinian Monastery of Colpe, which was a cell to the Priory of Lhanthony in Monmouthshire (see vol. i. p. 177). Rev. Philip Blake was Vicar of Stamullen (*Pat. 13 Henry IV.*)

1536. The Rev. Simon Geffrey was presented by the Crown to the perpetual Vicarage of Stamullen, vacant by the death of Rev. Thomas Caddell.* (*Calendar*, p. 21).

Father Ennis, late pastor, is buried in the Churchyard. The Rev. George Magrane is also buried here; he was born in Gormanstown, studied in Navan and Maynooth, and completed his ecclesiastical studies in the College of Salamanca, in Spain. He officiated as curate in the Diocese of Down and Connor, where his health, hitherto delicate, was shattered in the faithful discharge of his duties. A monument has been placed over him with the following inscription:

“Sacred
to the memory of
The Rev. George Magrane,
of Gormanstown
who departed this life 14th day of May 1856,
aged 30 years.
Requiescat in pace.—Amen.”

* The predecessor of Rev. Thomas Caddell was Rev. Thomas Cornwalsh, Vicar of Stamullen.—*Archdall's Lodge*, vol. iii., p. 77.

Moorechurch, or More-church*

is situated on an elevated and beautiful site which commands an extensive view of the surrounding country. The old church measures about eighty-three feet by twenty-seven feet four inches; the choir-arch, or rood-screen, is about twenty feet in height to the vertex, by sixteen feet six inches at the base. This rectory belonged to St. Mary's Abbey, Duleek. There is a monument here to the three Father Boylans (see vol. i., p. 183). There is a cemetery on the north side of the sanctuary, now a mass of filth,† from the free access of cattle, on the wall of which was placed a stone, at present lying in the body of the church, which has on it inscribed:

“Here under Lyethe
The Body of Dame Je-
net Sarsfield, Lady
Dowager of Dunsany,
Who dyed the xxiii of
February, An. Dni. 1597.”

Execration on the Goths who dishonour the dead! Where will their own worthless bones rest? Are they human beings, or mere cattle in human shape? Have they souls, or is it animal instinct that sets them in motion? The only excuse for these monsters is gross ignorance, but their ignorance is vincible, *or should be made so*. I have met many wretches, during my antiquarian researches, who have perpetrated on the dead outrages which in any other country would have met with the

* In 1544 we find Rev. William Pentony, Vicar of Morechurch.—*Calendar*, p. 83.

† Since the text was written, the Boards of Guardians in Drogheda, Navan, Kells, and throughout the diocese generally, have been adopting efficient means to enclose the grave-yards, and protect the sleep of the dead from desecration. This is most praiseworthy on their part, and for it they deserve the gratitude of the people; but it is to be hoped that, having done so much, they shall also prosecute the defacer of our monuments, and punish the sacrilegious robber who dismantles our ancient churches, and carries off tomb-stones and other materials for building purposes.

“lex talionis.” Alas ! poor Ireland ! How long, O Lord ! how long ! *oppressed, insulted, outraged, even in her dead.*

Moymurthy or Moymordree.

There was a chapel here, in the parish of Mora or Moorechurch, dedicated to St. Peter.* This sanctuary was subsequently called “Castle Chapel,” which the soldiers of Cromwell in their march to Drogheda dismantled. There is a vault here, in which mass was celebrated in the days of persecution ; it served also a hiding place for the clergy. About the year 1854, the walls of the old church were torn down, the tombstones were uprooted and broken ; and all were carried away for building purposes. I am at a loss to conceive why the clergy or gentry of this neighbourhood tolerated such wanton desecration of the dead. Why was not *this Vandal* prosecuted and held up to public indignation, for defacing our ancient monuments and dishonouring the dead ? If a bough were lopped off a tree—if a hare or pheasant were captured, *by a poor hungry peasant, the rights of property* would be invoked, the game laws quickly set in motion, and *a magisterial rebuke*, followed by pains and penalties, administered to the unhappy delinquent ; but the dead may be insulted, their bones exhumed, and their monuments broken, without exciting the indignation or moving to action the very class who, in a healthy state of society, would be the protectors of the people, *the guardians and avengers of the honor of their country.*

Pastors since 1690.

In 1690 Dr. Peter Dillon was presented by King James II. to the rectories of Julianstown and Moorechurch.

Same year Dr. Christopher Dillon was presented to the rectory of Stamullen.

In 1704 the Rev. Peter Dillon was registered as “Popish Priest of Stamullen.” He was ordained in Lisbon,

* Reeves' *Columba*, p. 108 ; Butler's *Trim*, Appendix, xxii.

by Don Verissimo de Alancastro, Archbishop of Braga, in the year 1682, lived at Baloy, the year of the Registration, and was then forty-five years of age.

In 1704, Rev. Malachy Tumilty was registered as "Popish Priest of Moorechurch and Julianstown." He was ordained at Kilkenny, in 1692, by Dr. James Whelan, Bishop of Ossroy, lived at Smithstown, and was then twenty-seven years of age.

In 1704, Rev. Francis Hughes was registered as "Popish Priest of Ballygart." He was ordained at Cregine, Galway in 1677, by Dr. Keogh, Bishop of Clonfert, lived at Gormanstown, and was fifty-one years of age the year of the Registration. Immediate successor of these pastors is now unknown.

The Very Rev. Richard Aylmer succeeded. He was a man of great note in the diocese in his day, became Vicar-General, under Dr. Chevers, and died about the close of 1778, or beginning of 1779.

The Rev. Patrick Ennis succeeded. He had officiated for a few years previously as curate, and, by all accounts, was a very respectable priest. He died on the 31st of October, 1814, and was buried in the churchyard of Stamullen where a monument commemorates him, thus:

"Erected in memory
of the late Reverend Patrick Ennis,
Parish Priest of Stamullen and the
Union, who, after a residence of 41 years,
36 of which he was Pastor, died the
31st of October, 1814, aged 74 years.
Requiescat in pace.—Amen."

The Very Rev. Christopher Halligan, P.P. and V.F. St. Mary's, Drogheda, was translated here, on the 1st of November. He was translated to Skryne, in October, 1826 (see vol. i., p. 280), died on the 23rd of November, 1837, aged ninety-four, and was buried in the chapel of Skryne.*

* In Vol. I., p. 280, it is incorrectly stated that he was buried in Ardcath.

The Rev. Patrick Nowlan was born in Martry, union of Ardbraconnan, served his time to a trade, and, during his hours of rest, devoted himself to the study of classics. Feeling a vocation to the ecclesiastical state, he abandoned the world, and applied himself with energy in the necessary preparation. He was appointed here on the 23rd of October, 1826, resigned the cares of his parish a few months before his death, died on the 20th of September, 1863, and was buried in the chapel of Stamullen. He was a priestly old man, loved the beauty of God's House, and kept his chapels very clean and ornamented. His parishioners erected a monument over his remains, with the following inscription:

“Erected
in grateful and respectful memory of the
late Rev. Patrick Nowlan, Pastor of the
united parishes of Stamullen and
Julianstown for a period of thirty-eight
years. He departed this life the 20th
of September, 1863, in the 73rd year of
his age and 44th of his sacred ministry.
May his soul rest in peace.—Amen.”

The Rev. James Wheeler, present Pastor, was born in Fertullagh, studied in Navan and Maynooth, and was ordained by Dr. Cantwell, on the 10th of April, 1844. He officiated as curate in Castlepollard, and for many years in St. Mary's, Drogheda, whence he was promoted in December, 1863, to the pastoral charge of the union.

CHAPTER XVI.

1. ARDBRACCAN.—2. CAROLANSTOWN.—3. CARNAROSS.—4. CASTLETOWN-KILPATRICK.—5. CLONMELLON.—6. DRUMCONDRA.—7. ENISKEEN.—8. GRANGE.—9. KELLS.—10. KILBERRY.—11. KILBRIDE.—12. KILSKYRE.—13. MOYNALTY.—14. NOBBER.—15. OLDCASTLE.—16. SYDDAN.

1. *Ardbraconnan.*

The Deanery, or Conference District of Kells, comprises the union parishes of Ardbraconnan, or Bohermien, Carolans-

town, Carnaross, Castletown-Kilpatrick, Clonmellon, Drumcondra, Eniskeen, Grangegeith, Kells, Kilberry, Kilbride, Kilskyre, Moynalty, Nobber, Oldcastle, and Syddan, or, Lobinstown. The Vicars of this Deanery are the venerable Archdeacon Nicolls, V.G. and P.P. of Kells, and Very Rev. James Dowling, P.P. of Clonmellon.

The union of Ardraccan comprises the ancient parochial districts of Ardraccan, Martry, Moyagher, Rathboyne, and part of Liscarton. In the parish of Ardraccan, there were chapelries at Allenstown, Doramstown, (or more correctly Markystown), Grange (called Killenagolach), Kilsaney, Ongenstown, and two churches at Ardraccan, viz.—St. Ultan's and St. Mary's. Ardraccan became at a very early period the residence of the Bishops of Meath, and accordingly we find that, on the 10th of November, 1400, Alexander Petit, Bishop of Meath, died at Ardraccan; on the 9th of May, 1450, William Silke, Bishop of Meath; and in August, 1459, Edmund Ouldhall, his successor, likewise died here. Ardraccan was anciently a Vicarage, thus:

“Richard Hill was Vicar of Ardraccan.” (*Pat. 4, Henry IV.*)

“William Downyll was Vicar of St. Ultan's, Ardraccan.” (*Clause 9, Henry VII.*)

On the 7th of April, 1547, the Lord Protector and Council of England wrote to the Lord Deputy and Council of Ireland, directing* (*inter alia*) “that the Bishop of Meath should have the parsonage of Ardraccan for his life.” In Bishop Usher's Report, he says:

“Ardraccan which in times past had been a Vicarage—7 Li.; but when it was a Vicarage there did belong to it all the great tithes of Doramstown, &c., and all the small tithes of the whole parish. A manse-house commonly called the Vicarage House with backsides thereunto belonging.”

The old parish church of Ardraccan, in dimensions and ornament, was proportioned to its importance, and amongst

* *Calendar of the Patent Rolls*, p. 159.

the many monuments in it, which commemorated departed worth, was a splendid tomb to the memory of Edmund Ouldhall, Bishop of Meath, which with many others was swept away* at the erection, in 1777, of the present Protestant church. There is no memorial in the church-yard of Ardbaccan to remind one of the ancient worship, save and except the cross of Christ and the "*Requiescat in pace*" on the tombs of the faithful.

Allenstown.—The site of the old church measures fifty-two feet by eighteen. The walls were pulled down and the stones carried off for building purposes. A venerable ash tree spreads its branches over the site of the altar.

Dormstown, or Markystown.—This old church was levelled† at the building of the present Protestant church of Ardbaccan, and the stones carried away. The tombstones were on that occasion uprooted and broken for a similar purpose. Old people remember interments here. All that remains now are traces of the chapel boundary, a circular mound on which are six aged ash trees. There is a tradition that four of these ash trees were planted many years ago to mark the resting place of some distinguished person now unknown.

Grange.—There was a church anciently here which was uprooted some years ago, and the stones carried off.

* The walls of the old church were levelled, monuments were cleared away, graves were dug up, cart-loads of bones and skulls were disinterred, for the purpose of clearing a site for the present church. The fragments of mortality were thrown into a pit in the cemetery. There is a monument in the church-yard to the memory of George Montgomery, Protestant Bishop of Meath, which was repaired some years ago, and ornamented with some figured slabs taken from the tomb of a Catholic dignitary, name now unknown. Under this monument three Protestant Bishops are interred, viz., Dr. Montgomery, the celebrated traveller Dr. Pococke, and the unfortunate Dr. O'Beirne.

† There is a tradition in the parish that a Mr. T——, then owner of Dormstown Castle, ordered his servant (who was a Catholic) to level the old church of Markystown. The man refused, and T——, cursing and damning, seized the spade, and in his fury he hacked his own leg. A short time after this he was struck with paralysis and died miserably—a just punishment and retribution on the profaners and uprooters of our ancient sanctuaries. When curate here, in the Summer of 1857, I was frequently told this incident by the old people.

A cemetery encompassed, which was dug up and the tombstones taken away. All that remains now is an oval mound, about fifty yards by forty-six. There is a very extensive view of Meath from the summit of the mound.

Kilsaney.—There was an old church here, on the townland of Boyerstown, which was taken down and the stones carried off, at the time the Protestant episcopal palace of Arbraccan was being erected. The burying ground has been discontinued as such for the last sixty years. The site is now occupied by a row of white-thorn trees.

Onchenstown.—This old church was levelled many years ago, and the stones carried off for building purposes. The tombs were uprooted, the skulls and bones were dug up, the cemetery was swept away, and an orchard planted on the site. 'Good God of heaven! are we recording the deeds and doings of Christians, or rather of Huns and Vandals—wild beasts in human shape? Such sacrilegious desecration of the dead cannot be reprobated in language sufficiently strong or indignant. Where are the Church robbers now, and where are their carrion carcasses sleeping?

Martry.

Martry is a parish in the barony of Lower Navan. It was dedicated to St. Bridget, and her "holy well" * is still on the townland, a short distance from the church. This rectory formerly belonged to the priory of St. John, at Kilmainham; and we find Edward II. granting to Hugh de Turpleton and heirs the manor of Martry, with the advowson of the church.—(*Pat. 13, Edward II.*) In Bishop Usher's report, we find Martry valued at "4Li.—two small messuages, ruinous." The old church measures thirty-four feet five inches by eighteen feet five inches, and

* St. Bridget's well is enclosed with a circular wall, and covered over head. The water is of the best quality, and, as is usual, an ash-tree spreads its branches over it. A station used to be held here on her festival, which, in the penal days, was adjourned to a neighbouring farmer's house.

stands on an elevated and secluded site. There is a tomb in the church-yard to the memory of the Rev. Luke Nowlan, a native of this parish, who officiated as curate in the parish of Moynalty, where his health broke down in the discharge of his sacred duties :

“ Interred
Here lieth the body
of the Reverend Father
Luke Nowlan, who departed
this life the 4th of
December, 1777,
Aged 32 years.”

There were two crosses on a green knoll, at the cross-roads of Martry, called St. Bridget's crosses. The erect and cross shafts have been smashed, but the pedestals remain. There was a tree in this parish, from which several priests were hanged in the time of Cromwell. The tree has been cut down, but the site is still pointed out.

Moyagher.

This parish is situated in the barony of Lune. The old church* measures, internally, sixty-eight feet by nineteen feet eight inches. Most of the walls have been torn down, and the stones carried off for building purposes. There is every appearance of malicious Vandalism and sacrilegious iconoclasm, in the ruthless ruin and desolation with which the Church robbers have wrecked this ancient sanctuary. Inside what remains of the old walls there is a flat tomb to the memory of Christopher Plunket and his wife Catherine Begg, dated 1630, asking a prayer for their repose. The Rev. Richard Gosson is interred in the church-yard. He was born in the parish of Kells, officiated as curate in the parish of Mountrugent, got a wetting while attending a station, sat hearing confessions in his wet clothes, and caught a severe cold, from which he never afterwards

* The imitation of a ruin in the church-yard of Killua, erected to grace and ornament the demesne and prospect from the castle, was built of portions of the stones of Moyagher church.

The walls have been torn down and the stones carried away for building purposes. There is a flat, unornamented, unlettered stone here on which, at funerals, the coffin is placed, and the *De Profundis* said previous to interment. Under this stone sleeps the venerable John Plunket, P.P. of Kells and Archdeacon of Meath. The church of *Ballrathboyne* was founded by St. Boethin, near a moat or fort, and hence the name. This was the mother church; Rathboyne* was a chapelry in the parish. Ballrathboyne has been pulled down and uprooted, but the site is still pointed out.

Liscartan.

Liscartan is a parish in the barony of Lower Navan. At present it is divided between Kilberry, Navan, and Ardraccan. The old church, which is situated in the union of Ardraccan, measures fifty feet eight inches by sixteen feet six inches, and is in a very perfect state of preservation. In Usher's Report, Liscartan is valued at:

"10 Li. sterling. A manse house and other houses of office, all decayed. Two messuages, an orchard and backsides, and two acres of ground."

Pastors.

There is a tradition in the parish that a Rev. Mr. O'Reilly was pastor here in the early days of the 17th century, and that he was put to death by the Puritans in the time of Cromwell. He lived in the neighbourhood of Ardraccan.

In 1704 Rev. John Barnewall was registered at Trim as "Popish Priest of Ardraccan, Martry, Rathboyn, and Liscartan." He was ordained in 1680, at Dunadea, County Kildare, by Dr. Mark Foristall, Bishop of Kildare, lived at Neilstown the year of the Registration, and was then forty-seven years of age. This great ecclesiastic was nearly related to Lord Trimblestown, and was, in every

* There is a holy well and a hill still called after the patron saint. There is another well called "Tobar na gloise," or the Fountain of Glory.

For notices of St. Boethin, or Boyne, see Reeves' *Adamnon*, p. 318; also *Martyrology of Donegal*.

sense of the word, worthy of the noble family from which he sprang. Very few of his contemporaries suffered more intensely and continuously from the operation of the penal laws. Many years have elapsed since his departure, and many events have occurred to call off popular attention, yet his name is still as familiarly pronounced, and his memory as warmly cherished, amongst the people of this parish, as if they had been spectators of his services, and had laid him in his grave. Whatever residence Father Barnewall may have had in the year of the Registration, it is certain that a few years subsequently, when he refused to take the oath of abjuration, he was obliged to flee, like a felon, from his home, and take shelter in the ditches, the barns, and the cabins of the poor. He seems to have been particularly singled out for persecution; and neither his illustrious birth, his distinguished relatives, his fine manly figure, which was lofty and dignified, nor his piety, charity, learning, or self-sacrifice, could screen him from the low beasts of prey, from the vile brood of informers and priest-hunters whom the infamous penal laws called into existence, pampered, and set in motion.

In the early part of the last century there were two mud-wall thatched chapels in this district, one at Neilstown, and the other in the valley beneath the old church of Rathboyne or Cortown. Father Barnewall, during the lull of the storm, officiated in these humble temples, but, when the tempest would burst forth, these wretched houses of worship would be closed, and then Mass would be celebrated by stealth, on the hills, in the woods, or at the backs of ditches. The place selected for the celebration of the sacred mysteries would constantly be changed, in order to baffle the priest-hunter; and word, in the meantime, would be whispered round the people, during the week, *where* to meet the priest on the following Sunday morning. At break of day, and frequently before it, the faithful would assemble to assist at the Holy Sacrifice, and the most active of the flock would keep vigil, to protect the sacred ceremonies from profanation, and the unfortunate priest from the dread penalties of the law. Woe to

the priest-hunter, should he start in pursuit, unarmed and unaccompanied by his troop; for there was might in the peasant's arm, and vengeance in his heart; and to this noble fidelity of the Irish peasantry many of the priesthood of that day owed their freedom, if not their very existence. Of course the priests of that day sacrificed all the comforts and happiness of this world for the salvation of the people; but let the young priesthood of Ireland never forget that, in that dread and sad hour, when the faith of Catholic Ireland was in peril, the truest and best friends, whom their predecessors in the ministry had round them, were the ever faithful, the fearless, the noble peasantry of Ireland.

There lived at that time on the banks of the Blackwater, at a place called Oldtown, near Kilmainham-Hertford, a notorious priest-hunter, named Sir Richard Barker,* whose greedy soul coveted the blood-money offered for the arrest of the Catholic clergy. In order to accomplish his purposes, and to clutch his bribe, this profligate had in his pay a troop of low miscreants, distributed throughout the district, by means of whom he sought to discover the hiding-places of the clergy, and the lonely places where the people assembled to worship on Sunday mornings. Oftentimes these myrmidons plotted the arrest of Father Barnwall, and many were the plans they concocted of getting him into their power; but their machinations were fruitless, either because it was difficult to discover his "hiding-place," or, if casually found out, it was dangerous to attempt his capture. On one occasion they were well nigh succeeding. They assembled in the house of one of their corps, named G——, at Martry. A messenger was sent amongst the people to find out Father Barnwall, in order (as was pretended) to have the last rites of the Church administered to a person in danger of death. The family of the house were Protestants, and many were the gibes uttered by the priest-hunters, in an-

* By all accounts he was an infamous scoundrel. Priests were frequently concealed from his bloodhounds in Sir Thomas Taylor's garden house, near Kells.

ticipation of the arrival of their victim. When Father Barnwall heard that a person was dangerously ill, he hastened to discharge his duty, but a poor Catholic servant-girl, who had overheard what was in contemplation, contrived to meet him outside the house, and, in a few words, warned him to make off with his life. Father Barnwall acted on the suggestion, and, for this time, the priest-hunters were disappointed.

At length they succeeded by a stratagem, in the following manner:—There lived at that time at Allenstown House a kind-hearted Protestant gentleman, named *Waller*, who often sheltered Father Barnwall, and gave him timely information whenever the priest-catchers contemplated prosecuting a search. Waller was a magistrate, living in the parish, and thus had an opportunity of acquiring much valuable knowledge, of which he made liberal use for the protection of Father Barnwall. He was obliged, however, to proceed with extreme caution, as the Act of Parliament expressly stated “that the prosecuting and informing against Papists was an honourable service,” and “that all magistrates who neglected to execute these (penal) laws, were betrayers of the liberties of the kingdom.” The priest-hunters suspected strongly that Waller was more closely acquainted with Father Barnwall than the law allowed, and hence, having placed their ruffians in ambush, they despatched a messenger to find out Father Barnwall’s “hiding-place,” and to tell him that Mr. Waller wanted him in all haste, as he had information of the greatest importance to communicate. The priest lost no time in hastening to Allenstown, but, when he entered the demesne, he found himself surrounded by his enemies, and, having no means of escape, was obliged to surrender. He was marched off now in triumph, encompassed by the bloodhounds, and lodged with all due formality in Trim Gaol. The charges advanced against him were, that he was a Popish priest, living in the country, in defiance of the statute, that he refused the oath of abjuration, and that he practised “the damnable and idolatrous superstitions of the Church of Rome.” The penalty for each of

these legal offences was transportation for life, and, if he returned, to be hanged, drawn, and quartered. In the meantime Mr. Waller* was not idle. He felt deeply grieved at the incarceration of his old friend, and he used all his family interest with the members of the grand jury, and succeeded at length in obtaining Father Barnwall's liberation. There was rejoicing, of course, amongst the poor people at the return of their venerable pastor, and, for some time at least, he enjoyed comparative security. Father Barnwall was now presented with a valuable horse by one of his relatives, and was thus enabled to attend to his extensive range of duties. The sight of this fine animal was too great a temptation for his enemies. Now, one of the penal laws then in force enacted that, "If any Catholic had a horse worth more than £5, any Protestant tendering £5 to the Catholic owner, was by law entitled to take the horse, though worth £50 or £100, or more, and to keep it as his own." Emboldened by this cruel statute, a low scoundrel, one of the priest-hunters of that day, met Father Barnwall on horseback at *Greetha*, and, having offered him £5, demanded the horse. For a time there was an inward struggle between nature and grace. The blood of the old princely house of Barnwall boiled within him, as he thought of his lordly race, and of the base minion who, under the shelter of law, now threatened to rob and insult him. He thought, too, of the dreadful times in which he lived, and of the spiritual privations to which the flock would be exposed if anything happened to the pastor. He alighted from his horse, and the priest-hunter instantly mounted and prepared to depart with the prize. "Not so fast," said Father Barnwall; "give me my saddle and bridle." The priest-catcher indignantly refused. "The law," said the priest, "gives you my horse, but not my saddle and bridle." The informer laughed defiance. Nature could bear no more.

* The family of Waller has been very popular in this neighbourhood, and those who attended the races of Ratholdren, near Navan, in May, 1865, had an illustration of it in the very extraordinary joy manifested by the peasantry when young Mr. Waller won the race.

Father Barnwall was a tall, powerful man, endowed with great bodily strength. Seizing his horse by the bridle, he gave the priest-hound a blow of his whip-handle on the side of the head, pitched him head foremost on mother earth, and, having vaulted into the saddle, rode off, saying, "Take that, you scoundrel; you'll get no horse from me." The hound got up, vowing vengeance on the priest, and hastened to the nearest magistrate, who was no other than Mr. Waller of Allenstown. He complained of the assault made on him, and demanded a warrant to have Father Barnwall arrested. Mr. Waller asked him why he had been abused, and, having heard the facts, replied, "You had no right to violate the law, and the priest was justified in resisting your attempted robbery of his saddle and bridle." The history of the struggles of the Irish Church during the first half of the last century has yet to be written. In this age of Catholic development we can only dimly conceive the sufferings of the Irish priesthood, the incessant privations, humiliations, and persecutions to which they were exposed. The penal laws could be enforced at any moment, and the priest-hunters set in motion at the whim of every bigot. The clergy were clad in frieze like the peasantry, in order to conceal their ecclesiastical dignity, and they usually travelled with a wallet, or linen bag, across their shoulders, in each end of which, equally balanced, were stowed the vestments and altar-linen for the Holy Sacrifice. They had no fixed residence, but journeyed from cabin to cabin, distributing graces, instructing their flocks, and administering the sacraments; and they partook of the humble fare of the peasantry, to which they were at all times welcome. Father Barnwall was one morning on his way to celebrate Mass in a house near Allenstown. He was clad in frieze, had his vestments in a satchel across his shoulder, like a travelling pauper, a stick in his right hand, and, in his left, a small silver chalice,* unscrewed, so as to fit in a little chamois cover. On

* The chalice was in the parish when the writer officiated as curate there in the Summer of 1857, and had on the pedestal the following inscription: "Rev. Joannes Barnewall, Pastor de Ardrakan, 1706." The chalice was

the roadside Mr. Waller was speaking to a notorious priest-hunter, named Pilot, who was out that very morning searching for information about Father Barnwall's whereabouts. A glance of friendly recognition passed between Waller and the priest, and each knew it would be unsafe to hazard more. The priest-hunter turned round, and, half suspecting the disguised traveller, said, "Good morning, sir." "Good morning," was answered. "My name is Pilot—what is yours?" "Your name (Pilate), sir, bodes no good to a Christian." Waller interposed, saying, "Let him pass, let him pass." It was safer for him, too, for had Pilot assailed him single-handed, he would have got a rather unpleasant reception.

At one time, during which the penal law against the priesthood was enforced with more than usual rigor, Waller had Father Barnwall concealed for several weeks in his house. Many of the peasantry were aware of this, and understood, too, the propriety of not seeming to know, and, of course, the necessity of not divulging this act of benevolence to their afflicted pastor. Hence, when any of the people would have a sick call, the messenger would proceed to Allenstown, pass around the house so as to attract attention, and when Mr. Waller would ask the cause of uneasiness, the reply would be that a priest was required in such a place. The peasant knew the hint was enough, and forthwith Father Barnwall would be seen journeying on his mission of charity, and, that discharged, stealing back to the house of his protector and friend. However, Father Barnwall would be often obliged to visit remote parts of his parish, and find it impossible to return for a considerable time. On one occasion, while visiting the parish of Cortown, the priest-hunters from Kells made so close a search after him, that, to ensure his safety, a farmer constructed a little apartment for him in a rick of turf,*

a few years ago given by Rev. Mr. Geoghegan to the late Richard Barnwall, Esq., Bloomsbury, in exchange for a new one. Mr. Barnwall claimed relationship to Father Barnwall.

* Father Barnwall often celebrated Mass at the backs of ditches, and frequently was sheltered for weeks in barns, stables, and other such out-houses.

in which Father Barnwall dwelt for several days. It sometimes happened, too, when dwelling in the cabins of the poor, that in order to take exercise, and, at the same time, escape the watchful eyes of his enemies, he roamed through the lonely unfrequented fields, with a woman's cloak around him, and the hood over his head. Such were some of the many stratagems the Irish priests were obliged to adopt in the days of persecution, in order to preserve the faith; and in the worst of times they never flinched, or deserted the people. A volume might be written on the trying scenes through which the intrepid Father Barnwall passed in those dismal times. But his reward was near at hand—the martyr's crown was soon to recompense him for years of labour and of suffering. The venerable priest was now beyond eighty years of age, though still erect and on the roll of active service. Arrested by priest-hunters, he pleaded guilty to the charge of having celebrated Mass. There was a yell of joy at his capture, and now at length there seemed no possibility of escape. He was clad in a long frieze coat, wore an old hat, had his breviary in one hand and a staff in the other, and in this plight, surrounded by his enemies, he was marched in triumph to Navan, and lodged in the bridewell. After a fortnight's confinement, he was sent a prisoner to Dublin Castle,* whence he never returned to his faithful sorrowing people. The traditions of the parish are most specific in representing him as having been put to death for the faith, but whether in England, as some say, or in Dublin, there is no authentic account. Whether he died violently or by slow torturing imprisonment, he is equally entitled to the distinction of having been one of the mar-

* The late William Forde, Esq., Town Clerk to the Corporation of Dublin, who was born in this parish, told the writer that Father Barnwall was arrested about the year 1737, was conveyed a prisoner to Dublin, and was put to death for the faith. There is a tradition in some parts of the diocese, that after suffering for some time in prison, he was shipped off in exile to the Continent, and the ship having entered some port in England, Father Barnwall was pointed out to the mob as a Popish priest from Ireland, was dragged from the ship, and hung in the streets. All accounts concur that he suffered martyrdom for the faith.

tyred priests of Ireland; and, perhaps, the publication of this little biography will elicit from other sources additional facts to illustrate the life and times of the venerable and saintly Father Barnwall, who was undoubtedly one of the most heroic and laborious priests of the last century. No monument commemorates him, but he lives in the grateful memories of the people:

“In memoria eterna erit justus.”

For some time after the arrest of Father Barnwall, this parish had no regular pastor. The flock, however, were not neglected, for priests were sent amongst them by the Bishop to administer the sacraments and attend to the wants of the people.

The Rev. Christopher Chevers succeeded (see *Pastors of Kilbeg*). After a few years he was translated elsewhere.

Rev. Thomas Brady succeeded. This pastor died some time before 1770, and was buried in the church-yard of Ardraccan, where a large flag-stone marks his resting-place. At all interments, the coffin is placed on this stone previous to burial.

The Rev. John Martin succeeded, and was translated to Athboy in 1776.

The Rev. Patrick Smith succeeded, and was translated to Dunboyne in December, 1782.

The Rev. Peter O'Reilly succeeded. This pastor was translated to Kells on the 7th of August, 1795.

Very Rev. Michael Branagan succeeded. This eminent man was born in the parish of Slane,* studied in the Irish College of Paris, where he was ordained, officiated as curate in Monknewtown for a short time, and in 1779 was removed to Ardraccan. In December, 1782, Rev. Patrick Smith, pastor of Ardraccan, was translated to Dunboyne, and was succeeded by Rev. Peter O'Reilly who usually resided with Dr. Plunket in Navan. Father Branagan administered the parish for Rev. Mr. O'Reilly, and, after

* He was born about half a mile from Slane. His parents had a farm alongside the Drogheda road.

the appointment of the latter to Kells, in August, 1795, the administrator was appointed pastor. The penal laws had been rigorously enforced in this district in consequence of the proximity of the Protestant Bishop of Meath, and the bigotry of many of the neighbouring gentry;* and hence religion remained in a backward state, the chapels were wretched thatched hovels, and the people were correspondently ignorant. The first chapel erected in Cortown in the penal day stood, as we have remarked, in the hollow beneath the old church of Rathboyne. Father Barnwell, during the occasional relaxations of the penal code, usually officiated in this lowly temple. The second erection took place about the middle of the last century, and stood beneath the old grave-yard and the present public road. The present chapel of Cortown† was erected by Father Branagan on the townland of Betaghstown, which succeeding pastors have repaired and ornamented. In the Ardraccan district, Father Branagan erected the present chapel, which has been much improved by his successors. Schools were also erected by him in

* One of these was an inveterate enemy of Father Branagan, and, when this fellow died, a local bard satirized him thus :

“ If heaven be pleased when sinners cease to sin,
 If hell be pleased when sinners enter in,
 If man be pleased when parting with a knave,
 Then all are pleased, for G—— is in his grave.”

† There is a tomb in the chapel to the memory of Rev. John Kelly, who was a native of this place, and an alumnus of Navan and Maynooth. He was a good musician, an excellent preacher, and a zealous priest. He died of a malignant fever caught in the discharge of his duties, and was buried here :

“ To the memory of
 The Rev. John Kelly,
 this monument is erected by
 his friends and relatives.
 After having discharged with zeal
 and edifying piety
 the duties of a faithful clergyman
 in various parishes of the diocese,
 he died at Kinnegad
 on the 21st day of February, 1843,
 in the 37th year of his age,
 and the 11th of his ministry.
 May his soul rest in peace.—Amen.”

the populous parts of his extensive parishes, and a parochial residence;* so that every provision was made, consistent with the times, for promoting religion and for advancing the spiritual and temporal welfare of his flock.

The unfortunate Dr. O'Beirne, late Protestant Bishop of Meath, was in college with Father Branagan, and, during his residence in Ardbracon, paid the pastor every respect, and was a liberal benefactor. Father Branagan went with reluctance to the episcopal palace, out of obedience, it is said, to Dr. Plunket, who, to the last moment, had hopes of Dr. O'Beirne's conversion,

With Dean Moore,† the Protestant Rector, he was on very intimate terms. The Dean used frequently to visit him, and the peasantry tell many anecdotes illustrative of the friendship that existed between them. Many are of opinion that the Dean died a Catholic, that Father Branagan attended him, and put the holy oils on him, previous to his departure, and that hence he wished to be interred alongside of him. Whether this be true or not, it is quite useless now to investigate; but it is certain that his close intimacy with the Dean, without the sacrifice of any principle, counteracted a thousand evil influences, and was instrumental, in those days, in obtaining concessions and favors for his humble flock.

Father Branagan was unquestionably a profound theologian, a scholar of vast and varied information, and had a felicitous mode of communicating it. He was Vicar-Forane and Master of Conference, and was held in great respect by clergy and laity. As a controversialist he was pithy and pointed—every word *ad rem*, and he brought

* This house was built at a place called, in consequence of the superiority of the roads, "the Bohermien," or "the even road." In course of a few years the parish began to be called by this absurd name, because the parish priest lived here. The proper title is Ardbracon. Surely in Catholic Ireland our priests are not officiating "*in partibus infidelium*."

† In those days many Catholic children attended the Protestant Schools of Ardbracon. The Dean visited regularly, examined in Dr. Plunket's Catechism, and usually gave premiums. In fine weather he was accustomed to bring the Catholics out to the church-yard and interrogate them, sitting on a tombstone. There was one chapter he invariably omitted—"The Marks of the True Church."

much learning and research to the arena of debate. His pamphlets,* published in 1823, in reply to C. Tisdall, Esq., of Charlesfort, prove him to have been a scholar of very extensive reading and extremely happy in style, phraseology, and arrangement of argument. He was a very accomplished preacher in Irish and English, and usually explained the gospel of the day, first in the vernacular and subsequently in English, to such as had not understood him. His personal appearance was commanding and dignified; he dressed with great neatness, his habits were gentlemanly, and he was uniformly friendly and courteous to his brethren in the ministry. He was venerated by his flock † for his zeal and many virtues, and his memory will be held in benediction for many years to come. He died at a very advanced age, on the 5th of January, 1833, and was buried, after due honor and celebration, in the church-yard of Ardbracon. Over his remains a monument has been raised with the following inscription:

“Here lyeth the remains of
the Rev. Michael Branagan,
54 years Parish Priest
of Ardbracon and Cortown,
who departed this life
January 5th, 1833,
Aged 87 years.
Requiescat in pace.—Amen.”

Alongside of Father Branagan's monument is another to the memory of Dean Moore, with the following:

“Rev. Richard Moore,
Dean of Emly,
and Rector of this parish,
departed this life on the 31st day of
March, 1818, in the 67th year of his age.”

The Rev. Joseph Kennedy, Pastor of Dunboyne, translated to Ardbracon on the 6th of January, 1833.—(See

* There are several in my possession.

† He left a legacy for charitable purposes in the parish.

vol. i., p. 198). He died on the 7th of May, 1842, and was buried in the chapel of Boyerstown, where a marble slab commemorates him thus :

“ To the memory of
The Rev. Joseph Kennedy, P.P.
of the united parishes of Bohermien,
Cortown, and Boyerstown, who
departed this life May the 7th, 1842,
in the 48th year of his age,
and the 25th of his ministry.
He was Pastor of those parishes
for 10 years, and through his zealous
exertions this chapel was erected.
Requiescat in pace. Amen.”

The Rev. Richard Ennis was appointed pastor on the 2nd of June, 1842, and, in a short time, was translated to Rathmolyon.

Rev. Patrick Magan was translated from Dunderry to Ardbraconnan, and Rev. Terence O'Reilly was appointed Pastor of Cortown. Rev. Mr. Magan was translated to Cortown in March 1843, and thence, in July 1845, to Multifarnham. Rev. Patrick Kiernan succeeded him as Pastor of Cortown, and was translated thence to Dunderry.

Rev. Terence O'Reilly was born in the parish of Delvin, studied in Navan and Maynooth, and was ordained about 1823; after officiating as curate in Rathmolyon, Ardbraconnan, Kilskyre, and other places, he was appointed Pastor of Cortown in 1842, was translated to Ardbraconnan on the 10th of March, 1843, and after the translation of Rev. Mr. Kiernan to Dunderry, succeeded as Pastor of Ardbraconnan and Cortown. He died, much regretted, on the 16th of November, 1856, and was buried in the chapel of Bohermien, where a monument commemorates him thus :

The Very Rev. Canon O'Reilly, Pastor of St. Vincent's, Liverpool, and his brother, Rev. Gerald O'Reilly, Pastor of St. Mary's, Wigan, were born at Ballybeg-House, Union of Cortown. Both are very distinguished priests, and reflect credit on the diocese in which they were born.

“This monument was erected
by the beloved Parishioners of
Bohermien, Cortown,
and Boyerstown,
to the memory of their late Pastor,
The Rev. Terence O'Reilly,
who for 12 years ministered
to their spiritual wants.
He died deeply regretted,
the 16th of November, 1856,
in the 56th year of his age,
and 33rd of his sacred ministry.
Requiescat in pace.—Amen.”

The Rev. Michael Geoghegan, present pastor, was born in the Union of Clara, studied in Navan and Maynooth, and was ordained in 1838; he officiated as curate in Rahin, Dunboyne, Emper, and for many years in Kells, whence he was appointed to the pastoral charge of Ardbraccan and Cortown, on the 22nd of October, 1856. He has ornamented the chapels of Bohermien, Cortown, and Boyerstown, and built handsome and commodious schools in each of his parishes.

2. *Carolanstown, or Kilbeg.*

This union comprises the ancient parochial divisions of Staholmock, Robertstown, Emlagh and Kilbeg; all of which are situated in the Barony of Lower Kells.

Staholmock.—There was a religious house here called *Teach Mocholmog*, in which the shrine of St. Mocholmog was preserved.—The old church measures fifty-six feet four inches by eighteen feet, and is still in a very fair state of preservation. Here rests the Very Rev. Christopher Chevers, P.P. of the parish and Vicar-General of the diocese.

Robertstown.—This church was dedicated to St. Bridget. The walls have been torn down. The roof measures forty-six feet by twenty-two. There is an old tombstone* here with the following inscription:

* There is another flat stone with the following:—“This monument was erected for Francis Plunket of Ard (A-mghe), who deceased the 3rd of March, in the year 1688. Catherine Plunket, his wife, who erected this
. . . . (erased) . . . on whose soul . . . (erased.)”

“ Here lyeth the corpse
of Alexander Barnwall, sometymes
of Robertstown, who
deceased the 7th of November, 1596.

Alison Netterville, his wife,
caused the monument to be made Anno 1618.

Orate pro animabus.

Ys. monument renewed by

Rogr. McMahn.,
for his posterity.

Respice finem.”

There is a portion of a stone cross at the entrance to the church-yard, the inscription on which is now illegible.

*Emlagh.**—There was anciently a monastery here, dedicated to St. Beccan, (see vol. i., 136).

Kilbeg.—This old church measures forty-seven feet by nineteen; the walls have been torn down.

Holy Wells.—There is a holy well in Carolanstown dedicated to St. Patrick, and another called “Blessed Well,” on the lands of Ardemagh.

Chapels.—There was a mudwall thatched chapel, during the penal days, on the townland of Kilbeg, and another on the townland of John’s Rath, near the Castle of Drakerath. The shells of the present chapels of Kilbeg and Staholmock were erected by Rev. Mr. McDermott, and completed by Father Kelsh.

Pastors.

In 1690 Dr. Robert Cusack was presented to the Rectories and Vicarage of Robertstown and Kilmainhamwood.

Same year Rev. John Drake was presented to the rectories of Staholmock and Drakestown.

In 1704 Rev. John Drake was registered as “Popish Priest of Staholmog, Kilbeg, Robertstown, and Emlagh.” He was ordained at Emlagh in 1678, by Dr. Oliver Plun-

* See note 1, at the end of this parochial history; also *Diocese of Meath*, vol. i., p. 136.

ket, Archbishop of Armagh, lived at Drakerath the year of the Registration, and was then forty-eight years of age. The year of his death, place of interment, and name of successor are now unknown. Very Rev. Christopher Chevers afterwards succeeded. This eminent priest was born in the neighbourhood of Kilbeg, about the close of the 17th century; he was descended by his father from the illustrious house of Macetown, many members of which were dispersed after the confiscations of Cromwell; his mother was sister to the Rev. Patrick Dunan, the venerated pastor of Monknewtown and Dowth. After receiving ordination he was sent, as was then the custom, to complete his studies on the Continent, and, under the disguise of a merchant's clerk, succeeded in baffling the watchful emissaries employed by Government for pursuing and arresting Irish ecclesiastics. He tells us in his poem,* which he wrote soon after his arrival, of his narrow escape from *Vavasour*, who strongly suspected the object of his mission, and of many perils with which his voyage was accompanied. How long he remained in France, or what year he returned, cannot now be ascertained, but at all events he officiated for a time as curate in the union of Grangegeith and discharged parochial duty in Ardbraccan, Carnaross, Monknewtown, and finally in Kilbeg. He assisted his uncle, the Rev. Patrick Dunan, as administrator in Dowth; and tradition still preserves how, when the venerable old Priest was infirm and blind, the nephew would lead him by the hand on a Sunday morning to the little mudwall thatched village chapel, and, after celebration, lead him back to his humble home. Father Chevers was translated to Kilbeg about 1767, became Vicar-General of the diocese, and took a prominent part in all the ecclesiastical movements of the day. The name by which he was familiarly known amongst the people was "Thar Chevers mor" to distinguish him from the Rev. Laurence Chevers, his cousin, who for several years officiated as curate under him, and who sub-

* We purpose publishing this Poem in the Appendix to Volume III.

sequently became pastor of Grangegeith. Father Christopher was a very polished scholar, and his society was much courted by the Protestant gentry of his day. He is said to have been an eminent preacher, and a man of deep and varied information. He composed poems and songs on a variety of subjects, in the Irish, English, Latin, and French languages. He died at an advanced age, on the 28th of December, 1785, and was buried in the churchyard of Staholmock, where neither tombstone nor headstone marks his resting-place.

Rev. George M'Dermott succeeded, and was translated to Oldcastle at the close of 1806.

Rev. Michael Callan succeeded, and was translated to Frankford on the 17th of June, 1807.

Rev. Walter Drake was appointed pastor on the day of the translation of his predecessor, and remained only a few years here.

Rev. Mathew Kelsh was appointed pastor in 1810, and was translated to Kilberry in the Summer of 1813.

Rev. Laurence Ward succeeded. This pastor had officiated as curate, successively, in the parishes of Fore and St. Mary's, Drogheda. He died on the 12th of September, 1852, and was buried in the chapel of Staholmock.

Rev. James Dillon succeeded. This worthy pastor was born in the parish of Trim, studied in Navan, and completed his course in the Irish College of Paris, where he was ordained in 1834. He officiated as curate in the parishes of Mount-Nugent and Athboy, where his memory is still and shall long be revered. He died on the 1st of August, 1858, and was interred, deeply and sincerely regretted by all who knew him, in the chapel of Kilbeg, where a marble slab commemorates him thus:

“Of your charity
pray for the soul of
The Rev. James Dillon, P.P.,
whose remains lie interred within
these sacred walls.

He departed this life the 1st August, 1858,
in the 50th year of his age, the 24th of

his sacred ministry, and the 6th of
 his incumbency as
 Pastor of these parishes,
 esteemed by all who knew him, on account
 of his many Christian and
 Priestly virtues. He died universally
 regretted, especially by his own family,
 who, in their sorrow, have reserved to
 themselves the consolation of erecting
 this tribute to his memory.

Requiescat in pace. Amen."

The Rev. Simon Duignan, present pastor, was born in the union of Kilcloon, studied in Navan and Maynooth, and was ordained in 1837. After having officiated as curate in the parishes of Skryne, Dunboyne, Longwood, Rathmolyon and Ratoath, he was appointed to the spiritual charge of Kilbeg, in September, 1858.

NOTE 1.—In the *Martyrology of Donegal*, the festival of St. Becan, son of Cula, at Imlech-Fiaich, in Fera-Cul-Breagh, is marked at April the 5th. The following notice is given of him :—

"He was of the race of Eoghan Mor, son of Ollioll Oluim. When Colum-Cille and the King of Erin, Diarmait, son of Fergus Cerrbheoil, after the killing of Bresal, his son, came to where Becan was, they found him erecting a fort, and a wet cloak about him, and he praying; concerning which was said :

' Making a wall praying,
 Kneeling, pure prayer,
 His tears flowing without unwillingness,
 Were the virtues of Becan without fault.
 Hand on a stone, hand lifted up,
 Knee bent to set a rock,
 Eye shedding tears, other lamentation,
 And mouth praying.'

"Becan looked aside, and he saw Diarmaid. 'Into the earth, thou murderer,' said he, and he sunk into the earth to his knees. 'Under my protection he has come to thee,' said Colum-Cille, 'to resuscitate his son for him.' Becan resuscitated Bresal, the King's son, from the dead

' On the great festival of the son of Cula,
 Of Becan with the victory of austerity,
 The first baptism of Patrick
 Which he performed in Erin.' "

St. Becan was the patron saint of Emlagh.—(See vol. i. *Diocese of Meath*, p. 136).

The *Martyrology of Donegal* remarks, at the 23rd of December :

“In the Termann of Cenannas, in Meath, as the Oidheadh Breasail (the Massacre of Breasal, a tale so called) states (he was killed by) Diarmait, his father, and he was resuscitated by Becan.”

3. *Carnaross.*

This union comprises parishes of Loghan and Dulane,* the former of which is situated partly in the barony of Castlerahan, County Cavan, but chiefly in that of Upper Kells; the latter is situated in the barony of Upper Kells, County Meath.

Loghan.—The old church has been torn down and uprooted. There was a holy well here dedicated to St. Anne. The ruins of the abbey-church of Castle-Kieran are situated in the parish of Loghan.—(See vol. i. pp. 124, 125). Convenient to the termon-cross, on the south-side, there is a green grave, marking the resting-place of a priest, name now unknown, on which, at interments, the coffin is deposited, while the *De Profundis* is being intoned.

Dulane.—This old church presents every appearance of antiquity. The chancel has been torn down. The nave measures thirty feet by twenty-one. There is a plain doorway on the west end, surmounted by an immense block of stone; another entrance on the south side seems to have been more modern. The baptismal font lies to the north of the church. It is a large stone with sides inclining, about three feet in height, and measures internally one foot ten inches by ten inches. Here stood the ancient abbey of *Twilen*, or *Tulan*, founded by St. Cairnigh in the sixth century. The grey walls of the venerable sanctuary, in the last stage of desolation, encompassed by a rich and beautiful country, cannot fail to speak to the heart of the pilgrim, and remind him of the once happy days of Ireland.

* The parishes of Loghan, Castle-Kieran, and Dulane were once separate and distinct. Latterly the union has been called the parish of Carnaross. Dulane was under the patronage of St. Cairnech, and Castle-Kiernan under that of St. Kieran.

Pastors.

In 1704, Rev. Hugh Brady was registered at Kells as "Popish Priest of Dulane and Loghan." He was ordained at Ardpatrik, County Louth, in 1678, by Dr. Oliver Plunket, Archbishop of Armagh, lived at Dulane the year of the Registration, and was then fifty-two years of age. The year of his death is now unknown, but it is said he was buried in Dulane.

Rev. Father Callaghan succeeded. This pastor suffered much from the priest-catchers of Kells, who closely watched him and frequently pursued him. On one occasion for performing a mixed marriage, contrary to the penal statute, a warrant was issued for his arrest. He was advised to surrender himself to a Mr. Woodward, a Protestant in this neighbourhood, did so, was bailed by Woodward, and through his influence escaped the penalty. Father Callaghan died about the middle of the last century, and was buried in the church-yard of Dulane.

Rev. Christopher Chevers succeeded, and was translated elsewhere.

Rev. Patrick Carolan succeeded. This pastor rests under a tomb erected by himself in the grave-yard of Dulane.—(See vol. i., p. 134.) After his death, Carnaross was united to Kilbeg, under the supervision of Very Rev. Christopher Chevers.

The Rev. John Clarke succeeded, in December, 1785, and was translated to Trim on the 6th of May, 1796.

Rev. John Gorman succeeded. This pastor is said to have been born at Leixlip, County Dublin. For several years previous to his death he was paralyzed, and unable to discharge any duty. Rev. Thady Grehan, a Franciscan friar, had charge of the parish from the 10th of July, 1799. Father Gorman died on the 6th of February, 1811, and was buried in the grave-yard of Dulane.

Rev. Thady Grehan was appointed pastor on the 7th of February, 1811, died in 1826, and was buried in the grave-yard of Dulane.

Rev. John Sheridan succeeded. Present pastor was

born in the union of Oldcastle, and is brother to the late Rev. James Sheridan, Pastor of Blacklyon. He was ordained in 1812, and officiated as curate in Kells and Clonmellon previous to his appointment as parish priest of Carnaross.

The Rev. William Louth was born in the parish of Rathkenny, studied in Navan, next in the College of Picpus, Paris, and was ordained in the Loretto Convent, Navan, in 1839. After having officiated as curate in Kells, Skryne, Drumcondra, Slane, Lobinstown, Johnstown, and other places, he was appointed to Carnaross, in 1859, and has been for the last few years administrator.

NOTE.—Castlekieran was founded by St. Ciaran, or Kieran, at a place called *Bealach-duin*, “the Pass or Road of the Fort,” and was called *Disert-Kieran*, and subsequently Anglicized *Ister-Kieran*, and Castlekieran. (See vol. i., pp. 124, 125.) The holy founder of this monastery wrote a life of St. Patrick, and his death is entered in the Annals of the Four Masters at the 14th of June, Anno Domino 770. For upwards of 1,000 years his festival has been kept in this parish on the 14th of June, and the parish chapel is still placed under his patronage.

2. Dulane, or Tuilen, was founded by St. Cearnach, in the end of the fifth, or beginning of the sixth century.—(See *Diocese of Meath*, pp. 133, 134.) This eminent man was born of the royal race of Orgial. He was maternal grandson of Loarn, the first Irish chief of Scotland, and was first cousin to Murchertach, monarch of Ireland. He was a bishop, and was abbot of Dulane and of Drumleena, on the western shores of Lough Foyle. He was not only a holy man, but a celebrated scholar, and he was one of the compilers of the *Chronicon Magnum*, which was a purification of the old Pagan Laws of Ireland, and the adoption of such as were applicable to a Christian country. He had two brothers, Ronan and Breacan, who are catalogued amongst the saints of Erin. He was held in great respect in ancient times, and he bequeathed to the septs of O'Donnell and O'Neill a *Misach*, or Calendar, which in memory of him, was held in such veneration that when these warlike tribes marched to battle, they usually had the *Miosach* of St. Cearnach carried in a shrine, to stimulate their clansmen to deeds of bravery. For additional particulars see Lanigan's *Ecclesiastical History*, vol. i., pp. 594, 595; O'Curry's *Lectures*, p. 600.

4. Castletown-Kilpatrick.

This union comprises the parishes of Castletown-Kilpatrick, Knock, Kilshine, Drakestown, St. Peter's, and Clongill, all of which are located in the barony of Morgallion, County Meath.

Castletown-Kilpatrick.—This church was dedicated to St. Patrick. There is a holy well convenient, which was formerly much frequented on the vigil of St. Patrick's festival. Of the ancient pastors we find Rev. John Asserby presented to the vicarage of Castletown. (*Pat. 9 Richard II.*) The old church has been uprooted, and a Protestant edifice erected on the site.

Knock.—The original dimensions of the old church were contracted many years ago for Protestant service. The present ruin measures thirty-seven feet by twenty-one. There is a stone cross sunk deep in the grave-yard. The old baptismal font is still here; the bowl is circular, measuring about one foot and a-half in diameter.

Kilshine.—The old church has been torn down and uprooted. A Protestant place of worship occupies the site. St. Abban is said to have founded a convent of nuns here called *Teagh-Sinche*, and to have placed over it a holy virgin named Sinche, or Sineach. The church was called after her *Cill-Sinche*, or Kilshine; and there was a holy well here called Tobar-Shinia, Anglicized "Jenny's Well," at which stations were formerly held on her festival. The Four Masters record the death of St. Sinche, Virgin, on the 9th of November, A.D. 596.—(See *Martyrology of Donegal*, Lanigan, vol. ii., p. 329; vol. iii., pp. 14, 21, &c.)

St. Peter's.—The old church has been torn down.

Clongill.—The church was situated in the heart of a beautiful country; the old walls have been torn down, so that the church-robbers have not left a stone upon a stone to remind one of ancient worship. There was a way-side cross on the townland which has been broken in twain. In witnessing and contemplating all this iconoclasm and church-levelling, an Irish Catholic feels strongly tempted to invoke the vengeance of God on the monsters who have uprooted and profaned the ancient sanctuaries of Ireland.

Pastors.

In 1690 Rev. Dr. Thomas Tyling was presented to the rectories of Castletown-Kilpatrick and Knock.

In 1704 Rev. Thomas Tyling, or Teeling, was registered as "Popish Priest of Castletown-Kilpatrick, St. Peter's, Kilsheeny, and Knock." He was ordained at Ardpatrik, County Louth, in 1677, by Dr. Oliver Plunket, Archbishop of Armagh, lived at Grange the year of the Registration, and was then about 57 years of age. This pastor died about the year 1718.

Same year Rev. Edmond Gargan was registered as "Popish Priest of Clongill." He was ordained at Bollinleogue, County Galway, in 1696, by Dr. Donnellan, Bishop of Clonfert, lived at Staholmog the year of the Registration, and was then thirty-six years of age.

The Rev. Dr. Thomas Clarke succeeded, and died on the 28th of November, 1742. He sleeps in the church-yard of Kilberry.—(See vol. i., p. 351).

The Rev. Gerald O'Reilly succeeded, died in 1775, and was buried with his friends in St. John's church-yard, Kells.

The Rev. Dr. Patrick M'Dermot,* was born in the union of Ardraccan, went to France at sixteen years of age, and, after the completion of his ecclesiastical studies, professed theology, and officiated for some time on the French mission. He was chaplain to the Irish Brigade at the battle of Fontenoy, returned to Ireland, discharged parochial duty in Grangegeith, Drumconrath, and Nobber, whence he was translated in 1775 to Castletown. He died on the 4th of August, 1814, aged 111 years, and was buried in the church-yard of Castletown-Kilpatrick.

The Rev. Mr. Halligan, O.P., who had officiated here as

* *Dr. Mac*, as he has been called, was a very eccentric old man, and there are very many droll anecdotes told of him. He was a great favourite with the Protestant gentry, and every respectable family in the neighbourhood ambitioned his society. The present pastor of Oldcastle served his Mass, when he was 108 years of age.

NOTE.—The Rev. Thomas Martin, pastor of Haslingden, in the diocese of Salford, England, a very efficient and zealous missionary, was born in the union of Castletown.

curate, and subsequently as administrator, succeeded as pastor. He resigned the parish in 1821; went to the convent of his order in Drogheda, and next to Newbridge, in County Kildare, where he died, and was buried in the convent of his order there.

The Rev. Hugh Carthy, succeeding pastor, was born at Martry, studied in Navan and Maynooth, and was ordained in 1809. He officiated for some years as curate in St. Mary's, Drogheda, previous to his appointment as pastor of Castletown. He died on the 12th of March, 1848, and was buried in the chapel of Castletown, where a monument commemorates him with the following inscription:

“Of your charity pray for the soul of
The late Rev. Hugh Carthy, P.P. of the
united parishes of Castletown and Fletcherstown
for 30 years.

He departed this life on the 12th of March, 1848,
in the 76th year of his age. R. I. P.”

The Rev. Michael Duffy succeeded, was translated to Rusnaree in July, 1849, and to Multifarnham on the 30th of November, 1854.

The Rev. Patrick Gibney, present pastor, was born in Oldcastle, studied in Navan and the Irish College of Paris, returned to Ireland, and was ordained in Maynooth, in 1834. He officiated as curate in Kells, Frankford (where he helped to erect the chapel of Mountbolus) Rathmolyon, Ardbraccan and Blacklyon, where he erected the present chapel of Kentstown; whence he was appointed, on the 27th of November, 1849, to the pastoral charge of this union. Since his appointment he collected £300 for the completion of the chapel of Castletown, £200 for the decoration of Fletcherstown, £30 for the schools of Castletown, and £25 for the school of Fletcherstown. The author is indebted to him for the very friendly spirit in which he has replied to all his queries, and for the lively interest he has always manifested for the publication of the *Diocese of Meath*.

5. *Clonmellon.*

This union comprises the ancient parishes of Killua and Clonarney, both which are situated in the Barony of Delvin, County Westmeath, and that of Killallon, in the Barony of Demifore, County Meath. There were chapelries at Archerstown, Killard-Ala, and Glennahania.

Killua.—The old church was dedicated to St. Lucy, and a holy well still bears her name in the neighbourhood. The view, from the grave-yard, of the lake, demense, and Castle of Killue is most enchanting. The church has been torn down and uprooted. The western wall in imitation of the east end of an ancient Catholic church, is a modern erection, manifestly for the purpose of imparting an appearance of sanctity and antiquity to the scenery. The stones of the churches of Killua and Moyagher have been used in this building.

Clonarney.—The shell of the old church measures fifty-four feet nine inches by sixteen; the east, north, and south sides have been torn down; only the roots remain. A portion of the old belfry stands at the west end. The grey walls of this ancient sanctuary, surrounded by flocks and herds, tell a sad tale of a spoliated church and an exterminated people.

Killallon.—This church was dedicated to St. Bartholomew, and of its ancient pastors we find Rev. Conrad Westenefield, who was succeeded by Rev. Thomas De Everdon, a Canon of St. Patrick, Master of the Rolls, and for a time, acting Lord Chancellor of Ireland. (*Pat. 49 Edward III. & 9, Ric. II.*) The grey old walls of Killallon are almost gone. The chancel arch stands 31 feet from the east end; the nave is fifty-four feet by twenty feet two inches internally. In the east end of the cemetery there is a headstone with the following inscription:

“ This
monument was erected by
William and Laurence Levy, of
Cumberstown, in memory

of their nephew, Rev. Pat Reilly,
Curate in Fore, his native parish,
who departed this life 20th March,
1827. Aged 35 years."

Archerstown.—This old church is situated in the parish of Clonarne. The shell measures about twenty-nine feet six inches by twenty feet nine inches. There is a tomb in the church, with the following inscription, almost erased:

"Orate pro anima Ricardi Golding qui obiit die mensis Junii, A.D. MCCCCCLXVI. et Katerine Plonket uxoris ejus que (me?) fieri fecit."

Killard-Ata.—This old church was called "the beautiful high church" from its situation. It was located in the parish of Killallon, but has long since been torn down, uprooted, and its grave-yard swept away.

Glennahania.—There was anciently a chapel here, perhaps a monastery, dedicated to St. Cummin. It was called "Tempull Cummain;" and a holy well, still called "Tobar Cummain," remains. Pilgrimages used to be made here, and the "*De Profundis*" is still intoned when funerals are passing by.

Chapels.

In the days of persecution there was a mud-walled thatched chapel at Ballinlogh, which stood for many years; a chapel at Clonmellon succeeded this erection. In the parish of Killallon, there was a mud-walled thatched chapel, situated in a sand-pit, about fifty perches from the present. The next erection was on the hill of Killallon, near the present foundation. In the Visitation of Dr. Plunket to this union on the 12th July, 1768, he found "two schools, and one chapel repaired." The present handsome edifice, situated on the hill of Killallon, with its lofty bell-tower crowned with the symbol of redemption, and conspicuous for miles around, was erected by the zeal and energy of Father Murray, and has been much improved and ornamented by Father Dowling. The schools of Killallon were erected by the present pastor.

Pastors.

In 1690 Rev. Dr. Malachy Lynch was presented to the rectory of Killallon.

Same year Rev. Edmond Lynch was presented to the rectory of Killue.

In 1704 Rev. Edmond Lynch was registered at Trim and Mullingar, in accordance with the penal statute, as "Popish Priest of Killallon and Killua." He was ordained in Dublin, in 1676, by Dr. Patrick Plunket, Bishop of Meath, lived at Hartstown and Corcullentry the year of the Registration, was then fifty-three years of age, and had for sureties, as the law demanded, Patrick Dowdall of Mullingar, and James Reilly of Ballinlogh.

Same year Rev. Myles Reilly was registered as "Popish Priest of Clonarney." He was ordained at Kilkenny, in 1688, by Dr. Phelan, Bishop of Ossory, lived at Sheeps-town the year of the Registration, was then thirty-nine years of age, and had for "sureties" Garret Dardis of Gigginstown, and William Nugent of Clonyn. The Rev. Dr. Malachy Lynch died, or was transported, about 1699, after which Rev. Edmond Lynch governed Killallen and Killua. The year of the death of Rev. Myles Reilly, pastor of Clonarney, is now unknown, but it took place soon after the year of the Registration, or he was translated elsewhere, as Rev. Edmond Lynch died about 1729, then in possession of the parishes of Kilua, Killallon, and Clonarney.

The Rev. Andrew Barnewall succeeded. This pastor, who was highly and respectably connected, seems to have belonged to a branch of the Trimleston family. In 1753 he made the following will,* which shall be read now with interest :

Will of Father Barnewall.

"Whereas I, Andrew Barnewall, Rector of Killallon, and vicar of the other churches thereunto united, in the Diocese of Meath in Ireland, have entertained (from the time I conceived

* Papers of Dr. Plunket, under my care.

any hopes of compassing such an end) an earnest desire to establish in some Catholick University a perpetual fund or provision sufficient to enable (at least) one Irish missionary to prosecute, with facility and success, his studies in the courses requisite for his pious undertaking : And whereas, the Almighty God, foreseeing (I hope) the good fruits of such my intention, hath, by succouring my endeavours, furnished me at last with means to complete said desire. I do by these presents bequeath the sum of four hundred pounds sterling, to be for ever sunk in the manner that shall appear the safest and most secure to the agents hereafter herein appointed for said business, and the yearly interest and income arising from said sum and principal to be, as it becomes due, laid out, employed, and expended in the support and maintenance of one Secular Priest (qualified as hereafter mentioned) in one of the Seminaries depending upon St. Sulpice, in the city of Paris, and nowhere else. During the time of his enjoying the benefit of said fund, he, the said priest, being by these presents lyable and subject in every particular to the Government, Examination, and direction of the Executors appointed by Dr. Fagan, late Archbishop of Dublin, &c., in his Will concerning his Foundation of the Burses in said St. Sulpice, as far as it shall seem to them consistent with the following Qualification, which I require, and insist upon the said priest shall (if possible) be possest of: viz.—He shall be a native of the diocese of Meath in Ireland, and therein Filiated; and if a relation of mine, preferred to all others, provided he be duly capable; but if no such relation claims the Burse, the next to him shall be a native of the parish of Killallon, Killua, or Cluorny in said Diocese; and in failure of these, then any other presented by the Bishops of said Diocese for the time being. The said priest must not, at the time of his entering said fund, exceed the age of twenty-five years, nor have the benefit of it longer then six years, and then must return to the mission to which he shall be sworn at his taking possession of said Burse. *He is to read and write (if possible) tolerably the Irish language, and carry with him abroad some Irish Books or manuscripts to practice said Tongue.* He is to say, or cause to be said, every year during his life (if able), ten Masses with my intention. Meanwhile I order and desire that the yearly income of the above Principal, in whatever way it shall be fixed and secured, shall be the property of the Rev. Peter Barnewall,

of Thomas-street, Dublin, during his natural life, and no longer, and then to proceed as above Bequeathed and settled. I appoint the said Peter Barnewall and the Rev. Miles Elliot, of Dirty-lane, Dublin, upon whose Diligence, honesty, and integrity I entirely depend to expedite, as expeditiously as possible my intention, view, and Will with regard to this affair.

“AND. BARNEWALL.

“Dublin, Sep. 19th, 1753.

“In case the income of the aforesaid four hundred pounds be found sufficient to enable two Priests together, qualified as before required, my Will and desire is that it shall be accordingly applied in equal shares towards the support of two such priests. September 19th, 1753 (fifty-three).

“Witnesses present :

“SILVESTER HEVEY.

“JOHN HEVEY.

“This is a true copy of the Original, written with my own hand, and left in the hands of Mr. Peter Barnewall, who, in proper time, is to furnish the several Parish Priests of Trim, Navan, Athboy, and Kells, for the time being, with copies of the same. The above Peter Barnewall lives at Mr. Silvester Hevey's, in Thomas-street, Dublin.

“ANDREW BARNEWALL.

“September 25th, 1753.”

The year of the death of Father Barnwall, and place of interment, are unknown to the writer.

The Rev. John Reilly succeeded. This Pastor had officiated as curate under Father Barnwall, subsequently as administrator, and governed this union for 35 years. He lived at Kilrush, in the parish of Killua, and died on the 6th of August, 1784, aged upwards of seventy years. He was buried most probably in the church-yard of Killua.

The Rev. John Murray succeeded. This Pastor and his successor were from Rathmolyon ; he died on the 25th of March, 1809, in the 58th year of his age, and was buried in the church-yard of Killua.

Rev. James Murray, nephew to Rev. John, was translated from Mayne on the 25th of March, same year. This

distinguished priest had been curate in Stamullen, parish priest of Mayne for eleven years, and took a prominent part amongst the clergy in all the movements of the day. In the Spring of 1824, at the election of a Coadjutor Bishop, he was returned as "Dignissimus;" and again, in 1830, after the death of Dr. Logan, the votes of the majority placed him in a similar position. It had pleased Providence, however, to decree otherwise. Father Murray died on the 29th of January, 1844, and his curate, Rev. J. Hanly, followed on the 26th of February, same year; both were buried in the chapel of Clonmellon. On the chapel wall there is a double marble slab, with the following inscriptions:

"Of your charity
pray for the soul of
The Rev. John Murray,
who departed this life
the 25th of March, 1809,
aged 58 years,
having been Parish Priest
of this Parish 25 years.
R.I.P."

"Of your charity
pray for the soul of
Very Rev. James Murray,
who departed this life
the 29th January, 1844,
aged 73 years,
having been Parish Priest
of this Parish 35 years,
and of the parish of Turbotstown
previously for 12 years.
This joint monument
was erected in virtue of
a bequest devised by him
for the purpose,
the Rev. John Murray named
in the other inscription
having been his uncle.
R.I.P."

NOTE.—In the Registry of Deaths, at February 5th, 1757, there is the following entry:—"At Slave Bane, Reverendus Dominus Patricius Ward."

In the Registry of Baptisms, dated 1784, there is an entry on the first page, in the hand-writing of Rev. John Murray, as follows: "The Registry of the parishes of Killua, alias, St. Lucy (Ballinlogh), Killallon, &c., commenced the 8th, Anno Domini 1784, by the Rev. John Murray, nominated to said parishes immediately after the death of Rev. John Reilly, who lived in said parishes as Pastor, 35 years, who succeeded Rev. Mr. Barnwall, who ruled the same 20 years, who succeeded Rev. Mr. Lynch, who superintended the above parishes,—to wit, St. Lucy, Killallon, Clunarny, and Archerstown—30 years."

In the Registry of Deaths there are the following additional entries:

"Died the 6th of August, the Rev. John Reilly, Pastor of Ballinlogh

The Very Rev. James Dowling succeeded. Present Pastor was born in the parish of Ardcath, studied in Navan and Maynooth, and was ordained in 1823. On the occasion of his departure from Maynooth, Dr. Crotty, then President of the College, wrote as follows to Dr. Plunket:

“Maynooth, October 5th, 1823.

“MY LORD,

“The Rev. Mr. Dowling having been lately promoted, agreeably to your Lordship's directions, to the holy order of Priesthood, is about to repair to your presence and receive your directions as to his future destination. This gentleman has spent some time on the Dunboyne Establishment; I hope he will prove, by his edifying conduct, and by his zeal in the discharge of the duties your Lordship will assign him, that the opportunities afforded him for advancing in piety and knowledge, by his appointment to that situation, were turned to the best account.

“Your Lordship's regulation regarding the late vacancy has been carried into effect, as Messrs. Ryan and Coghlan have divided the place. On the score of merits I believe they are nearly on a par.

“I have the honor to be, with profound respect,

“Your Lordship's

“Obedient humble Servant,

“B. CROTTY.”

Father Dowling officiated as curate in Dunboyne, Kilcloon, &c., and was appointed pastor of Multifarnham in February, 1831, whence he was translated to Clonmellon, in February, 1844, where he is Vicar-Forane and Master of Conference for the Deanery of Kells.

6. *Drumconrath.*

This union comprises the parishes of Drumcondra, Loughbraccan—both of which are situated in the barony of Lower Slane—and Ardagh, which is located partly in

(Killua), and Killallon, &c., in the year of our Lord 1784, aged seventy-eight years.”

“Died, Rev. John Murray, Pastor of Killallon, &c., on the 25th of March, 1809, in the fifty-eighth year of his age; he was succeeded by his nephew, Rev. James Murray, in the thirty-eighth year of his age, after being Parish Priest at Turbotstown nearly 12 years.”

the barony of Morgallion, but chiefly in that of Lower Slane, County Meath.

*Drumcondra** has been variously written *Drumconra*, or *Drumconrath*, and is, unquestionably, a very ancient name in the records of Irish history. A church was erected here at a very early period, which has long since been uprooted, and a Protestant house of worship built on the site. Amongst the long-departed pastors of Drumcondra we find the Rev. Nicholas Fleming, pastor in the reign of Richard II.—(*Pat. 10 Ric. II.*) In the cemetery sleep a vast number of the old inhabitants of this neighbourhood for many generations, and, amongst the rest, the Rev. Mr. Betagh,† who had been parish priest of Johnstown and Walterstown.

Drumcondra, though now a village, was once a town of importance. It was one of the frontier strongholds of the Anglo-Norman Colony, and hence was often attacked by the Northern Irish in their wars with the Palesmen. In 1412, Thomas Fleming, Baron of Slane, had licence for a weekly market and an annual fair here.—(*Rot. Pat. 13 Henry IV.*)

Loughbraccan.—The old church stood on a hill to the south of Drumcondra, and commanded an extensive view of the surrounding country. Of the ancient pastors of Loughbraccan we find Rev. William Alexander recorded as Parish Priest of “Loghbrakair, near Syddan.” The old church has been demolished, and the ruins are now inconsiderable.—(*Pat. 11 Henry IV.*)

Ardagh.—A church is said to have been erected here by St. Patrick, and a more imposing site could scarcely have been selected. There is a magnificent view of the neighbouring counties of Cavan, Monaghan, Louth, Down,

* The parish is dedicated to St. Peter and St. Paul. There is a holy well near the village, dedicated to St. Columbkille. The baptismal font has been removed to ornament a mound in the Rector's demesne.

† The Rev. Christopher Betagh is interred in the burial-ground of the Saul family, near relatives of his; and his watch, now a very old relic, is at present in the possession of Mr. Peter Saul, of Drumconragh, the present respectable and highly intelligent representative of the family.

and Armagh. The old church has been uprooted, and a Protestant temple erected on the site. The parish is still dedicated to St. Patrick.

Drumbride.—An abbey and church are said to have been erected here by St. Bridget. A portion of the old church still remains, situated on a lofty hill, about two miles north of Drumcondra, and the cemetery is still a favourite place of interment with the people of the neighbourhood. A Rev. Mr. Verdon, from the arch-diocese of Armagh, is interred here.

Pastors.

In 1690 the Rev. Dr. Thomas Fleming was presented by James II. to the Rectory of Drumconragh.

In 1704 we find the Rev. Thomas Fleming registered at Trim, in accordance with the Penal Statute, as "Popish Priest of Drumconragh, Ardagh, Loughbrackan, and Innismot." He was ordained at Ardpatrik, County Louth, in 1674, by Dr. Oliver Plunket, was 54* years of age in that year, and lived on the townland of Moonistown. The Rev. Father Fleming was a very respectable old priest, was held in high esteem by the Protestant gentry, and his name is revered by the people of this parish to the present day. In his time there was a mud-wall thatched chapel at Drumcondra, and another on the townland of Ballinavoran; and, during the frequent storms which blew over the Irish Church in the early part of the last century, when the wretched Catholic chapels were closed throughout the kingdom, the venerable pastor, nothing daunted, used to celebrate Mass at day-break in a valley near

* In Batteraby's reprint of the *Registered Clergy* in 1704, the age is entered as forty-four, in place of fifty-four. See this list corrected in the *Collections on Irish Church History*, edited by Dr. M'Carthy of Maynooth College, page 287.

There is a tradition in the parish that this Rev. Mr. Fleming, or his successor, I don't know which, had a narrow escape from being drowned, crossing over the swollen stream to attend a sick call or discharge some duty in Innismot; that he requested the bishop to exonerate him from the care of that parish, and that from that period it was incorporated in the union of Syddan, or Lobinstown.

Drumcondra, on which occasions he had some of the most active of his congregation keeping vigil on the hills.

The Rev. Mr. Fleming died at an advanced age, and was buried with his friends in the grave-yard of Syddan.

The Rev. Mr. O'Reilly succeeded. The year of his death and place of interment are now unknown.

Rev. Dr. M'Dermot succeeded, and was translated to Nobber.

The Rev. Luke M'Glew succeeded. This pastor died, much regretted, on the 24th of August, 1794, and was buried in St. John's church-yard, Kells.

The Rev. Philip Mulligan was appointed pastor on the following day, and was translated to Dunshaughlin on the 3rd of March, 1809.—(See *Pastors of Dunshaughlin*.)

The Rev. Simon White immediately succeeded, and was translated to the parish of Mayne, on the 19th of April, 1809.

The Rev. John Hackett was appointed pastor on the same day, and was translated to Galtrim, or Moynalvy, on the 21st of September, 1811.

The Rev. James O'Reilly was next pastor. This worthy priest was born of an ancient princely house in the parish of Eniskeen, or Kingscourt, and officiated as curate in Navan under the venerable Dr. Plunket. He died, universally regretted, at an early age, on the 9th of October, 1817, and was buried in the family tomb in the church-yard of Eniskeen.

The Rev. Patrick Sheridan was appointed pastor on the 10th of the same month, and was translated to Ratoath in August, 1838.

The Rev. Patrick M'Cormick was appointed pastor on the 7th of September, and was translated to Multifarnham in February, 1844.

Rev. Edward O'Brian, next pastor, was born in the parish of Moynalty, studied in the Irish College of Paris, and officiated as curate in the parishes of Ardbracon and Kells. He died in July, 1861, and was buried in the chapel of Drumcondra. May he rest in peace. Amen.

The Rev. Christopher Magrane, present pastor, was born

in the parish of Ardath studied in Castleknock and Maynooth, and was ordaining in 1841. He officiated as curate in Dunshaughlin, Delvin, Skryne, and Slane, and was appointed to the pastoral charge of this union, on the 11th of August, 1861. During his ministration in Slane, he commenced the erection of the present chapel, and collected for that purpose £1000. He collected £600 for the necessary completion and decoration of the chapel of Rushwee, and £400 for the chapel of Rathkenny. Since his appointment to Drumconragh, he erected the present spacious parochial house, out-houses, and enclosure, at a cost of £600, and has thus secured a home in perpetuity, not for friends or relatives, but for successors in the ministry, for the future parish priests of Drumconragh. His career, therefore, so far, is not unworthy of his saintly brother, the late lamented Rev. Richard Magrane, of Kildalkey.—(See vol. i., p. 144.)

List of the Dead.

The names of the following priests are on the list of the dead—viz., “Rev. Patrick M’Cormick, Rev. Mr. Kearney (who died in England), Rev. Patrick O’Reilly (who died curate here), Rev. James Dillon (late pastor of Kilbeg, formerly curate here), Rev. Thomas Meade, and Rev. Edward O’Brian.”

The Rev. Thomas Meade* was born in Ardee, studied in Navan, filiated for the diocese of Meath, entered Maynooth College in 1849, and, after having spent two years on the Dunboyne establishment, was ordained at Pentecost, 1857. He was a young man of great promise, from his piety, ability, mildness, gentleness, and many other priestly virtues. He caught a severe cold in college, from which he never finally recovered; and when his ecclesiastical studies were completed, he returned home, not to labour, but to die. He departed at the residence of his uncle, Peter M’Loughlin, Esq., Silverhill, near Ardee, and

* The Rev. Francis Meade, at present one of the Professors in the Diocesan Seminary of Navan, is brother to the late lamented Rev. Thomas Meade.

was buried in the church-yard of Stickillen, County Louth, followed by the regrets of all who ever knew him. A headstone at his grave has the following inscription:

“ Pray for the soul
of
The Rev. Thomas Meade,
who died on the 12th of March, 1858,
in the 29th year of his age.”

7. *Eniskeen.*

This parish is located partly in the baronies of Lower Kells and Lower Slane, County Meath, but chiefly in that of Clonkee, County Cavan. The ancient Dunaree, or “Fort of the King,” has received an appropriate Anglicanism in the modern name Kingscourt. This neighbourhood abounds with wild and romantic scenery, and many traces have been discovered demonstrative of its ancient celebrity and of its having been a battle-field during various stages of our history.

The old church of Eniskeen has been torn down and uprooted, so that no traces now remain illustrative of ancient worship, save and except the old crosses and numerous tombs which mark the resting places of the faithful. The Rev. James Bermingham, late P.P. of Eniskeen sleeps here, but no slab or stone marks his grave. The Rev. James O'Reilly, P.P. of Drumcondra, is buried here with his friends. There is a head-stone to the memory of Rev. Mr. M'Guirk (who died curate of this parish), with the following inscription:

“ Misereatur Deus Omnipotens
animæ famuli tui
Rev. Patcii. M'Guirk
qui ex hac vita migravit
decimo tertio die Maii
A. D. 1815.

Anno vero suæ ætatis XXX.

Requiescat in pace.”

The patron saint of Eniskeen was St. Arney, whose festival was celebrated here on the 13th of July. There was a holy well, dedicated to this saint, convenient to the old burying-ground, called Toberarney, at which stations used to be performed on the festival day, but it is now dried up.

Chapels and Schools.

In the days of persecution, the Holy Sacrifice of the Mass used to be celebrated on a large block of stone, outside the graveyard of Enniskeen, which seems to have served anciently as the pedestal of a stone cross, or terminus of the sanctuary. The first chapel erected during the penal times was a mud-wall thatched house, where stands the present chapel of Kingscourt. This was succeeded by the present edifice, erected by Father Bermingham; and as it is unquestionably unworthy of the present age, the patriotic and spirited pastor, nobly seconded by his faithful people, is determined to erect a church which shall uphold and perpetuate the prescriptive fame of the parish.

A chapel was erected at Muff, about eighty years ago, by Mr. John O'Reilly (grandfather of the present pastor, Rev. Peter O'Reilly), on the site of which, within the last few years, a neat and commodious chapel has been erected by the Rev. Peter O'Reilly.

There was a small slated chapel erected about thirty years ago at Gorteen, by Rev. Mr. Plunket.

At the Visitation of 1788, on the 27th of July, Dr. Plunket found seven schools in operation in this district. A school on the townland of Leiter, formerly the property of the Kildare Street Society, has recently been converted into a National School; another has been erected by the National Board on the townland of Edindugally, about four miles from Kingscourt. The present pastor has erected schools at Carrickleck and Kingscourt, so that ample provision has been made for the literary training of the youth.

Pastors.

In 1704 the Rev. Owen Smith was registered at Trim, in accordance with the Penal Statute, as Popish Priest of "Iniskeen." He was ordained at Ardpatrik, County Louth, in 1671, by Dr. Oliver Plunket, lived at Cornolmaffe the year of the Registration, and was then fifty-seven years of age.

The Rev. Gerald O'Reilly succeeded, died about the year 1737, and was buried in the church-yard of Eniskeen.

Rev. Mr. Barnwall succeeded as Pastor for three years and a-half, and was translated elsewhere.

The Rev. Thomas O'Reilly was next pastor. He was born of an ancient and respectable family, that lived at Hayestown, near Navan, and was held in great repute as a very zealous and holy priest. Many miracles are attributed to his intercession, and his memory is still fresh in the recollections, or rather the traditions, of the people. He died in 1779, and was buried with his parents and friends in the church-yard of Ardmulchan. He sleeps under a large inscribed tomb, and to this day his grave is frequented and his prayers invoked.

After his death the parish was administered by Rev. Mr. McKenna, Pastor of Nobber, and Rev. Mr. Byrne, for six or seven months.

The Rev. James Bermingham succeeded. This zealous and charitable pastor was born in Longwood, and officiated for some time in Navan. He erected the present chapel of Kingscourt, and was by all accounts one of the most respectable and efficient missionaries of his day. For a few years before his death he was superannuated, during which time his successor administered the parish. He sank under the burden of years and labors in 1826, and was buried in the old church-yard of Eniskeen.

The Rev. Patrick Plunket was born in the neighbourhood of Kilmainham, officiated as curate in Eniskeen, and,

NOTE.—I am indebted to Rev. Luke Farrelly, at present curate of Rathkenny, for information respecting Eniskeen.

during the superannuation of Father Bermingham, as administrator. He succeeded as pastor, died, much regretted, on the 10th of April, 1838, and was buried in the chapel-yard of Kingscourt. An iron paling encloses his grave, and a slab on the chapel wall has the following inscription :

“ Erected to the memory
of the Rev. Patrick Plunkett,
for 18 years the respected
Parish Priest of Enniskeen,
whose mortal remains lie
entombed near this spot. He
departed this life on the 10th
of April, 1838, in the 48th year
of his age, and the 23rd of
his ministry. Kind-hearted,
zealous, and sincere, he was
indefatigable in the discharge
of the arduous duties of his calling,
whilst, by his pious precepts and example,
he led the flock in the path to eternal life.

Still o'er the flock a watchful eye he kept,
And for the strayed ones sought thro' error's wold ;
And, like St. Ambrose, for their weakness wept,
And brought them back in triumph to the fold.
Requiescat in pace. Amen.”

The Rev. Nicholas Duff, Pastor of Grangegeith, was translated here on the 15th of May, 1838, and from this to Dunshaughlin in October, 1857.

The Rev. Peter O'Reilly, a scion of the old race of Brefny, was born in the parish of Enniskeen, studied in Nevers, in France, and completed his course in Rome, where he was ordained in March, 1837. After having officiated as curate in Enniskeen, Drumcondra, Moynalty, St. Mary's, Drogheda, Frankford, Duleek, Kells, and Trim, he was appointed pastor of his native parish in October, 1857. Father Peter's name is now a household word throughout the country, in consequence of his able advocacy of, and long identification with, the cause of the

people. For the last twenty-five years he has been conspicuous in every struggle for civil and religious liberty; and we hope he may live to witness the consummation of his earthly hopes—a congruous reward of labor and sacrifice—in the legal protection of the just rights of the poor, and the security of the tenant farmers of Ireland.

8. *Grangegeith or Rathkenny.*

This union* comprises the parishes of Rathkenny, Grangegeith, Gernonstown, and the greater portion of Stackallen. Rathkenny is included in the barony of Lower Navan, the rest are situated in that of Upper Slane.

Rathkenny—i.e., “Kenny’s Rath, or Fort.”—This church has been torn down and uprooted. A Protestant place of worship occupies the site. Of the ancient pastors of this church we have scarcely any record. In 1541, Rev. John Tyrrell was Vicar of Rathkenny.† Here (*inter alios*) sleep Rev. Mr. Teelling, Pastor of Slane, and his nephew, of the same name, who belonged to the Franciscan Friary of Flower-Hill, Navan. Here also rests Rev. Thomas Grehan, Pastor of Slane, who died in 1773. There is a tomb in the church-yard with the following inscription:

“Here lyeth the body of Mary
Anne Hussey, otherwise Kirwan,
wife of Stafford Hussey, Esq.,
Baron of Galtrim; she departed
this life at twelve at noon, on
the 9th of July, 1774; she had
every quality that could
endear her to a husband, with whom
she lived forty-five years in an
uninterrupted harmony; she
was a tender parent, and the

* This union has been for many years comprised in the Deanery of Duleek; but when the text was being written, the Pastor of this union was attending the Conference of Kells.

† *Calendar of the Patent Rolls*, p. 83.

real friend of the poor and
distressed. May her soul
rest in peace.

Here also lyeth the body of Stafford
Hussey, Baron of Galtrim, who
lived respected and died
regretted the 13th January, 1776,
in the 74th year of his age."

Grange.—The old church, situated in a valley, encompassed by a wild, romantic country, measures sixty-three feet by sixteen feet six inches. The east end has been pulled down, and very little remains of the north, south, and west walls. The stones have been taken away to build a wall round the cemetery. Thus, through ignorance, an ancient sanctuary has almost disappeared. Here sleep (*inter alios*) Rev. Thomas Boyle, Pastor of Skryne; Rev. Messrs. Chevers and Meighan, Pastors of Grange; and Rev. Mr. Johnson, Pastor of Donore.

Gernonstown.—The old church is charmingly situated on a swell of ground in the valley of Gernonstown, or Garlandstown, and measures seventy-five feet seven inches by twenty-two feet. The ruins are in a very fair state of preservation, and impress the tourist or pilgrim with the ancient beauty and splendour of this once frequented sanctuary. The old baptismal font is in the body of the church where it has stood for centuries. The bowl and pedestal have been chiselled from the same stone. It is octagon, with an aperture, and the bowl measures in diameter about one foot nine inches. In the grave-yard, under an inscribed tomb, sleeps Rev. Joseph Plunket, Pastor of Slane.

Stackallen.—This church was under the patronage of the Blessed Virgin, but not a vestige now remains, for it has been torn down and uprooted, and a Protestant place of worship erected on the site. Of the ancient pastors we have the names of two in the reign of Henry V., viz., Rev. John Staneyhurst, succeeded by Rev. Christopher Hunt.—(*Pat. 9 Henry V.*) The old baptismal font is in the grave-yard; it is oblong, has an aperture, and measures

internally one foot five inches by one foot six inches. Over one of the doorways of the Protestant church there is an ancient lettered stone with the following inscription:*

“Scutum Bernebe Barnevale Sec Justic in Banc. Capit. Margareta Plunket fuit uxor ejus (*erased*).

Mullaha.—There was a chapelry here; the field in which it stood is still called chapel-field. From the hill of Mullaha there is a fine view of seven counties.

Monknewtown and Dowth.

These parishes at present belong to the union of Slane, but as they formerly were incorporated in Grangegeith, and as they have not been sufficiently alluded to, a few notices may not be out of place here.

Monknewtown.—This church, anciently called *Rathenskin* and *Rathmiskin*, belonged to the Abbey of Mellifont. It measures fifty-four feet four inches by seventeen. The north and south sides have been levelled; the west-end, which is of considerable height, is ivy-clad, has a small oblong window in the centre, and terminates in two semi-circular-headed windows, over which stood a third, which formed the triple belfry of the church. The baptismal font has been broken—externally it was square; the bowl measures one foot five inches in diameter. There were ancient tombs in the church-yards, with inscriptions in the black-letter character, but they have been smashed and broken, and now only fragments remain. Here (*inter alios*) sleep Rev. Philip Reilly, pastor of this parish; Rev. John Kelly, Pastor of Blacklyon; and, as I have been informed, a distinguished Irish poet, *Dall M'Cuairt*.

Dowth.—This parish, as well as that of Monknewtown, is situated in the barony of Upper Slane. The old church stands a short distance from the ancient castle of the

* This Barnaby Barnewall was Second Justice of the Common Pleas in the reign of Edward IV.—(*See Rott Cansell*). He was a benefactor to this church in Catholic times.

Nettervilles,* and convenient to the celebrated rath or moat of Dowth. The scenery and historic associations around this neighbourhood are well worthy of the visit and explorations of the antiquarian, pilgrim, or tourist. The ancient memories which linger around Colpe, the thousand traditions which ascend and hover over Drogheda,

* The noble family of Netterville, seated at Dowth Castle, was distinguished for its attachment to the Catholic faith, and for the many eminent ecclesiastics who, in times of greatest peril, devoted their lives to the salvation of the people. In 1217 Dr. Luke Netterville, son of Sir Luke of Dowth, was consecrated Archbishop of Armagh; in 1224 he founded the Magdalen Convent of Drogheda for the Dominican Fathers, and in 1227 he died, and was buried in the monastery which he had erected.—(*Hib. Dom.*, p. 200).

In subsequent years the Nettervilles of Dowth branched into several independent houses—viz., of Corballies in County Dublin, of Castletown-Kilpatrick, Cruccerath, and Knockcumber, in county Meath; of Miltown in County Tipperary (afterwards transplanted to County Galway), each of which rivalled the parent house in devotion and attachment to religion. When Cromwell and his myrmidons were slaughtering the inhabitants of Drogheda, in 1649, the Rev. Robert Netterville, a Jesuit Father, was then old, infirm, and confined to his bed. The "*Relatio rerum*" of the Jesuits thus describes his sufferings: "He was forced away by the soldiers and dragged along the ground, being violently knocked against each obstacle that presented itself on the way; then they beat him with clubs, and when many of his bones were broken, they cast him on the highway. On the fourth day, having fought a good fight, he departed this life to receive, as we hope, the martyr's crown."—(Dr. Oliver's *Collections*, p. 241; Dr. Moran's *Historical Sketch*, p. 30.)

Nicholas Netterville of Dowth was advanced to the peerage of Ireland on the 3rd of April, 1622, with the title of Viscount Netterville of Dowth. He left issue, eight sons and five daughters, two of whom—viz., Christopher and Nicholas—became Jesuits.

The *Narrative of the State of Ireland*, in 1654, details some of the sufferings of Father Christopher Netterville:

"We live, for the most part, in the mountains and forests, and often, too, in the midst of bogs, to escape the cavalry of the heretics. One priest, advanced in years, Father John Carolan, was so diligently sought for, and so closely watched, being surrounded on all sides, and yet not discovered, that at length he died of starvation. Another, Father Christopher Netterville, like St. Athanasius, for an entire year and more lay hid in his father's sepulchre; and even there with difficulty escaping the pursuit of the enemy, he had to fly to a still more incommensurable retreat. One was concealed in a deep pit, from which he at intervals went forth on some mission of charity. The heretics having received information as to his hiding-place, rushed to it, and throwing down immense blocks of rock, exulted in his destruction. But Providence watched over the good father, and he was absent, engaged in some pious work of his sacred ministry when

and the reminiscences of blood poured out like water, and exhausted in vain for a faithless and worthless family, have an attraction for the thoughtful student and the unprejudiced investigator, which shall not be fruitless or profitless. On the other side, the meanderings of the historic Boyne, the great pagan cemetery of Brugh-na-

his retreat was thus assailed. As the Holy Sacrifice cannot be offered up in these receptacles of beasts rather than of men, all the clergy carry with them a sufficient number of consecrated Hosts, that thus they themselves may be comforted by this holy sacrament, and may be able to administer it to the sick and to others."—(Dr. Moran's *Historical Sketch*, Dr. Oliver's *Collections*, p. 240.) Father Nicholas Netterville taught philosophy in France with great credit. On his return to Ireland, he was appointed chaplain to the Earl of Tyrconnell, and subsequently presided over the Jesuit community of Dublin.—(Oliver's *Collections*, p. 241.)

Father Jerome Netterville was nephew to the Fathers already mentioned, and there is still in use in the parish, presented by their grand-nephew, John, the fourth Viscount Netterville, a very handsome chalice, on the pedestal of which is inscribed, "Illustrissimus Joannes Vicecomes Netterville hunc calicem donavit, A.D. 1698."

In the last century there were two distinguished members of the Dominican order—viz., the Very Rev. John Francis and Thomas Netterville. The former was Regent and Prior of St. Clement's, in Rome, in the year 1756, was then aged thirty-four, in the sixteenth year of his religious profession; subsequently became Provincial Vicar of Leinster of the Dominican nuns of Dublin and Drogheda, rendered numerous services to the Church, and was buried, it is said, with his ancestors in the old church of Dowth.

The Very Rev. Thomas Netterville was a member of the Dominican community in Drogheda in 1756, was then aged thirty-five, and in the eighteenth year of his religious profession.—(*Hib. Dom.* p. 204.) He was afterwards Father Provincial of the order in Ireland, and was a very eminent man. One of these Fathers—I don't know which—sleeps in Dowth.

John, the sixth Viscount, was born in 1744, and died in 1826.—(Archdall's *Lodge's Peerage*, vol. iv., p. 217; Burke's *Peerage*). He bequeathed sixty acres of land for the support of six aged women and six orphan boys, and also for a school.—(Lewis's *Topographical Dictionary*, at Dowth.) He had a house erected on the moat of Dowth, for the purpose of praying therein, and usually knelt at the window of this house while the Holy Sacrifice was being offered, on Sunday mornings, in the old chapel of Dowth. He had his servant properly instructed to hoist a flag in the distance at the various stages of the sacred ceremonies, viz.—at the first Gospel, at the Elevation, at the *Domine non sum Dignus*, at the Communion, and Benediction; and was thus enabled to keep pace with the devotions, and evade the law. This house, which has been for the most part taken down by an antiquarian society a few years ago, has been facetiously, but incorrectly, described by Dr. Wilde, in his *Boyne and Blackwater* (p. 204), as Lord Netterville's tea-house, and referred to as a proof of his eccentricity.

Boinne,* the round tower and crosses of Monasterboice, the once great Cistercian Abbey of Mellifont, the old bell-tower of Skryne beautifying and hallowing the distance; the memorable Hill of Tara, once the seat of royalty and of national aspirations; the ivy-clad ruins of Slane—all shall impress the beholder with solemnity, and shall teach him that we have a history, rich in antiquarian and monastic lore, which shall amply repay investigation.

The church measures sixty-eight feet by seventeen feet three inches. The western end is of considerable height, and, like all the parochial churches of its day, has a small oblong window in the centre, and terminates in two semi-circular-headed windows, over which stood a third, the triple belfry of the church. To the east of the north doorway, fixed in the wall, is the holy water font, and to the south of the east, or altar end, is an arched aperture, where was placed the lavatory for the priest. The baptismal font stands in the west end on a pedestal. It is a large circular stone, measuring in diameter one foot eleven and a half inches, and in depth, externally, one foot seven inches.

The chancel of the church was the cemetery of the once lordly house of Netterville. Here sleep, too, many holy friars of various orders, who belonged to this Catholic family. On the east wall is a slab with the following inscription :

* It appears to the author of this work, that Dr. Wilde (now Sir William) has satisfactorily proved that the present mounds of Knowth, Dowth, and Newgrange, were the ancient *Brugh-na-Boinne*, the chief royal cemetery in pagan times of the kings of Tara.—(See *Boyne and Blackwater*, chap. viii.; also *Diocese of Meath*, vol. i. p. 3.) It would seem that at an early period the name was changed by the Anglo-Norman settlers to that of Newgrange, and thus, in process of time, the old name was lost sight of. However, what strongly confirms all Dr. Wilde has written is the fact that the farm adjoining Newgrange is to this day called *the Bro farm*, and even a mill in the neighbourhood is called by the peasantry *the mill of the Bro*. Thus, in a corrupted and an abbreviated form, the old name *Brugh-na-Bonnie* has lingered in the neighbourhood unobserved, and thus has escaped the attention of the learned. The notice of the author was first called to this circumstance by the Rev. James O'Laverty, Dean of St. Malachy's Seminary, Belfast, and to him he wishes to accord the merit of the discovery.

“ This marble was erected by John, the Sixth Lord Viscount Netterville, as a filial and fraternal mark of respect to the memories of Nicholas, late Lord Viscount Netterville, Catherine his wife, and Anne, their daughter, who lie interred near it.

He would think it wrong to have his name engraved, or his effigy cut on a monument, without acknowledging his many heavy transgressions against the Great, Just, and Merciful God and his Holy Christian Religion, the only sure and comfortable guide to mortality in this vain, treacherous, and uncertain world.”

Lower down is another, with the following:

“ Inscribed to the memory
of
The Honble. Mrs. Frances Blake,
by John, the Sixth
Lord Viscount Netterville,
who was her affectionate brother.”

Pastors.

In 1690 Rev. Philip Reilly was presented to the Rectories of Grangegeith and Monknewtown. In 1704 he was registered as “ Popish priest of Monknewtowne and Grangegeith.” He was ordained at Ardpatrik, County Louth, in 1674, by Dr. Oliver Plunket, Archbishop of Armagh, lived at Mooretown the year of the Registration, and was then fifty-five years of age. This venerable priest, who is still remembered in the traditions of the people, was buried in the church-yard of Monknewtown, under the shadow of a cross, erected by himself as his head-stone; and to this day the coffins are placed on his grave, and the *De Profundis* entoned, previous to interment.—(See vol. i., p. 407).

Rev. Patrick Dunan succeeded. This patriarchal and

saintly confessor officiated in the worst days of the last century, and suffered accordingly. For celebrating Mass and refusing to take the oath of abjuration, he was arrested, thrown into prison, and kept in close and lingering confinement for several years. Despairing of shaking his fortitude, his enemies next shipped him off to the Continent, under the penalty of being hanged, drawn, and quartered if he returned. Nothing daunted, the faithful priest returned and officiated as pastor in the union of Grangegeith. In his advanced years he lost the use of his sight, and had for administrator his distinguished nephew, Rev. Christopher Chevers. Tradition still vividly hands down how the young priest used to lead the venerable and infirm old pastor by the hand, on Sunday mornings, to the mud-wall thatched village chapel, and, after Mass, conduct him back to his humble abode. Father Dunan died, full of years and merits, on the 20th of May, 1761, and was buried in the church-yard of Ardmulchan. Over his remains a tomb has been placed, with a primitive and expressive inscription.—(See vol. i., p. 343).

The Rev. Christopher Chevers succeeded, and was translated elsewhere.

The Rev. Patrick M'Dermott succeeded, and was also in a short time translated.

Rev. John Kelly succeeded, and was translated to Blacklyon.

Rev. Patrick Smith succeeded, and was translated to Ardbraccan.

Rev. Laurence Chevers succeeded. This pastor was born in the neighbourhood of Navan, and officiated for seven years as curate under his cousin, Rev. Christopher Chevers. He died on the 3rd of July, 1818, deeply regretted by his flock, and was buried in the church-yard of Grange. On his head-stone is the following :

“ Beneath this
monument
lie the remains of the
Rev. Laurence Chevers

Parish Priest of Grange-
geeth and Mount-newtown

33 years. He departed this life July
3rd, 1818, in the 73rd year of his age."

Rev. Edward Meighan succeeded. This respected pastor was born in Navan, studied for a few years in France, and completed his course in Carlow College. After officiating as curate in Blacklyon, Kingscourt, and other places, he was appointed to Grangegeith, died in 1834, and was buried in the church-yard of Grange. Rev. Nicholas Duff was next pastor. He was born in the parish of Grange, studied in Navan and Carlow, and was ordained in 1827. After having officiated as curate for seven years in his native parish, he was appointed pastor, whence, in 1838, he was translated to Kingscourt, and, in 1857, to Dunshaughlin.

Rev. Peter Brady succeeded. This pastor was born in the parish of Oldcastle, studied in Navan and Maynooth, officiated as curate in Mountnugent, Navan, and Athboy, and was appointed, in 1838, to Grangegeith. Early in 1842 he got an attack of paralysis, from which he never recovered. He lingered on till October, and died on the 28th of that month, 1842. He was buried in the chapel of Mountnugent, alongside his uncle, who had been pastor of that union, and over their remains a monument has been placed by their friend, Dr. Bernard Sheridan.—(See *Pastors of Mountnugent*.)

The Rev. Thomas Finnegan, succeeding pastor, was born in the parish of Cruicetown, in August, 1798, studied in Navan, and completed his course in the Irish College of Paris. He was ordained in 1827 by Mons. Affre, the late Archbishop of Paris (who was shot at the barricades in 1848), and officiated for a few years as curé in France. At the close of 1831 he returned to Ireland, officiated as curate in Kilmessan, and subsequently in Tullamore. In the fearful cholera of 1832, Father Finnegan was to be seen at all hours in Tullamore, often in his shirt sleeves, attending the sick and the dying, and hearing the confessions of the

people. In the summer of 1842, he was appointed administrator of Grangegeith, and, on the death of Father Brady, he succeeded as parish priest. He completed the chapel of Monknewtown commenced by his predecessor, built the chapel and schools of Grange, purchased the present bell of Grange, and made it a present to the parish. He was endeared to all by his simplicity and unaffected piety. He died of dropsy and jaundice on the 11th of November, 1862, and was buried with his friends in the church-yard of Nobber.

The Rev. Patrick Dunne succeeded. Present pastor was born in the parish of Tullamore, studied in Navan and Maynooth, and was ordained in 1843. He officiated as curate for many years in Lobinstown, where he built the chapel of Heronstown; and subsequently in this union, where he succeeded as pastor, immediately after the death of Father Finnegan.

9. Kells.

Early in 1864, the Very Rev. John Nicolls, P. P. of Kells* and V.G. was, by a Brief from his Holiness, raised to the dignity of Archdeacon of Meath.

* The parish of Bury, in the union of Kells, was anciently under the patronage of St. Ultan, and there was a well on the townland called Tobar-Ultan, which, however, no longer exists.—(See *Ordnance Survey Papers*, in the Royal Irish Academy.)

NOTE.—Amongst the priests commemorated on the List of the Dead, in the parish of Monknewtown, is the Very Rev. Peter Magennis, D.D. This eminent man, who seems to have been a native of the parish, was appointed Vice-President of Maynooth College on the 15th of October, 1810, was appointed Professor of Scripture on the 11th of November, 1812, and, having retired from the college, was re-appointed to the same chair on the 25th of January, 1815. He rests in the Chord church-yard, Drogheda, and on his headstone is the following inscription:

“ In memory of the Rev.

Peter Magennis,

a man of pure piety and sincerity of heart.

Died in the year 1818, aged 59 years.”

Another very distinguished priest, named the Rev. Eugene Maguire, was born near College-hill, in the parish of Gernonstown, studied in France, joined the Jesuits, became a Professor in the College of Nice, volunteered for the American mission, and died there about the year 1838. He was a man of great learning and sanctity, and his death was deplored as a serious loss to the American mission.

The Convent of Mercy was founded here on the 9th February, 1844, by means of the Dempsey bequest, obtained through the exertion of Very Rev. Nicholas M'Evoy.

The foundation came from Tullamore. In 1853 a branch of the Kells convent was established in Navan, and, in 1860, another in Moate, County Westmeath. The first Superioress of Kells was Mrs. Doyle, called in religion Sister M. Anne. She afterwards returned to Tullamore, went on a foundation to Derry, and died there. The next Superioress was Mrs. Delamere, called in religion Sister M. Clare Francis. She was succeeded by Mrs. Keefe—in religion Sister M. Philomene; and she, by the present Superioress, Mrs. Brady—in religion Sister M. Evangelist. There are at present in the community twelve professed religious, two novices, and one postulant. The following nuns rest in the cemetery of the convent:

Sister M. Joseph M'Ginn; died on the 13th of January, 1855, aged twenty-eight, in the seventh year of her religious profession.

Sister M. Agnes Donnelly; departed on the 14th of March, 1856, aged twenty-eight, in the fourth year of her religious profession.

Sister M. Ignatius Leahy; departed on the 27th of March, 1858, in the twentieth year of her age, and the first of her religious profession.

Sister M. Ignatius Kelly; 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 thirty-sixth year of her age, and the fifteenth of her religious profession.

10. *Kilberry.*

The Rev. Mathew Kelsh, who had been since 1813 pastor of this union, departed this life on the 23rd of February, 1867, and was buried in the church-yard of Kilberry.* He was a very venerable and a very gentle-

* One of the parishes of this union is called Oristown, anciently *Rath-airthir*—that is, the Eastern Fort. It was the most eastern fort in the dis-

manly old priest, and the vast numbers of clergy and laity who accompanied his funeral gave evidence of the great respect in which he was held. The Very Rev. Nicholas Power, President of the Diocesan Seminary, was appointed successor to Father Kelsh, but after a few days resigned.

The Rev. Henry Barton, Administrator of Ballinacargy, was translated here after the resignation of Rev. Nicholas Power, and now happily reigns.

The parish of Kilberry has been lately incorporated in the conference district of Navan.

11. *Kilbride.*

This union comprises the parishes of Killagh, Kilbride, and Castlecorr. Killagh, in the barony of Demifore, County Meath, is situated on Lough Shillin; Kilbride and Castlecorr are partly in the barony of Demifore, but chiefly in that of Clonmahon, County Cavan. The old church of Killagh, or Killaugh, has been uprooted, and a Protestant place of worship erected on the site. The grave-yard is overcrowded with dead, and has been at all times a favourite resting-place. Here sleep, amongst others, the Rev. B. Reilly, pastor of this parish, and his nephew, Rev. Owen Reilly. The church* was anciently dedicated to St. Fiach, whose festival was held here on the 1st of November. There was a holy well called Tobar-Fiach on the townland of Ballymacad.

Castlecorr.—The old church stood on a hill, and was for several years used as a Protestant place of worship. A portion of the grey walls still stands, but the cemetery was dug up, and the tomb-stones carried off. St. Patrick's well is a short distance from the ruins.

Kilbride.—The old church has been pulled down—the

trict where the fair of Teltown was held.—(See the *Four Masters*, at A.D. 784, 805, 864; and O'Donovan's *Notes*).

The Rev. John Gogarty, a native of Oristown, who officiated as curate in several parishes of the diocese, and lastly in Castletown-Kilpatrick, died on the 11th of October, 1864, and was buried in the chapel of Oristown.

Requiescat in pace.

* *Ordnance Survey Papers*, in the Royal Irish Academy.

cemetery remains. Rev. Walter Dease sleeps here, at the foot of an aged ash-tree. St. Bridget's well is convenient, and the parish is still under her patronage.

Some of the islands in the lake, on which there were anciently religious foundations, belong to this union-parish. Church Island is in County Meath, and on it are some ruins and a grave-yard. Crover Island belongs to Cavan; some of the castle-walls are still standing. There are a few small islands—viz., Goat Island and Inchycup. The prospect of the lake and of the surrounding scenery is truly grand and imposing—in every respect calculated to make us proud of our country, and to confound the tourist with amazement that such a panorama of scenic magnificence, *doubtless because Irish*, is not sufficiently appreciated. However, these are some of the penalties of subjugation.

Throughout the parish are scattered fragments of wayside crosses, which the piety of past generations had erected to obtain the prayers of the faithful for deceased friends. On one of these, near the village of Dalysbridge,* or Mountnugent, which dates so late as the last century, is the following inscription:

“ Pray for ye
soul of
Philip Reiley,
who died August
30th, 1752, aged 25 ;
and his wife, Nelly Reiley,
who died the 16th of
January, 1751, aged 21.”

* This bridge is so called from a Rev. Hugh Daly, who was parish priest here many years ago. He belonged to a family of affluence, and, as the people were badly off for the want of a bridge, he had it constructed at his own expense. The locality has been, down to a few years ago, called Dalysbridge, in memory of the priest. I have not been able to find out the precise years of his pastorship, but I have been told he lived before the year 1700. It is not improbable that he succeeded Father Dease, and preceded Rev. B. Reilly in 1740. The records either have never existed, or have been long since lost.

Chapels.

Mass was celebrated in the penal times in the open air on the townland of Polaria. A large flat stone, placed on smaller ones, answered the purposes of an altar. On these occasions the priest met his flock before day had dawned, and the sacred mysteries were dispensed, while some of the most active and courageous of the peasantry, well armed, kept vigil for the priest's protection.

On the townland of Balnacree* a farmer had a stable, and another house in connection with it, which, at the time, might have been taken for a barn, but which in reality was a chapel, the door-way of which (from the stable) was stopped up with briars and thorns after the Holy Sacrifice had been offered. In this way the poor Catholics of the district contrived to observe the laws of their church, and to evade the low miscreants whom a bigoted and intolerant age fostered and set in motion. Times at length changed, happier days dawned on the proscribed faith, and corresponding sacrifices were generously and freely made to erect suitable temples for the worship of God.

There are, at present, two chapels in the union—one in the parish of Killeagh,† at Balnacree, and the other at Dalysbridge, or, as it is now called, Mountnugent. Over the chapel of Balnacree is a slab with the following :

“ In laudem et Gloriam Dei
Hæc Ædis sacra extructa fuit
præcipue donis L. G. Naper
et E. Rotheram, Armigerorum
sub auspicio Reverendi
Petri Brady, P. de Killeagh.
A.D. 1825.”

* Some of the old people derive the name Balnacree, “the Townland of the Briars,” from the circumstance of the briars concealing the entrance to the old chapel.

† The old Catholic bell of Killagh, which was hid at the time of the

The Rev. Messrs. O'Donaghoe, Reilly, Lynch, and M'Cormick, are buried in the chapel. Over Rev. Mr. Reilly is a tomb with the following inscription:

“ Pray for the soul of the Rev.
Patrick O'Reilly, C.C., Drumconra,
and native of this parish,
who died in the 32nd year of
his age and 6th of his
zealous mission. He lived in
the fear of the Lord, and died
the death of the just, May the
20th, 1841.
Requiescat in pace. Amen.”

Over Rev. Mr. Lynch is the following:

“ Mercy, O Lord, on the soul of thy
servant, Rev. Mathew Lynch,
who died the 29th day of October,
1859, aged 43 years. He was
18 years the faithful and
beloved curate of Rahin, in the
King's County. Thro' thy precious merits,
O good Jesus, grant him
eternal rest.”

The Rev. Daniel M'Cormick was born of a respectable family in the parish of Faughalstown, studied in the Irish College of Paris, officiated as curate in Clonmellon, Drogheda, Trim, and Kilbride. He was a young priest of great promise, and had the reputation of being one of the first preachers in the diocese. He died of fever, regretted by clergy and laity, and was buried in the chapel of Balnacree. Over his remains is a monument with the following inscription:

Reformation, was discovered some years ago by people planting potatoes. It was brought to the priest, but he was afraid to take it; then sold to a parson, who used it in a Protestant church. There was an Irish inscription round it.

“Have mercy, O Lord, on the soul of the
 Rev. Dan. M'Cormick,
 who departed this life 29th of April, 1863,
 in the 33rd year of his age,
 and 10th of his sacred ministry, 7 of which
 he was curate in Clonmellon, 2 at Trim,
 and the remainder of his life at Mountnugent,
 where he died. This sad tribute of affection
 was erected by his afflicted mother.”

Over the entrance to the chapel of Dalysbridge, or Mountnugent, is a slab with the following:

“Ad majorem Dei Gloriam
 Hoc Templum conditum fuit
 et dedicatum ad Sanctam Brigidam
 Sub auspicio Reverendi Petri Brady,
 A.D. 1829.”

Inside are buried Rev. Messrs. Brady (senior and junior) and McCarthy. Here also rests a deserving young priest, Rev. Michael Caffrey, an alumnus of Navan and Maynooth, in both of which places he was a distinguished student. He was ordained in 1858, officiated as curate in Tullamore, Kilkenny West, and Drogheda, caught fever in the discharge of his sacred duties, and was cut off in his prime,—summoned to a better world, on the 29th of March, 1863. May he rest in peace. Amen.

Pastors.

In the early part of the 17th century, and during the usurpation of Cromwell, we find the Rev. Robert Plunket* Pastor of Kilbride. In a letter directed by Dr. Plunket, Bishop of Meath, to the Secretary of the Propaganda, dated Killiney, June 2nd, 1669, we have the following notice of this heroic priest:

“I propose to you (as Coadjutor of Kilmore) a person renowned for his learning and piety, who during the persecution of Cromwell never abandoned the sheep entrusted to his charge. For 6 years he dwelt by day in the caverns and rocks, and by

* *Memoir of Dr. Oliver Plunket*, by Dr. Moran, p. 3.

night offered the Holy Sacrifice and refreshed the scattered flock. His name is Robert Plunket, Pastor of Kilbride, and son of the Baron of Lockriff (Loughcrew), not far from the diocese of Kilmore."

The Rev. Robert Plunket seems to have rested from his labours* soon after this date.

In 1690 Rev. James Fagan was presented to the Vicarage of Doustown and Castle-cor.

In 1704 Rev. Walter Dease was registered at Cavan, in accordance with the Penal Statute, as "Popish Priest of Castlecorr and Kilbride." He was ordained at Kilkenny, in 1692, by Dr. Whelan, Bishop of Ossory, was forty years of age the year of the Registration, lived at Farenconnell, and had for sureties Thomas Dease of Poolereagh, £50; and Oliver Nugent of Farenconnell for the same amount.

Same year Rev. James Plunket was registered at Trim, County Meath, as "Popish Priest of Killeagh." He was ordained at Cork in 1701, by Dr. Sleyne, Bishop of Cork, lived at Ballymacad, the year of the Registration, and was then aged twenty-six.

The Rev. Walter Dease was one of the witnesses to the sworn declaration of the Rev. Philip Tully, Pastor of Kilmore, to the effect that he had not appealed, in an ecclesiastical case, from the Primatial See of Armagh to that of Dublin.—(See *Jus Primatial Armacanum Memorandum*, by Dr. McMahon.) Rev. Walter Dease lived to an advanced age, and was buried in the church-yard of Kilbride, where a large flat uninscribed stone marks his resting place. After his death, or that of Rev. James Plunket, the parishes of Killeagh, Kilbride, and Castlecor were united.

The Rev. Bartholomew Reilly, a native of this neighbourhood, who had officiated for a time as curate under his predecessor, succeeded in 1740. He died at an advanced

* There is a cave in this parish, at a place called Crossdrum, in which, when discovered and opened some years ago, a skeleton was found and some vestments of a Priest. This was clearly a hiding place for the clergy in the days of persecution, and here one of the Fathers seems to have met his tomb.

age on the 19th of January, 1782, and was buried in the church-yard of Killeagh; his nephew, Rev. Owen O'Reilly, who was curate to him, died on the 29th of March, 1784, and was buried in the same grave. Over their remains a monument has been raised with the following inscription:

“ Pray for the soul of the Rev. Mr.
Bartholomew Reilly, who was Pastor
of Killeagh and Kilbride 42 years,
and departed this life Jany. 19th, 1782,
aged 82 years.

And also for the soul of ye Rev.
Mr. Owen Reilly, his nephew, who died
March 29th, 1784, aged 29 years.
Erected by Mr. Hugh Reilly, in memory
of his brother and son.”

The Rev. Peter Brady,* a native of this neighbourhood, who had officiated in Ardbraccan, was next pastor. He was a very respectable and zealous old priest,† erected the

* I have discovered the following curious letter, written on an old scrap of common paper, between the leaves of one of the Registries of Kilbride. It seems to have been carefully preserved by succeeding pastors, as a relic of the past, and it certainly illustrates the position occupied by the priesthood in the last century. If either pig, goat, calf, donkey, or mule happened to stray, or to be stolen from the Protestant gentry of that day, it was expected, in many parts of the country, as a matter of course, that the priest would act the policeman, or, at all events, set his flock in motion for the recovery of the lost one. This was one of the necessary preliminaries to connivance or recognition. Here is the letter—a gem in its way:

“ William Freeman salutes his friend Brady, Priest of Kilbride parish, would take it friendly if he wd. come and pay him a visit, as he's not acquainted with him, nor knowes he his name.

“ The 29th of last month there was a lamb stolen from him ; he would take it kind that his endeavours wd. be used to have it returned, as he believes it was one not far from him stole it. He hopes his friend will excuse this freedom. *He thinks it would be proper to mention it to-morrow at both Chappels.*—The 18th of 4 mo. '82.”

† The present pastor noticed a marked superiority in the knowledge and proficiency, in matters of faith, of the old inhabitants over those instructed in subsequent years, thus evidencing greater pastoral care in former times. As a general rule, translations of pastors to more emolumentary cures, unless in cases of *superior adaptibility* or other *grave reasons*, should be discountenanced, as tending to excite inordinate ambition, and thereby to undermine zeal and foster a spirit of diplomacy.

NOTE.—The Rev. Patrick O'Reilly, who died curate of Drumconragh,

two present chapels, died at a very advanced age on the 27th of April, 1831, and was buried in the chapel of Mountnugent. In the same tomb is buried Rev. Peter Brady, Pastor of Grange. A monument commemorates both, thus :

“ Sacred to the memory of the
Rev. Peter Brady, 48 years Pastor
of Kilbride and Killeagh, who died
the 27th of April, 1831, aged 87.
Also to the memory of the Rev. Peter
Brady, junior, nephew to the above,
and many years his curate, during
which this church had been built
under his auspices ; subsequently
6 years Pastor of Grange and Monknewtown,
died the 28th October, 1842, aged 43.

Erected by their sincere friend,
Dr. Bernard Sheridan. Requiescant in pace.—Amen.”

and who is buried in the chapel of Balnacree, was a very zealous and deserving young priest. The following notice of him appeared in one of the publications of the day, on the occasion of his death, which I here insert as a small tribute of respect to departed worth : “ In the thirty-third year of his age, and in the sixth of his zealous ministry, died the Rev. Patrick O'Reilly, C. C., Drumconra, Meath, formerly professor in the R. C. Seminary of Navan, an early disciple to teetotalism, and an industrious propagator of its doctrines. Gentlemanly in his deportment, steady in his friendship, edifying in his conduct, efficient in his calling, ever attentive to the voice of humanity, always accessible to the poor, he lived in the fear of the Lord, and died the death of the just. The unremitting assiduity of his pastor, Rev. P. McCormick, during his protracted illness, merits the highest encomiums, and does equal credit to the man and to the priest. To say that he was universally regretted by all who knew him would feebly portray the extent of the public feeling at his demise. Time cannot efface the prints of his missionary career, and his memory shall be ever green in the breasts of his numerous and ardent admirers. He reached 'that bourne from which no man returns' on the 22nd of May, 1841. His funeral obsequies were performed by a large assembly of the clergy of his own, as also of the neighbouring dioceses of Armagh and Clogher. The inhabitants of the adjoining counties, Louth and Monaghan, assembled round his bier in hundreds ; a countless multitude of his spiritual children thronged to pay him their last melancholy duties, and the stream of mourners increased as his remains were borne along to their last resting-place. *Requiescat in pace.—Amen.*”

The Rev. Thomas O'Reilly, at present curate of Clara, is brother to the lamented Rev. Patrick O'Reilly.

The Rev. Patrick O'Donaghoe was translated here from Summerhill, died on the 27th of October, 1840, and was buried in the chapel of Balnacree, where a monument commemorates him as follows:

“ Pray for the soul of the
Rev. Patrick O'Donaghoe,
the zealous and beloved Pastor of
Kilbride and Killeagh,
who departed this life 27th of October, 1840,
in the 47th year of his age.
Requiescat in pace.—Amen.”

The Rev. Matthew Fullam was translated here from Dunderry, and from this to Emper, in May, 1846.

The Rev. Patrick Halligan succeeded, and was translated to Ballyver in October, 1848.

The Rev. Christopher Gerrard succeeded, and was translated to Moynalvy in November, 1851.

The Rev. Thomas M'Carthy succeeded. He had officiated as curate in Turin and other places. He died on the 3rd of May, 1854, and was buried in the chapel of Mount-nugent, where an inscription commemorates him thus:

“ Rev.
Thomas M'Carthy, P.P.,
died
3rd of May, 1854,
aged 56.
R. I. P.”

The Rev. William Fagan, present pastor, was born in the union of Fore, studied in Navan and Maynooth, and was ordained in 1835. He officiated as curate in Ballimore, Castletown-Geoghegan, and Mayne, and was appointed to the pastoral charge of this union in May, 1854.

12. *Kilskyre.*

This union comprises the parishes of Kilskyre, situated in the barony of Upper Kells; Clonabreny and Diamor,

both of which are located in the barony of Demifore, County Meath.

Kilskyre.—(See vol. i., pp. 148, 149).

Clonabreny or Russagh. The old church has been torn down and uprooted. The hand of the sacrilegious profaner has left not a stone behind to speak of ancient worship or to commemorate the ages of faith. The tombs of the dead are, indeed, numerous; but even these are so buried in weeds* as to render identification almost impossible. In all the desolate church-yards we have ever visited, none has more completely exhibited the cupidity and neglect of man. The old church gone; the grave-yard overgrown with flaggers and thistles; a luxuriant and beautiful country around, from which the people have departed; thousands of acres embosomed in wood or converted into sheep-walks; the loneliness of the place; the memory of ancient worship, and of the magnificent patronage once exercised here by the Catholic house of Plunket—all will crowd on the pilgrim, impress him with melancholy and painful feelings as he enters the grave-yard of Clonabreny, and endeavours to grope his way over the tombs of the neglected dead. There is a tomb supported by pillars, on which, in the black-letter character, is the following inscription:

“ Hic jacet corpus venerabilis viri
Oliveri Plunkett generosi quondam hujus Ecclesiæ verus
et indubitabilis Patronus qui hujus mortalitatis diem
donavit extremum 5 die Junii et sepultus 7 ejusdem 1581,
et Elizabeth Dillon ejus uxoris quæ obiit
11 die Septembris 1595.

Nos Christopherus Plunkett filius et hæres prædicti Oliveri
et Ann Reli filia et militis O'Reli
hunc tumulum fieri fecimus.”

There is a holy well near the church-yard, dedicated to St. Kevin, whence we may infer he was patron saint of this place.

* The writer visited this grave-yard for the first time in August, 1857.

Diamor.*—The old church is situated on a rising ground, and measures seventy-two feet by twenty-five. The old walls have been for the most part torn down.

Chapels.

Early in the last century, when the Catholic clergy refused to take the oath of abjuration, the chapels were levelled or closed throughout the kingdom; and, while this persecution lasted, the Holy Sacrifice was offered up at the backs of ditches, between Kilskyre and Robinstown, and also in the neighbourhood of Ballinlough. When a temporary calm succeeded, three mud-wall thatched chapels were erected by the Rev. Marks Plunket—one at Clonibreny, a second at Ballinlough, and a third in the neighbourhood of Kilskyre. After a time the first chapel fell into decay, and, for some years, midnight Mass was celebrated in it. The Ballinlough chapel was succeeded by two erections, the last of which was completed by the present pastor. The chapel erected at Kilskyre lasted about fifty years, when it was replaced by another, on a site not far from the former. In this the Rev. Messrs. Brady, Ferrall, and for some years Rev. Mr. Flood, officiated. In 1814 Father Flood, erected the late chapel, over the entrance of which was a slab of stone with the following inscription:

“In laudem et gloriam Dei
Hæc Skyriæ erecta erat Ecclesia
A.D. 1814.

Rev. M. Flood, Pastore.”

The present magnificent church was erected by the Rev. Patrick Kelly, aided by the generous co-operation of

* This church is called in the *Patent Rolls*, “Demor,” and seems to have been dedicated to St. Finian (see *Pat. 10 Ric. II*), where the Patron is called “Fynnyn.” In the *Ordnance Survey Papers*, the festival of the Holy Cross is mentioned as the patron day. There is a tradition here that the church was surrounded by the Puritans during the sacrifice of the Mass, and numbers of the people put to death. Father Moran is mentioned as pastor at this time, and it is also stated that his curate was put to death. There are numberless other traditions of persecution still handed down amongst the people, which have reference to the days of Cromwell and to the reign of Queen Anne.

his faithful flock, and is in every respect an ornament to the diocese, reflecting the highest credit on pastor and people, who, with limited means, and in times of national prostration, contrived to erect so noble a temple to the worship and praise of Almighty God.

Pastors.

In 1690 the Rev. Dr. Nicholas Fitzsimons was presented to the Rectories of Kilskyre and Rathmore. Same year Rev. James Reilly was presented to Clonibreny and Moylagh.

In 1704 Rev. Marks Plunket was registered at Trim as "Popish Priest of Kilskeare, Diamore, and Clonibreny." He was ordained at Madrid, in 1687, by Cardinal Savus Milinus, the Nuncio-Apostolic, and lived at Kilskyre the year of the Registration. The year of his death* and place of interment are unknown to the writer.

The Rev. Myles O'Reilly succeeded, and suffered much from the bigotry of the times.†

The Rev. Nicholas Plunket succeeded, and died early in 1772. An old chalice‡, still used in the parish, has the

* There is a tradition in the parish that this Father Plunket, for having refused the oath of abjuration, was obliged to leave the country, and that on his return, contrary to the penal statute, he was hanged.

† This Rev. Myles O'Reilly may have been translated from Clonarney (see *Clonmellon*). However that may be, it is certain he was singled out by the priest-hunters of Kells for persecution, and that two of the most formidable of the gang had resolved on his capture. On a certain Sunday morning, these two men, named P—— and G——, were observed by the people lurking suspiciously in the neighbourhood of the old chapel of Kilskyre. On the following Sunday morning, two of the most active of the congregation left the chapel during Mass, observed the two Kells priest-hunters approach, each armed. The peasants selected each his man, felled him, knocked out his brains, and then returned to Mass. After this, Father O'Reilly was left unmolested.

‡ There is another very old chalice—a relic of the penal times—made of copper, washed externally with silver, and inside the bowl with gold.

NOTE.—There were three holy wells at Kilskyre—one dedicated to St. Skyria; the second, the "*Fons miraculorum*;" and the third, the "*Fons lapidis celestis*."

Kilskyre parish abounded with stone crosses, many of the fragments of which are strewed through the parish. There was a cross at a place called

following inscription on the pedestal: "Pray for the soul of the Rev. Nicholas Plunket—1769."

Rev. Bryan Brady succeeded, died about the year 1780, and was buried with his friends, under the family monument, in the churchyard of Kilskyre.

Rev. James O'Ferrall succeeded. This pastor was from the diocese of Ardagh, studied in Rome, and was translated here from the parish of Rathconnell. He died of fever, caught in the discharge of his sacred duties, on the 8th of July, 1797, and was buried in the east end of the old church of Kilskyre.—(See vol. i., p. 149.)

Rev. Michael Flood succeeded. This pastor was born in the union of Kilbeg, and was ordained in the old chapel of Navan by Dr. Plunket, in May, 1782. After having completed his ecclesiastical studies in France, he officiated as curate in Dunshaughlin, and chaplain to Lord Fingall, whence he was appointed, on the 9th of July, 1797, to the pastoral charge of Kilskyre. He died on the 4th of June, 1834, universally regretted, and was buried in the old chapel of Kilskyre, whence his successor, with laudable zeal, had his remains translated to the present truly handsome chapel, where a marble slab commemorates him in the following words:

"Of your charity,
pray for the soul of the
Rev. Michael Flood,
former Parish Priest of this parish,
who, after an incumbency of 35 years,
departed this life 4th June, 1834,
aged 73 years.

"White-cross," on the townland of Kilskyre, a portion of which remains. There was a cross on the townland of Liskeevan, which has been broken; a portion of the erect shaft stands on its pedestal. There was a cross on the townland of Seymourstown, with a figure of the Blessed Virgin on one side, and the Crucifixion on the other. There was a cross on the townland of Cortown which, a few years ago, was stuck in the pier of a gate. It had the figure of the Crucifixion; and an inscription on the lower part. There was another cross in the old church of Kilskyre, the pedestal of which was removed to the late chapel of Kilskyre. Our churches and crosses were uprooted and broken, but, praise be to God! the faith could never be eradicated from the hearts of the people.

His many distinguished virtues,
as a minister of Christ and
dispenser of the Mysteries of God,
endeared him during life to his flock,
Who, unwilling to be separated from him
even in death, caused his remains to
be translated, on its completion,
into this church,
A.D. 1854,
and to be deposited here beneath.
Requiescat in pace.—Amen."

Rev. Patrick Kelly succeeded. Present pastor was born in the parish of Kilbeggan, entered Maynooth in 1814, and, after a distinguished collegiate course, was ordained in 1822. After discharging for several years the laborious duties of curate in Mullingar, he was appointed to the pastoral charge of Kilskyre, where he has raised for the worship of God a truly noble temple, repaired and ornamented another, built spacious and handsome schools, and secured a home for his successors by erecting the present parochial house. Father Kelly has been identified with every popular movement which promised hope for Ireland. In the Emancipation, Repeal, and Tenant-Right agitations, he has been an able, energetic, and zealous advocate; and he has made every sacrifice in his power to advance the cause of faith and fatherland. As a popular speaker he has had few equals, and his noble example has stimulated the youthful priesthood of the diocese to glory in love of country, and to regard devotion to her cause as a sacred duty. May the venerable and patriotic priest not pass away until he has witnessed the realization of his hopes—the earthly reward of his labors—in the independence and prosperity of the land which he loves, and in which he glories.

13. *Moynalty.*

This union comprises the parishes of Moynalty and Newtown, which are situated in the barony of Lower Kells, County Meath.

Moynalty.—The church was dedicated to the Blessed Virgin, and the modern chapel and parish are still under her patronage. Of the ancient Catholic rectors we find Rev. Peter de la Felde on record, in the rolls of Henry V. (Rot. Claus. de anno 3, Henry V.) The old Catholic church has been uprooted and a Protestant house of worship occupies the site. In the grave-yard are interred (*inter alios*) Very Rev. James and Rev. Denis O'Brien, late pastors of Slane.

Newtown.—This old church has likewise been dismantled. A grave-yard adjoins.

Chapels.

In the days of persecution the Holy Sacrifice used to be offered on the hill of Curraghtown, near Moynalty, and the altar-stone, which was concealed in a hole after the Sacred Mysteries had been celebrated, was lately discovered.* A mud-wall thatched chapel was erected early in the last century at Rathbane; next a stone chapel, on the same site, built by Father Carolan. The present owes its origin to Father M'Mahon, and has been improved by his successors. The Rev. Messrs. M'Mahon, Farrelly, Kiernan, Hugh Lynch, C.C., and Philip Kearney (Pastor of Sunderland, England, who died at Kells on the 16th of August, 1856), are buried in the modern chapel of Moynalty.

Pastors.

In 1704 Rev. Hugh Smyth was registered as "Popish Priest of Moynalty and Newtown." He was ordained in

* The distinguished convert, Rev. Dr. Anderdon, went a distance to see this relic, and on bended knees kissed and revered it as a sacred heirloom of the Church. Every diocese in Ireland could have an ecclesiastical museum; or, if that were not feasible, we ought, as a Catholic nation that has suffered for the faith, have some place set apart—say in Maynooth College—for the preservation of the old chalices, altar-stones, crucifixes, vestments, &c., which were used in the penal times, and which shall be evidences in future years of the sufferings and fidelity of our forefathers. With the great progress made in church-building, and in every Catholic development, for the last twenty or thirty years, the next generation shall find it difficult to credit that their ancestors worshipped by stealth on the hills and in the woods, and that the old priests of Ireland were hunted like the wolf, and were denied by law the right to serve God or live in their native country.

Dublin by Dr. Patrick Plunket, lived at Ratumnoe the year of the Registration, and was then fifty years of age. He died at a very advanced age.

The Rev. Eugene Smith succeeded. There is a chalice still used in the parish with the following inscription on the pedestal—"Eugenius Smith hunc calicem sibi fieri fecit, 1744." This pastor died in the year 1770.

Rev. Patrick Carolan succeeded. This pastor was born in Nobber, and officiated here as pastor for many years. He lived to an advanced age, and died on the 27th of February, 1801, at Castletown delvin, whither he went to the residence of Rev. James Moran, his former curate, whence his remains were conveyed to the grave-yard of Nobber, and there deposited.

Rev. Peter M'Mahon succeeded. This pastor was born in the parish of Robertstown, was ordained by Dr. Plunket in the old chapel of Navan, in March, 1788, and completed his ecclesiastical studies in France. For several years, during the superannuation of Father Carolan, he had the pastoral charge of this union, and was formally appointed parish priest on the 21st of March, 1801. He died in May, 1831, and was buried in the chapel of Moynalty.

Rev. Patrick Kiernan succeeded. This pastor was born in this neighbourhood, studied in Navan, Maynooth, and Carlow, and was ordained on the 16th of May, 1818. He officiated as curate in Navan, and was appointed administrator of Moynalty, for Father M'Mahon, on the 19th of September, 1822. In December, 1829, he resigned, went on the London mission, returned to Ireland in 1832, officiated as curate in Ballimore and Ardraccan, and was appointed administrator of Skryne on the 19th of September, 1834, on which occasion he received the following letter from Dr. Cantwell:

" Mullingar, September 19th, 1834.

" REV. AND DEAR SIR,

" The Rev. Mr. Halligan, P.P. of Skryne, is quite unfit, from old age and infirmity, to attend to the spiritual wants of that parish. My confidence in your zeal and efficiency

induces me to select you as one to whom I may safely confide the care of that highly respectable flock. Hence I request you will lose no time in undertaking the responsibility of this important care. What proportion of the parochial receipts may be necessary for your support, and what can be afforded as a means of providing for the respectable maintenance and comfort of an aged, infirm, and much-respected pastor, can be best determined when you report to me the receipts and circumstances of the parish. I have the fullest confidence that you will in all things pay due attention to the old age and infirmities of the pastor. As administrator I grant you parochial jurisdiction. On your arrival Rev. Mr. Halligan, jun., will have the kindness to lose no time in succeeding you as curate to the Rev. Mr. Kennedy. You can announce this arrangement to both Messrs. Kennedy and Halligan; it is needless to trouble them with a letter to that effect. Trusting in God that you will continue to *work* with that zeal and efficiency which have hitherto distinguished your missionary labours, and wishing you every happiness,

“I remain, Rev. and Dear Sir,

“Your affectionate and humble servant,

“JOHN CANTWELL.”

On the 25th of February, 1836, Rev. Mr. Kiernan was translated to the pastoral charge of Eglish, and on the 23rd of January, 1837, was translated to Dunderry. On the 8th of October, 1838, he was translated to Moyvore, and subsequently to Dunderry and to Cortown. At length he was superannuated, and officiated as curate in Ardbraccan and Johnstown. He spent his few last declining years in Ballyoate, and with his friends in Moynalty, where he died on the 10th of April, 1863, and was buried in the chapel of Moynalty.

The Rev. Philip Farrelly, next pastor, was born in the union of Carnaross, studied in Navan and Carlow, officiated as curate in Mountrugent and Kells, whence he was immediately appointed, after the resignation of Father Kiernan, to the administratorship of this union. He was appointed parish priest on the 20th of May, 1831, died on the 30th of January, 1850, and was buried in the chapel of Moynalty.

The Rev. Patrick Guinty was born in the parish of Lobinstown, studied in Rome, and was ordained in 1832. He officiated as curate in the parishes of Mayne, Castletown-Geoghegan, Eglish, Lobinstown, Drumconragh, Moyalty, and was appointed to the pastoral charge of this union on the 5th of February, 1850.

14. *Nobber.*

This union comprises the parishes of Nobber and Cruicetown, the former of which is situated in the barony of Morgallion, the latter in that of Lower Kells, County Meath. Nobber, once a borough and fortified town of considerable importance, is now a small village. The church* was pulled down, and a Protestant house of worship was erected alongside, with the old materials. Here sleeps the Venerable Archdeacon McKenna, together with many of his predecessors in the ministry; also Rev. Thomas Finegan, late Pastor of Grangegeith.

There was a tomb in the choir of the old church with the following inscribed:

“Here is buried the body of Gerard Cruis of the Brittas, and Margaret Plunket, his wife, which Gerard did build this monument, and is heyre lineally descended from Mauritius Cruis, who died the 1 year of King Henry the 3rd, A.D. 1216—to whose soules God grant his mercie.—Amen. 1619.”

Cruicetown.

This parish derives its name from the family of Cruise, who erected the church, kept it in repair, and endowed it.

* The church is supposed to have belonged to the Knights of St. John of Jerusalem. In 1544 Henry VIII. granted licence to Dr. Staples, Bishop of Meath, to appropriate and unite to the See of Meath the Archdeaconry of Kells with the Rectory of Nobber.—(*Calendar*, pp. 103, 108.)

The parochial house of Nobber was erected by the Rev. Mr. Cruise. He belonged to the Rahood branch of the family of Cruise. The old chapel of Nobber stood on the site of the present national schools. Mass was celebrated here for many years. The present chapel was erected by Father Halpin, on a site granted by Lord Gormanstown. The patron saint of Nobber is St. John.

The old church* is handsomely situated on a swell of ground, embosomed in plantation, and measures fifty-eight feet by eighteen feet one inch. There is a splendid stone cross in the church-yard, with the figures of the Crucifixion and the Virgin and Child. Length of cross from the surface of the earth, six feet eight inches; diameter of circle round the arms of the cross, two feet six inches. Over the Virgin and Child is inscribed the "Ave Maria." There is an inscription commemorating Patrick Cruise, as follows:

"Pray for the soules of Patrick Cruise and Catherine Dalton, his wife, Daughter to William Dalton of Milton, and Elizabeth Dalton, his wife, whoe had this made and (*erased*) An. Dom. 1688."

On the south side of the chancel there is a monument with the following inscription:

"Crux bona, Crux digna
Crux contra omnia maligna.

Here underneath are interred the bodies of Walter Cruise, Grandchild to Christopher Cruise of the Naal, Cruistetown, Esq., who dyed the 11th of April, 1663, and Elizabeth Cruise, his wife, daughter to Gerald Cruise of Brits, whose eldest son, Patrick Cruise, caused this tombe to be erected as a monument of antiquity for himself, his wife, Catherine Dalton, and their posterity for ever,
Anno Domini 1688, and in the 4th year of the
reign of the most illustrious Prince, our gracious
King James II."

* The patron saint of this church was St. James the Apostle, whose festival was kept on the 25th of July. In the penal days Mass was celebrated in this parish in the woods and at the back of ditches. During the lull of the storm a site was procured, on which a mud-wall thatched cabin was erected, which for many years answered the purpose of a church. Another thatched edifice replaced the former, which was considered in its day a very respectable chapel, but which has been condemned by Dr. Cantwell, a few years ago, as altogether unfit for the present day, and has been accordingly closed for ever. If this chapel was photographed it would teach the next generation a lesson of respect for the faith and fidelity of their forefathers, and would illustrate under what disadvantages they contrived to preserve and perpetuate the sacred traditions of ancient worship.

In a vault underneath, many members of the once lordly family of Cruise are awaiting their resurrection.

There was a church at Morgallion, near Nobber, now in ruin; all that remains is a mound, but formerly there were interments in this cemetery.

*Pastors.**

In 1690 Rev. Hugh Smith was presented to the Rectory of Cruisetown, and same year Rev. Charles Reilly was presented to the Vicarage of Cruisetown.

In 1704. Rev Murtagh Carolan was registered as "Popish Priest of Nobber." He was ordained in Dublin, in 1668, by Dr. Patrick Plunket, then bishop of Ardagh, lived at Seller the year of the Registration, and was then sixty years of age.

Same year, Rev. Edmund Carolan was registered as "Popish Priest of Cruicetown." He was ordained at Ballyong, County Galway, in 1697, by Dr. Donnellan, Bishop of Clonfert, lived at Muffe the year of the Registration, and was then forty-one years of age.

After the death of one of these pastors the parishes seem to have been united.

Rev. William Cruise succeeded. There is a chalice still used in the parish, on the pedestal of which is the following inscription:

"Donavit Dominus Josephus Cruise Parochiæ de
Cruisetown. A.D. 1761."

The Rev. Mr. Cruise died in 1772, and was buried in the family tomb in Cruicetown.

The Rev. Dr. McDermot succeeded, and was translated to Castletown.

The Venerable Archdeacon McKenna succeeded. This distinguished ecclesiastic had been Pastor of Castlepollard

* There is an old chalice still in use, having on the pedestal the following inscription: "Donatus Gargan Sacerdos me fieri fecit, 1632." The tradition of the parish is, that Father Gargan was pastor, and that he was murdered by the Puritans during the wars of the Confederation. He was stoned to death at a place called Robertstown.

(see *Pastors of Castlepollard*), and was translated to Nobber on the translation of Dr. McDermot in 1773. As early as 1785 we find him Vicar-Forane, and, after the death of Rev. Dr. Flood of Kells, the Holy See, at the representation of Dr. Plunket, raised him to the dignity of Archdeacon. He was held in great respect amongst the clergy and laity for his many excellent qualities; and his flock, who were spectators of his life, venerated him for his zealous and charitable exertions in their behalf. He departed this life on the 3rd of July, 1812, in the eighty-second year of his age, and was buried in the "Priests' grave," with many of his predecessors, in the church-yard of Nobber. Some priest who had been his curate, and who seems to have known him well, wrote the following in the registry of Nobber:

"A.D. 1812 tertio Julii die ex hac vita decessit Reverendus Venerabilisque Gulielmus McKenna, Archidiaconus Midensis, Ex opidio Comitatus Mediæ, vulgo dicto Mountown ortus, collegio Sancti Hermenegildi, Martyris, Hispali (Seville) civitatis Hispaniæ, Philosophiæ et Theologiæ per multo annos operam intendit. Ibique ad sacram Presbyteratus ordinem a D. Domino Episcopo Gadarensi canonice promotus fuit die decimo mensis Augustii, anno 1755. Inde vero cum in missionem pervenisset Hibernicam ad sua obeunda officia sommo studio incubuit. Per annos 15 Parochias vulgo dictas et Castlepollard; Parochiam sancti Joannis de Nobber Pastor curavit 40. Omnibus quidem virtutibus præsertim charitate et abstinentia insignis, per totam vitam Christianæ perfectionis specimen exhibuit, Denique suæ ætatis anno 82, summo bono perfruendi desiderio accensus, animam in manus sui Creatoris efflavit; ejusque reliquie in cymeterio Nobberensi depositæ sunt Prid Non., Julii, Anno Christi 1812. Natus est Non, Junii, 1731; Presbyter factus est 4 Idus Augustii, 1755; obiit 5 Non, Julii, 1812—Anno ejus Presbyteratus 57—Ætatis 82.

"Pretiosa in conspectu Dei mors sanctorum ejus."

The Rev. John Halpin was born in the parish, studied in Maynooth, was ordained in February, 1809, and officiated as curate under Archdeacon M'Kenna. He was

appointed to the vacant parish, died on the 20th of August, 1848, and was buried in the chapel of Nobber.

The Rev. Joseph Breagy was born in the parish of Syddan, studied in Bordeaux, and was ordained in the diocese of Clogher. After officiating as curate for many years in Stamullen, he was appointed to the pastoral charge of this union.

The Rev. John M'Glew, at present administrator of Nobber, was born in Kilberry, studied in Navan and Maynooth, and officiated as curate in Kingscourt, Longwood, Carnaross, and Nobber.

Since the above was written, the Rev. Joseph Breagy died on the 6th of February, 1867, and was buried in the chapel of Nobber.

15. Oldcastle.

This union comprises the ancient parishes of *Loughcrew*, and *Moylough*,—all of which are situated in the barony of Demifore, County Meath.

Oldcastle.—This church was dedicated to St. Bridget, and belonged, with many others in this neighbourhood, to the abbey of Fore. It has been long since levelled, and a Protestant house of worship erected on the site. There are fragments of stone crosses and ancient tombs in the grave-yard.

Loughcrew.—The old church was used for Protestant service, but is now deserted. There are considerable remains manifesting its ancient beauty and decoration. On a rising ground, convenient to the old church, stood the castle of the Plunkets of Loughcrew, and here was born, in the year 1629, the saintly Oliver Plunket,* the Martyr Primate of Ireland, who suffered death for the Catholic faith at Tyburn in the year 1681. The patron saint of this parish was St. Kieran.

* See *Memoir of Dr. Oliver Plunket*, by Dr. Moran, a most valuable compilation, and one which throws considerable light on the history of our Church during the seventeenth century; also *Collections on Irish Church History*, by Dr. M'Carthy.

Moylough.—The church stood on a hill, in the midst of a wild and beautiful country. The traces of the spoiler are here, for the old temple has been torn down and almost uprooted. All that remains is the bell-tower, which is of considerable height, and commands an imposing view of the surrounding neighbourhood. The castle of Moylough, now a heap of ruins, stands a short distance from the church. In this parish was born, on the banks of Lough-bawn, about the year 1799, the Rev. James Sheridan, late pastor of St. Mary's, Liverpool. When a boy, he moved with his parents to the town of Navan, and at an early age entered on business. Providence, however, had willed a higher and holier sphere of action for him than this world; he was destined to be a lamp in the sanctuary—to be a burning and shining light in the Church. After several years at business, he felt the grace of God gently moving his heart to renounce all, and to give himself to Christ. He obeyed the call, entered the diocesan seminary of Navan, and there commenced his classical studies. From Navan he passed over to Ampleforth College, Yorkshire. In 1834 he assumed the Benedictine habit, and in March, 1836, he was professed. In 1839 the hopes and wishes of his life were realised—he was ordained priest. His early missionary years were spent at Birtley, in Durham, and he is still vividly remembered there for having erected a church, school, presbytery—in fact, for having laid the foundations of the faith, and organised religion. In 1850 he was translated to St. Mary's, Liverpool, where he laboured incessantly as a faithful priest to the day of his death. The Omnipotent God alone can reveal the full fruits of his ministry—the legions of souls who would have been lost for ever, only for his apostolic zeal. Worn down in the discharge of his sacred duties, he died* on the 8th of October, 1860, and was buried, amidst universal grief, in the cemetery of

* The writer of this had the melancholy pleasure of preaching his panegyric, at the inauguration of the monument erected in St. Mary's Church, Liverpool, on Sunday, 27th of October, 1861.

Aigburth. A gorgeous monumental mortuary altar has been erected in St. Mary's Church to commemorate his memory; and his worthy successor, Rev. Thomas Almond, O.S.B., has paid every mark of respect to his departed friend. In the beautiful church-yard of Aigburth, distant about five miles from Liverpool, two Benedictine fathers sleep together—Rev. James Sheridan, and his curate, Rev. Father Callaghan, a native of Drogheda. Over their remains a monument has been raised, on one side of which is:

“ Pray for the soul of
Rev. James J. Sheridan,
for 10 years Incumbent
of St. Mary's, Liverpool,
To whom his people, grateful
for long and devoted services,
have raised this monument.
He died 8th of October, 1860.

Requiescat in pace. Amen.”

Adjoining the present modern chapel of Moyfough, a new cemetery has been formed, which was solemnly consecrated by Dr. Cantwell on the 15th of May, 1845, and in which there is a head-stone marking the grave of the celebrated James Martin,* of Millbrook, who died a few years ago. The following is inscribed:

“ May the Lord be merciful
to the soul of James Martin,
the well-known Orator and Antiquarian,
the philosopher, the Meath Poet,
and unconquered controversialist of
his day. Like O'Connell, we have no one
to take his place. May he rest in peace.
Erected by his old admirer, Rev. George Leonard,
May, 1860.”

* Martin was a wonderful scholar, well read in Irish, Hebrew, and the Continental languages. He was a fund of information on every subject—antiquarian, scientific, theological, and historical. His poems are very numerous.

In the union of Oldcastle were also born Father Hand, the holy and zealous founder of All-Hallows College, Dublin, Laurence Gilsenan, the founder of Oldcastle School, and the present Coadjutor Bishop of Meath, Dr. Nulty.

Pastors.

In 1690 Rev. Francis Luttrell was presented to the rectories of Oldcastle and Loughcrew. Same year Rev. James Reilly was presented to the rectories of Moylagh and Clonibreny.

In 1704 Rev. Owen Scally was registered as "Popish Priest of Oldcastle, Loghcrew, and Moylagh."* He was ordained in Dublin, in 1676, by Dr. Plunket, Bishop of Meath, lived at Oldcastle the year of the Registration, and was then fifty-six years of age. In his time the Holy Sacrifice was offered up in the open air at Mullagh and Gortloney, during the rigorous enforcement of the penal code, and sometimes in a lonely place at the foot of the hill of Ballinvally, called to this day "Glennenerrim," or "the Hollow of the Mass."

The Rev. Charles Reilly was succeeding pastor. Some year previous to 1724 we find this pastor, together with the Rev. Walter Dease, Pastor of the neighbouring parish of Kilbride, appointed by the Ordinary to receive the sworn declaration of Rev. Philip Tully, Pastor of Kilmore, in the diocese of Kilmore, to the effect that the Rev. Philip Tully had not, as was represented, appealed from the decision of the Archbishop of Armagh, in an ecclesiastical case, to the Prelate of Dublin, but to the Holy See. (*Jus Primatiale Armacanum, Memorandum.*)

The Rev. Charles Reilly died about the year 1740.

* Moylagh, or Moyl-agh, signifies the Bald Hill (*Ordnance Survey Papers*); and the very appearance of the place, especially in winter, denotes the propriety of the name. Over the doorway of the new chapel is an inscription:

"Opt et Max Deo Hoc
Templum Edificatum
erat Anno Domini, 1834,
Pastore
Rev. Georgio Leonard."

The Rev. Hugh Brady, succeeding pastor, was born of an ancient respectable family at Balnacree, or in that neighbourhood, officiated as curate under Father Reilly, and governed this union for nearly fifty years. He was universally respected and venerated, died at a very advanced age on the 8th of December, 1788, and was buried in the old church-yard of Moylough. A headstone which marks his resting place has the following inscription:

“This monument was erected by
Rev. Peter Brady, in memory
of the Rev. Hugh Brady, who departed
this life December the 8th, 1788.
Requiescat in pace.—Amen.”

The Rev. Joseph O’Ferrall, Pastor of Delvin, was translated here on the 9th of December, was inducted on the 4th of January, 1789, and was translated to Kells.

The Rev. Brien Reilly, a most respectable and venerated priest, succeeded as pastor, and was translated to Athboy in February, 1807.—(See *Pastors of Athboy*, vol. i.).

The Rev. George McDermott succeeded. This Pastor was born in Navan, and was nearly related to the Rev. Dr. McDermott of Castletown-Kilpatrick. He studied in Bourdeaux, was ordained in the County Cavan, officiated as curate in Kilskyre, and was appointed pastor of Kilbeg in December, 1785, whence he was translated to Oldcastle on the 10th of February, 1807. In 1815 he erected the present spacious chapel of Oldcastle, on the front of which he had a slab inserted, with the following inscription:

“In laudem et gloriam Dei
Hæc Ædis Deo Sacra
Extracta fuit, A.D. 1815.
Præcipue ex Sumptibus
I.L.G. Naper, Armigeri,
Patrona—Sancta Brigida,
Pastore—Rev. G. McDermott.”

Father McDermott was held in great respect by all classes, for his great zeal and many excellent qualities.

He died, universally regretted, on the 5th of January, 1832, and was buried in the chapel of Oldcastle, where an inscription commemorates him thus :

“May the Lord be
merciful to
the soul of
the Reverend
George McDermot,
Amen. 1832.
Aged 75 years.”

The Rev. George Leonard was born in Oldcastle, received a classical education from his uncle, the late pastor, which was completed in the Diocesan Seminary, whence he entered Maynooth in 1813. He was ordained in 1818, officiated as curate in Oldcastle, was collated to the vacant parish on the 12th of January, and was inducted by Dr. Cantwell, in the chapel of Oldcastle, on the 9th of February, after the month's memory of his predecessor. The venerable pastor resembles the late *cure* of Ars in many respects, and it is a singular circumstance that, with the exception of attending diocesan retreats, he has not slept six nights out of his parish for the last thirty-four years. He has taken an active part in all the national and religious movements of his day, and few have been more willing to make sacrifices for the cause of faith or country. Amongst the *souvenirs* in his possession is a very beautiful chalice,* a proud and honourable testimony to his pastoral solicitude and to the sentiments of piety with which he has inspired his flock. This noble tribute was sent to him across the Atlantic, as a present from his exiled parishioners, who in a foreign land were not forgetful of long and faithful services. On the pedestal is inscribed :

“Presented to the Rev. George Leonard, by the young men of Oldcastle now residing in New York.”

* There is another handsome old chalice in the parish, still in use, with the following inscription on the pedestal : “Ora pro Stephano Cooke, Elizabetha ejus uxore, et Maria filia—1635.”

NOTE.—Oldcastle has given a vast number of worthy priests to the

16. *Syddan, or Lobinstown.*

This union comprises the parishes of Syddan, Killeary, Mitchelstown, and Innismott, all of which are situate in the barony of Lower Slane, County Meath

Syddan.—This church belonged to St. Thomas's Abbey, Dublin. In 1545 died Rev. Henry Teeling, pastor of Syddan, who was succeeded by Rev. Edward Carolan.—(*Calendar of Patent Rolls*, p. 106.)

The old church has been uprooted, and a Protestant place of worship erected on the site.

Killeary.—The old church measures seventy-three feet by twenty feet six inches. There are two stone crosses on the north side and two on the south; fragments of others are scattered over the grave-yard. Here rests (*inter alios*) Rev. Mr. Gaughran,* late pastor.

Mitchelstown.—The walls of the old church have been torn down, unless a portion of the belfry. The shell measures fifty-six feet by sixteen.

Innismott.—Here, on this romantic spot, stood the abbey of St. Mocteus. The church was levelled; all that remains is a solitary wall, and the grave-yard has been latterly more or less discontinued.

church. The late pastor of Blacklyon and present pastor of Carnaross, uncles to Father James Sheridan of Liverpool, were born here. So also was Very Rev. Michael Keilly, V.G. in Gibraltar, who died a few weeks ago. The parish is well represented at present by the Bishop, Rev. Philip Callery, P.P. of Slane, Rev. Michael Callery, C.C. of Killucan, Rev. Michael Fox, C.C. of Ratoath, Rev. Patrick Muldoon, C.C., Mullingar, Rev. Thomas Fagan, C.C., Oldcastle, Rev. Edward Fagan, C.C., Drogheda, &c., &c.

* A monument has been erected to the Rev. Mr. Gaughran, with the following inscription :

"In memoria eterna erit justus.

Pray for the soul of the Rev. James Gaughran, P.P., who departed this life in January, 1856, in the 70th year of his age, and 45th of his priesthood. He was upwards of 40 years the devoted pastor of the united parishes of Syddan, Killeary, and Inismoth. His piety, zeal, and great charity, will long be remembered. This monument is erected by his affectionate nephew, the Rev. Robert Mullen, P.P. of Castlepollard, as a testimony of gratitude to the deceased for many kindnesses received from him whilst living. Requiescat in pace. Amen."

The Penal Times.

In the early days of the last century, the Holy Sacrifice was offered in the open air on the townlands of Parsonstown and Footstown, and there is a hollow still pointed out in the former place, where the sacred mysteries were frequently dispensed. There is a large tree near Lobinstown, under the branches of which the priest oftentimes celebrated Mass; and it is handed down that the pastor usually travelled at that time in the disguise of a beggar, with the vestments across his shoulders in a linen bag, and thus evaded the bigotry of the times. There was a family in this neighbourhood named P——, which, for generations, was conspicuous for rabid hostility to the Catholic faith, and which produced many members who were notorious priest-hunters and petty tyrants; but, like other such vermin, they have melted away, and the memory of their slime and wickedness has implanted in the hearts of the people a loathing and hatred of their very name.

There is a place in the vicinity of Footstown called "the Soldier's Cross," where, it is said, one of Cromwell's troopers hanged himself from a tree. The tradition amongst the people is, that a townland here fell to the share of this soldier, that he became dissatisfied, and sold his right for a trifle to a weaver* named B——; that he regretted, when too late, having sacrificed his property; and that, in a fit of madness, he committed suicide.

Pastors.

In 1690 Rev. George Fleming was presented to the rectory of Syddan. He was buried under the Fleming monument in the grave-yard of Syddan.

In 1704 Rev. James Reilly was registered as "Popish priest of Sudden, Killery, and Mitchelstown." He was ordained in Dublin in 1678, by Dr. Patrick Plunket,

* This weaver is said to have been the progenitor of a high legal functionary, who has filled the most responsible offices for many years under the successive Tory Governments.

Bishop of Meath, lived at Lobinstown the year of the Registration, and was then fifty-four years of age. The year of his death is now unknown, but he was buried with his predecessor in the grave-yard of Syddan.

The Rev. John Dunan was next pastor. He was brother to Rev. Patrick Dunan of Dowth. The year of his death and place of interment are now unknown.

The Rev. Richard Reilly, succeeding pastor, died in 1785, and was buried in the church-yard of Rathmolyon, where a headstone commemorates him with the following inscription :

“ Here lyeth the body of
The Rev. Richard Reilly,
Parish Priest of Syddan,
Barony of Slane, and County
of Meath, who departed this
life November 22nd,
1785, aged 52 years.”

The Rev. Henry Connell, succeeding pastor, studied in France, was an eminent scholar, and previous to his return was presented by some distinguished family with a splendid library, which he contrived to bring to Ireland. He officiated as curate under his brother, Rev. Thomas Connell of Castlepollard, succeeded Father Reilly, died on the 14th of April, 1813, and was buried in the grave of his brother, in the church-yard of Rathgarve.

The Rev. James O'Brien succeeded, but lived in Slane with Dr. O'Hanlon as administrator.

The Rev. James Gaughran, a native of this parish, an alumnus of Navan and Maynooth, officiated here as curate, was appointed thence to the curacy of Slane, but was permitted to return and care this parish for Rev. Mr. O'Brien, as administrator. In after years, Rev. Mr. O'Brien was appointed pastor of Slane, and Rev. Mr. Gaughran succeeded as pastor here. The zealous and respected priest departed this life on the 11th of January, 1856, and was buried in the church-yard of Killeary. He has left after him a monument more enduring and more glorious

than anything this world could erect to his memory; he has bequeathed all he had inherited from his respectable friends, and all he had saved, to the amount of £743, to be funded for the purpose of having missions at intervals for the salvation of his people.

The Rev. James Lynch, familiarly known as "the Abbé Lynch," present pastor, was born in the parish of Kilbeg, studied in Paris, became chaplain to a Count Lynch, subsequently army chaplain, Bursar to a French College, &c. After his return to Ireland, he officiated as curate in Dunboyne, Trim, Castletown-Kilpatrick, and Moymet. He succeeded as pastor of Moymet, with the custody of the asylum, and was translated to Syddan after the death of Father Gaughran.

The Rev. James O'Brien was born in the parish of Ard-cath, studied in Navan, and completed his course in the Irish College of Paris. He discharged the duties of Professor for more than fourteen years, *without earthly fee or reward*, in the College of All-Hallows, Dublin, officiated as curate for five or six years in Trim, and was appointed administrator of this union in March or April, 1855, where he still presides.

CHAPTER XVII.

1. ATHBOY.—2. BALLIVOR.—3. BECTIVE.—4. DUNBOYNE.—
5. DUNSHAUGHLIN.—6. KILCLOON.—7. KILDALKEY.—
8. KILMESSAN.—9. LONGWOOD.—10. MOYMET.—11.
- MOYNALVEY.—12. NAVAN.*—13. RATHMOLYON.—14.
- RATOATH.—15. SUMMERHILL.—16. TRIM.

THE deanery, or conference district of Trim, comprises the union parishes of Athboy, Ballivor, Bective (or the Crosses), Dunboyne, Dunshaughlin, Kilcloon, Kildalkey, Kilmessan,

* As these sheets are about passing into the press, the seat of the Duleek Conference has been transferred to Navan.

Longwood, Moymet, Moynalvey, Navan, Rathmolyon, Ratoath, Summerhill, and Trim.

The Vicars of the district are very Rev. John Masterson, P.P. of Rathmolyon, and Very Rev. John Duncan, P.P. of Trim.

1. *Athboy.*

The reader will find in vol. i. (p. 161-168), various notices of Athboy and Rathmore. We insert the following as an addenda.*

Rev. John Martin, Pastor of Athboy, died on the 8th of February, 1807.—(Registry of Athboy.)

The Rev. Brien O'Reilly was translated here from Oldcastle in February, same year, died on the 10th of June, 1823, and was buried in the chapel of Athboy. The following entry is inserted in the parochial registry.

“1823, June 12th (the day of his interment). The Rev. Bryan O'Reilly, P.P. of Athboy, died after a painful illness which he bore with Christian patience and resignation. He lived in the esteem of all classes, to which the universal gloom that hung on every countenance, joined to the respectful appearance both of Protestant and Catholic, dressed in scarfs and hat-bands (procured at their own expense) at his funeral, bore ample testimony. He is buried in the chapel, at the earnest request of the parishioners, at the epistle side of the altar, where a monument is to be erected sacred to his memory. Such was the universal sorrow on this occasion, that the solemn dirge of the church ceremony was frequently interrupted by the moans and lamentations of the vast concourse of his flock, who were bathed in tears for the loss of their pastor. His memory will live long in the recollections of his fond parishioners and their offspring. His age was sixty-six years.”

* There are the remains of an old church on the hill of Ward, which measures fifty-four feet by seventeen. The view from the grave-yard is truly grand, and will amply repay the pilgrim or tourist for a visit. Three aged white-thorns grow over the site of the altar.

The parish of Athboy is indebted to the late lamented Rev. Mr. Gannon for the erection of the chapel of Rathmore, and for various other acts of benevolence.

The Rev. J. F. Sheridan, O.S.B., a very respectable and efficient priest, on the mission to Sydney, New South Wales, is a native of the parish of Athboy.

The Rev. Thomas Kennedy was translated from the union of Greenoge and Kilbride on the 7th of July, 1823, and died on the 11th of October, 1826.—(See vol. i., pp. 166, 414.)

The Rev. John Burke (*the great Father Burke*) was translated here from Summerhill on the 13th of October, 1826, and next to Castlepollard, on the 1st of January, 1830.

The Rev. James Rickard, who had been pastor of Kildalkey for sixteen years, succeeded on the 9th of January, 1830, died on the 18th of April, 1848, in the sixty-seventh year of his age and the fortieth of his ministry, and was buried in the chapel of Athboy.

The Rev. Thomas M'Cullagh, present pastor, was born in the parish of St. Mary's, Drogheda, studied in Navan and Maynooth, and was ordained in 1832. He officiated as curate in Ballimore, and for many years in Trim, whence he was appointed by Dr. Cantwell to Athboy on the 28th of April, 1848, and was inducted by the late lamented Very Rev. John O'Connell, P.P. of Trim and V.F., on the following day.

2. *Ballivor.*

This union comprises the parishes of Killaconnian, with portions of Castlerickard and Killyon. Killaconnian, or Killoghconnoghan, is a parish in the barony of Lune, County Meath. The old church* has crumbled into ruin. The church of Castlerickard, the site of which is now occupied by a Protestant house of worship, was located in the union of Ballivor.

Pastors.

In 1704 Rev. James Dalton was registered at Trim as "Popish Priest of Killeconegan and Killyon." He was ordained in Dublin, in 1678, by Dr. Patrick Plunket, Bishop of Meath, lived at Ballivor in the year of the

* The patron saint of this church was St. Kineth, whose festival was held here on the 16th of November.—(*Ordnance Papers* in Royal Irish Academy.)

Registration, and was then fifty-five years of age. Early in the last century, a farm was set at Donore, in this union, to the Dominican Fathers, who founded a convent on it, over which presided a prior, who was usually tenant of the farm and pastor of the adjoining district.—(See vol. i., pp. 308-9.) The friary died out early in this century, and all that remains is the shell of the old chapel. After the death of Rev. Michael Fleming (see Pastors of Longwood), in May, 1793, Rev. Laurence Shaw, O.P., was appointed administrator, but as the parishes which then constituted the union were too numerous, extensive, and populous, Ballivor was separated from Longwood and placed immediately under his supervision. Father Shaw, after having left Donore, offered the Holy Sacrifice in a thatched chapel, about fifty perches from Ballivor, and continued to officiate in this humble temple until the present chapel was erected. This venerable old friar died on the 27th of October, 1833, and was buried in the chapel of Ballivor, where a monument commemorates him in the following words:

“As a tribute of gratitude and respect,
This Tablet has been placed
By Garret Robinson of Kilreany,
In memory of

The Rev. Laurence Shaw,
R. C. Pastor of Ballivor for 41 years.

Born April 16th, 1751 : Died October, 27th, 1833.

An exemplary and vigilant Pastor,
A mild, yet zealous, instructor,
He entertained for his flock
The affection of a parent,
And acted as one in all their concerns.
Of an Apostolic simplicity,
And the most endearing sweetness of manners,
He is followed to the tomb by the love and
veneration which attended him through life.

Requiescat in pace.—Amen.”

After the death of Father Shaw the parish of Ballivor was attended by Rev. John O'Connell, then Pastor of



Kildalkey. On the 6th of February, 1837, Rev. John O'Connell was translated to Trim, Rev. Richard Magrane was appointed Pastor of Kildalkey, and Rev. Robert O'Reilly received pastoral charge of Ballivor. Father Robert was translated to Dunshaughlin in October, 1848. The Rev. Patrick Halligan, present pastor, was born in the parish of Ardcath, studied in Navan and the Irish College of Paris, officiated as curate in Killucan, and for several years in Ratoath. He was appointed Pastor of Kilbride in May, 1846, and was translated to Ballivor in October, 1848.

3. *Bective, or the Crosses.*

This union, called also Dunderry, comprises the parishes of Bective, Clonmacduff, Kilcooly, Churchtown, and Rattaine. The three first of those divisions are situated in the barony of Upper Navan—the two last in that of Lower Navan.

Bective, or *De Beatitudine*, once a Cistercian abbey of great magnificence and of great influence, is now a vast ivy-clad ruin, beautifying the landscape, and reminding the tourist of the noble sacrifices made for religion in the ages of faith. The parish church of Bective, to which a cemetery was attached, stood in the neighbourhood of the monastery, but both have been, in latter years, uprooted and swept away. There was a chapelry in connection with Bective at Clady, the beautiful ruins of which, and romantic situation on the banks of the Boyne, possess attractions for the tourist or the antiquary.

Clonmacduff, called also the "Black Church," measures fifty-eight feet four inches by fourteen. Here sleep the Franciscan Friars of Courtown.—(See vol. i., pp. 121, 122.)

Kilcooley.—On a very elevated site, commanding an extensive view, about a mile and a half east of Trim, lie the remains of the ancient church. It measures about fifty feet, internally, by sixteen. The walls have been, for the most part, torn down, and the stones carried off. This rectory, at the dissolution of the monasteries, was

granted to Sir Gerald Moore, ancestor to the Marquis of Drogheda. Previously it had been granted by Walter de Lacy to the Abbey of Llanthony, in Wales, and, by that house, to the abbey of St. Kienan, of Duleek. The fine view of the castles and churches of Trim will amply repay the tourist for a visit to the deserted sanctuary of Kil-cooley.

Churchtown.—The old church measures* sixty-seven feet by fifteen feet ten inches. Two aged alder trees spread their branches over the side of the altar.

Rataine.—The old ruined church measures sixty-nine feet, internally, by eighteen feet four inches.

The Bective Controversy.

During the last century the parish of Bective belonged sometimes to the union of Dunderry, but, for the most part, to that of Navan. The following paper tends to illustrate the nature of this dispute :

“Nos infrascripti, Deputati ab Illustrissimo nostro Episcopo, Fratre Augustino Chevers, ad definiendam et decidendam litem inter R. D. Christopherum Fleming, Parochum de Navan, ex una parte, et R. P. Michaellem Tipper, Parochum de Moimet, ex altera parte, utroque sibi jus vindicante ad Parochiam et Districtum de Bective, auditis autem riteque perpensis, utriusque partis rationibus et momentis, sequentia decidere ac judicare decrevimus :

“Manu tenendum esse in jure et possessione districtus de Bective R. D. Christopherum Fleming qui præfatam Parochiam per Diploma Pontificium legitime obtentum annexam habet Parochiæ de Navan. Quoniam autem Parochiæ de Moimet ita tenues et exigui proventus sint ut vix, ac ne vix Parochi sustentationi sufficiant ; cumque notorium sit Parochiam de Navan independentem a Districtu de Bective abunde sufficere Parochi ac Vicarii sustentationi, cumque Incolæ de Bective ob distan.

* There is a tradition in the parish that a silver bell which belonged to this church was buried in the west end of the old building, near the northern door-way, to secure it from the church-robbers of the Reformation. The secret of the exact spot has been handed down from father to son in one family.

tiam a Navan conquerantur de gravibus incommodis in Sacramentorum administratione quibus indubie obviabitur si Parocho de Moimet subdantur, cui omnino vicini sunt, et a quo rite, religiose, et attente ipsis semper inserviebatur. His igitur mature perpensis, bonum animarum præcipue præ oculis habentes, enixe commendamus Illustriso. Domino quatenus pro sua erga subditos sollicitudine, ac pro majore eorum incremento spirituali, præfatum Districtum de Bective post obitum Rdi. Domi. C. Fleming unire, et annectere dignetur Parochiæ de Moimet. Datum in Randalstown hac 13 Junii, 1776.

“RICARDUS AYLMER, Vs.-Gens.

“MICHAEL FLEMING, Vics. Fors.

“Fra. Augustinus, Episcopus Midensis.”

Bective remained for many years subsequently attached to Navan, until the present boundaries of Navan, Ardrahan, and Dunderry were finally arranged, and received the sanction of the bishop. The following letters put an end to the controversy:

“Navan, January 16th, 1837.

“GENTLEMEN,

“I feel that the boundaries which are now pointed out would materially improve the state of religion, and would very considerably consult for the convenience of the parishioners of your respective unions. I am most anxious that you would express your concurrence, and thereby enable me to make an arrangement which is so very desirable.

“I have the honour to remain, Rev. and Dear Sirs,

“Your most obedient and very humble servant,

“JOHN CANTWELL.

“To

“Rev. Mr. O'Reilly, P.P. of Navan.

“Rev. Mr. Kennedy, P.P. of Bohermien.

“Rev. Mr. Tuite, P.P. of Dunderry.”

Reply.

“Navan, Jan. 16th, 1837.

“MY LORD,

“We approve of the boundaries now specified, and agree to publish them at our respective chapels on Sunday

next. We concur in the opinion that the contemplated change will consult for the convenience of the people, and very materially improve the state of religion in the different unions.

“EUGENE O'REILLY.

“JOSEPH KENNEDY.

“ROBERT TUITE.

“To

“Right Rev. Dr. Cantwell.”

Pastors.

The Rev. Michael Mullen was appointed pastor of this union in 1821, and was translated to Sonna in 1825.—(For previous Pastors see vol. i., pp. 121-2.)

The Rev. Patrick O'Donaghoe succeeded, and was translated to Summerhill in 1826.

The Rev. Robert Tuite succeeded, and was translated to Rathmolyon in January, 1837.

The Rev. Patrick Kiernan was translated here from Eglish on the 22nd of January, 1837.

The Rev. Mathew Fullam was appointed in 1839, and remained here for two years.

The Rev. Patrick Magan succeeded, and was translated to Ardbraccan.

The Rev. Patrick Kiernan succeeded again, and was translated to Cortown.

The Rev. Terence O'Reilly, present pastor, was born in the parish of Kilbride, or Mountnugent, studied in Navan and Maynooth, and was ordained in 1825. He officiated as curate in Navan, Frankfort, Kildalkey, Skryne, &c., and was appointed to the pastoral charge of Dunderry in August, 1845. [Since the above was written the Rev. Terence O'Reilly departed this life on the 22nd of March, 1867, and was buried in the chapel of Dunderry. *Requiescat in pace.*]

4. *Dunboyne.*

(See Vol. I., pp. 188, 199.)

5. *Dunshaughlin.*

This union comprises the parishes of Dunshaughlin, Culmullen, and Knockmark; the first of which is situated in the barony of Ratoath, the second in that of Upper Deece, and the last in Lower Deece.

The Abbey of St. Seachnall, or Secundinus, has long since been swept away, and so, too, has the ancient parochial church, the site of which is, in part, occupied by a Protestant house of worship. The church of Knockmark has likewise been torn down and uprooted, and a Protestant church likewise occupies the site.

Culmullen or Colmolyon.—The old church consisted of sanctuary and nave, separated by a choir-arch of considerable dimensions. The length of the chancel is fifteen feet, the nave measures eighty-four feet by eighteen. The east and west walls are gone, the north and south sides are in complete ruin; the baptismal font is in the body of the church, in a fair state of preservation, and still well adapted for the purpose for which it was constructed. The font is oval, measuring one foot six inches internally, by one foot three and a-half inches; it consists of six compartments, and has an aperture. The bowl and pedestal are all one stone, and measure in height one foot eleven inches. The grave-yard is extensive, the tombs numerous, and the long weeds, the aged ash and alder trees which grow up here, the total desolation of the place, cannot fail to awaken melancholy remembrances.

Holy Wells.

St. Nicholas's well, on the townland of Culmullen, is circular, and measures eight feet six inches in diameter. On the stile is the figure of a cross, under which is written "St. Nicholas's Well."

St. John's well is situated in the demesne of Warrenstown, parish of Knockmark. This well has been frequented from time immemorial, and is perhaps the most remarkable of all the "holy wells" in Meath. It has

been, in past years, held in wonderful veneration, and even still, on the eve of St. John's festival, in June, numbers crowd here, to perform their stations, and to be supernaturally cured of their maladies, not only from Meath, but from many of the neighbouring counties. In the year 1708, the Irish House of Commons passed a vote to prohibit pilgrimages to this well, because these bigoted despots pretended to fear that the poor pilgrims "were assembled in that place to the great hazard and danger of the public peace *and safety of the kingdom.*" Accordingly if any poor people, in commemoration of ancient customs, dared to visit and pray at this well, they were ordered by the great Moguls of those days to be "*fined, imprisoned, and whipt.*"

The external of this well is no way remarkable. It is covered by an arch, a front wall conceals it from view, a stone conductor lets out the water, and under this stream those who visit for the benefit of health are for a moment placed. Under the water-spout is a stone flag, four feet in length by one foot six inches in breadth; there are seats each side, and on the front wall two images, now all but defaced, which probably represented St. Mary and St. John.

The Penal Days.

If we ascend the stream of time to those dread days, which the great Bishop De Burgo has fortunately chronicled, we shall find that Dunshaughlin, like most other parishes, has had its informers, priest-catchers, village tyrants, and other such instruments of oppression, who took advantage of iniquitous laws to gratify religious bigotry or party spleen. The memory of many of these men—their deeds of darkness—their cruel triumphs over a high-minded and heroic people—their gross lies and calumnies against the ancient Church—their unceasing efforts to sweep away every vestige of Catholicism, after having plundered her of her inheritance, robbed her of wealth, and confiscated, for hungry minions, the trusts of charity which she held for the widow and the orphan—

the heartrending scenes of by-gone days—the evictions, starvations, murders—the swaggering trooper, the shoneen squire, the cold-blooded informer, with the scent of the bloodhound—the *Soggarth Aroon*, with a price on his head, like the wolf in the forest—the heart-broken peasant and his weeping wife, looking up to the living God alone for hope and protection—many, many of these bitter memories have been buried in the night of time, or lost in the recollection of darker events which have figured in the tragedy of our melancholy history. Enough, however, yet remains in the traditions of the people, if no other monuments existed, to give us an idea of the storms which have blown over our faithful Church, and of the fiery ordeal through which the mercy of God and the fidelity of our fathers enabled her to pass.

In 1642 a terrible massacre of the people was perpetrated by the Puritan soldiery at Bonestown,* near Dunshaughlin. About forty men, women, and children, *under governmental protection*, were quietly reaping and saving the corn, when they were surrounded by a band of Puritan soldiers and inhumanly slaughtered. The inhabitants of Dunshaughlin, hearing the cries of their friends and neighbours, endeavoured to escape to the woods and fields for safety, but were overtaken by the same troop, who massacred forty persons more, most of whom were women and children. The same day these troopers murdered in Dunshaughlin a respectable lady named Mrs. Alison Read, who was upwards of eighty years old. In Dr. Moran's *Historical Sketch* we have the following account of the martyrdom of Mrs. Read :

“ Mrs. Alison Read, in 1642, sealed the confession of her faith by an heroic death, in the town of Dunshaughlin. The soldiery, rushing in on that defenceless town, seized on fifty old men, women, and little boys, and mercilessly slew them with their swords and spears. Mrs. Read, then in her eightieth year, encouraged these sufferers to endure every torment with constancy for the faith. Fired with rage at her exhortations,

* See vol. i., p. 324.

the Puritan soldiers, after inflicting many wounds, set her up as a target for their guns, and thus she happily expired. The son of this venerable martyr has preserved her memory, and in his commentary on the Book of Maccabees, mentions her heroic death to illustrate the fortitude and holy sentiments of the mother of the Seven Maccabees—the true model of female heroism.”

Early in the last century there lived near Dunshaughlin a family named C——ke, wealthy, influential, but animated, generation after generation, with a ferocious hatred of the Catholic faith and of those who professed it. It was remarked that only one male of each generation lived to manhood, and into him seemed to have been transferred the rabid, undying, hereditary malice of all. They were landlords, magistrates, priest-hunters; and armed thus with arbitrary, irresponsible power, they rendered their name a terror to the priests and people of the neighbourhood. Their memory is still perpetuated at “Gallows Hill,” a short distance outside Dunshaughlin, where, in the days of their unbridled despotism, many a poor peasant was strung up and hanged. About the middle of the last century, one of these C——kes was riding in a lonely part of the country, accompanied as usual with a huge hunting whip. He met on the road a stout, athletic peasant, and, as the great man was accustomed to have everything his own way, he reined up suddenly, stopped the stranger, and said, “I know by your face you are a d——d papist.” The peasant replied, in his own subdued but emphatic tone, “Well, suppose that I am, Sir, what then?” “This,” said C——ke, drawing his whip, and commencing to horsewhip him. The poor peasant expostulated, remonstrated, asked forgiveness if he had offended, all to no purpose; for C——ke, in a furious passion, continued to shower his blows on him without pity. Now, the peasant *had his own feelings*; he had might in his arm, and had on his shoulder a ponderous weapon—namely, a *flail*, with which he was on his way to thrash a neighbouring farmer’s corn. Maddened at the savage, unmerited

treatment to which he was subjected, he let loose the formidable arm of the *flail*, and having wound it once or twice round his head, he brought it to bear with terrible velocity on the person of C——ke. In a moment he unhorsed him and laid him prostrate on the road. Again the flail was in motion, and again and again it descended on C——ke, until he was almost *thrashed* into a mummy. The peasant fled across the fields. Some of the neighbours found *the Mandarin* lying helplessly on the road, had him carried home *on a door*, and for a length of time his worthless life was despaired of. The thrasher was afterwards arrested, was tried for his life in Trim, but was ultimately acquitted, on the ground of extreme provocation, through the influence of a worthy Protestant gentleman* of Dunshaughlin, named Webb, who often counteracted the evil doings of C——ke, and whose house was ever open to shelter the clergy in the days of persecution. A grandson of this C——ke, the last who reached manhood, signalized himself, about ninety years ago, by tumbling down a mud-wall thatched chapel, situated in a sand-pit, where the Catholics of that day were glad to be allowed the privilege of assisting at the Holy Sacrifice. Thus passed away an infamous race, and we may say of them what a peasant once remarked to us of a cruel, hard-hearted, selfish, worthless, miserable, squireen—“He’s dead, your reverence, and few can regret him, unless the devil, who, although he has his person, yet has lost his services for ever.”

Pastors.

In 1690 Dr. Michael White was presented to the parishes of Dunshaughlin and Culmullen.

In 1704 we find Rev. Michael White registered as “Popish Priest of Dunshaughlin, Knockmark, and Cul-

* The Irish peasantry have to this day grateful remembrance of the Protestant families that befriended themselves and their clergy in the times of persecution; and there is a traditionary respect for the descendants of these benefactors, which has survived the degeneracy of some of the Protestant gentry.

mullen." He was ordained at Lisbon, in 1679, by Dr. Almadia, Bishop of Martiria, in Portugal, lived at Cultrumner the year of the Registration, and was then forty-seven years of age.

The Rev. Mr. Brennan is said to have succeeded. He was buried in the church-yard of Dunshaughlin, but his tomb has been broken.

The Rev. Francis Nangle succeeded, and died June 17, 1773.—(Registry of Dunshaughlin.)

The Rev. Patrick Sherlock succeeded, and died 12th of January, 1779.—(Registry.)

The Rev. Thomas Fagan succeeded. This pastor was born in Ratoath, of a very respectable old family. When the wretched chapel in the sand-pit was levelled, he succeeded in getting an eligible site from a Protestant gentleman named Woods, on which he erected the present chapel, and secured a comfortable residence for the priest of the parish. He died, universally regretted, on the 6th of February, 1809, and was buried in the church-yard of Crickstown, where a large uninscribed stone still marks his resting-place.

The Rev. Philip Mulligan, Pastor of Drumcondra, was translated here on the 3rd of March. This pastor was born in the neighbourhood, and was ordained in the chapel of Navan, in May, 1782. After having completed his studies in the Irish College of Paris, he was appointed curate in Slane,* where his zealous labors are still remem-

* In the summer of 1798, Mass was celebrated in a barn, or outhouse, in the town of Slane. One of the local military commanders issued a proclamation forbidding the celebration of Mass. In defiance of this order, Father Mulligan offered Mass every Sunday in the place mentioned. On one occasion, as he was entering Slane for that purpose, he met a Mr. G——, who was captain of a corps of yeomanry, or militia. The captain met him, and said, "Priest. I warn you, on your peril, not to attempt your Popish superstitions." Father Mulligan replied, "Sir, I know you not, and I fear you not; but I warn you not to attempt to prevent me." The priest offered Mass, and the captain, acting on the principle that discretion is the better part of valour, thought it wiser and safer to let him alone. It appears many of the corps were Catholics, and the captain was anything but popular.

On another occasion, during the same eventful year, Father Mulligan

bered, and his name fresh in the recollections of the people. From the curacy of Slane he was promoted to the pastorate of Drumconra, and next to that of Dunshaughlin. He was a man of considerable talent, of great firmness of mind, and decision of character. He died on the 17th of September, 1827, and was buried in the church-yard of Knockmark, where a monument commemorates him thus:

“ Hic jacet
R.D. Philipus Mulligan, D.D. Vic.
Parochus de Dushaughlin,
Vir acri judicio, magna facundia suavissimis moribus
innocenti vita,
Gravissimis expediendis negotiis detentus
officio justitiæ religioni nunquam defuit,
Bonis omnibus percharus, pietatem in Deum spirans
Oldormivit in Domino
Decimo Septimo Septembris,
1827,
Annos natus 68.
Requiescat in pace. Amen.”

was reading his office, on a Sunday evening, in a field attached to the parochial residence, which was then near the old church of Gernonstown, or Garlandstown. He heard a shot fired, and a cry of agony, and he hastened to the road-side, which was only a few perches distant. On reaching this, he found that a troop of yeomanry was passing by, and that one of the body, an officer, had fired at a poor peasant, who was entering a neighbour's house. Father Mulligan instantly put on his stole, and commenced hearing the confession of the dying peasant. One of the officers endeavoured to ride over the wounded man; but Father Mulligan put his arm round his penitent, saying to the officer, “Sir, if you trample upon this poor man, you shall also trample upon me.” The soldiers stood looking on, the confession was heard, absolution was given, and the poor peasant expired in the arms of the priest. The wife and children of the murdered man now cried aloud most piteously, and the neighbours gathered to convey the corpse to the home, now desolate, which the inoffensive victim had so recently left. Father Mulligan now stood up, and seeing Mr. T——, who owned the property as middleman, a Catholic gentleman who lived near Navan, and who was an officer in this yeomanry corps, said, in a fit of honest indignation, “You have got into nice company, Mr. T——, and you have reason to be proud of your spirit, as an Irish gentleman, to allow a cold-blooded murderer wantonly to shoot down one of your own tenants.” Father Mulligan was the terror of evil-doers in '98.

The Rev. Thomas Leonard succeeded. This distinguished pastor was born in the parish of Rathfeigh, union of Skryne, studied in Navan and Maynooth, and officiated as curate in Stamullen. He was unquestionably a man of great abilities, and a most elegant and accomplished scholar. He died at Liverpool, whither he journeyed for the good of his health, and was interred in a vault under the high altar of St. Anthony's church, Scotland-road, Liverpool, where a marble slab commemorates him in the following words :

“Here rest the remains of



Thomas Leonard, P.P.
of Dunshaughlin, and Vicar Capitular*
of the Diocese of Meath.
He died September 25th, 1848,
Aged 54 years.
May he rest in peace.”

The Rev. Nicholas McEvoy, late pastor of Kells, succeeded, but resigned after a short time, and returned to the administration of Kells.

The Rev. Robert O'Reilly was next pastor ; he was born in Kells, studied in France, officiated as curate in Trim and other places. He became pastor of Balliver, and was translated to Dunshaughlin. Father Robert was hospitable and simple-minded, and endeared himself to clergy and laity by his many excellent qualities. He died on the 10th of September, 1857, and was buried in the chapel of Culmullen, where the parishioners have erected a monument, as a tribute of respect to departed worth, with the following inscription :

“Gloriosæ spe resurrectionis
Infra tumulatus jacet
Rev. Robertus O'Reilly,
Parochus novennies
de Dunshaughlin et Culmullen.

* This is a mistake ; he was Vicar-Forane.

Obiit in Domino
 Septuagenarius
 10mo Septembris, 1857.
 Monitum juxta Divinum
 Simplex fuit sicut columba
 et prudens ut serpens.
 Requiescat in pace. Amen."

The Rev. Nicholas Duff, present pastor, was born in the parish of Grange, studied in Navan and Carlow, and was ordained in 1827. He officiated as curate for seven years in his native parish, became its pastor in 1834, was translated to Kingscourt on the 15th of May, 1838, and, in October, 1857, to Dunshaughlin.

6. *Kilcloon.*

This union comprises the parishes of Kilcloon, Moyglare, Raddonstown, Balfeighan, situated in the barony of Upper Deece; together with Ballymaglasson and Rathregan, in the barony of Ratoath.

Kilcloon.—The old church has been pulled down. The foundation measures sixty-nine feet by thirteen feet three inches. Two old withered ash-trees hang over the site of the altar. Rev. James Farrell, late pastor, rests here.

Moyglare.—The old church has been pulled down and uprooted, and a Protestant place of worship erected on the site.

Raddonstown or Balroddan.—The old church has been completely uprooted, and a Protestant edifice erected on the site. The baptismal font is octagon externally; the bowl is circular, and measures one foot seven inches in diameter. The pedestal and font measure in height two feet three inches.

Balfeighan.—About a mile north-west from Kilcock, on a rising ground by the wayside, stand the ruins of the ancient church. The portion of the shell that remains measures forty-four feet by sixteen feet eight inches. There is a tradition here that St. Finian of Clonard used to visit this sanctuary. In the east end of the church

there is a tomb to the memory of a young priest, Rev. Anthony Reynolds, who joined the Order of St. Vincent of Paul, died of decline, and sleeps here:

“Ero mors tua

O Mors

Resurrectionem mortuorum firma fide expectans

Rev. Antonius Reynolds

cum pietate dormitionem accepit sexto Idus Jan.,

A.D. 1835.

Annis primæ juventutis in literis humanioribus
excolendis apud Seminarium Carlovix peractis

Dominum tanquam partem hereditatis suæ
eligere cupiens Collegium Manutianum petivit
ubi cursu academico magna cum laude confecto

Sacerdotali honore auctus est

In sacro ministerio dispensatorem fidelem

et operarium inconfusibilem laboribus

quos indefessus subivit omnibus

præsertim pauperibus seipsum comprobavit

In amore Dei et proximi sic indies proficiens

una cum aliis eximie pietatis sacerdotibus

Secundum commune propositum jam olim

conceptum vivendi rationem ad regulam

Sancti Vincentii a Paulo componere suscepit

vix tamen voti compos phthisi correptus

consummatus brevi explevit tempora multa

obiit annos natus 27.

Requiescat in pace.—Amen.”

Ballymaglasson.—The old church has been uprooted, and a Protestant edifice erected on the site. The old cemetery has been contracted, and the public thoroughfare has intruded on the resting-place of the dead.

Rathregan.—This old church, now in desolation, measures seventy-four feet by eighteen. The body of the church is filled with the fragments of the walls, over which grow the long grass and weeds. In the east end a hoary ash-tree spreads its branches over the site once occupied by the altar. In the west end there is a monu-

ment to the memory of the late Mr. and Mrs. Corbally, of Corbalton Hall, parents of the present Member of Parliament for Meath :

“ Sacred
to the memory of Elias Corbally,
of Corbalton Hall, Esq.,
and
Mary, his wife.
Requiescant in pace.”

Here sleeps, also, Rev. William Fitzsimons, a relative of Mr. Corbally's.—(See vol. i., p. 416.)

Mulhussey.—About a perch or two west of the castle of Mulhussey, in the parish of Kilcloon, are the ruins of the church. It measures twenty-eight feet ten inches by fourteen feet ten inches.

Kilglinn.—There was a monastery here, in the present parish of Balfeaghan.—(Vol. i., p. 125.)

Kilrory.—There was a church here, and tradition says a monastery also. All that remains is an oval mound on an elevated site, which commands a fine view of the Counties of Meath and Kildare. The stones of the church have been carried away, and the foundation measures about fifty-one feet by eighteen. An aged thorn tree marks the site of the altar.

Bride's Well.

This celebrated well, which, in days gone by, was much frequented on St. Bridget's festival, and is more or less so still, is situated on the side of a circular mound, or hill, about two and a quarter miles north-west of Kilcock. An aged ash-tree spreads its branches over the waters, and the stream running thence is called Bride's Stream. The diameter of the well is twelve feet four inches, and it is a curious fact that nearly all the females of the parish are called Bridget, or Bride, after the patron saint.

There are three chapels in this union—viz., at Batters-town, Kilcloon, and Kilcock. In the first of these there

is a marble slab commemorating the parents of M. E. Corbally, Esq., buried elsewhere. On it is inscribed :

“ Sacred to the memory
of
Elias Corbally, of Corbalton Hall, Esq.,
who died July 11th, 1837,
aged 85 years.

Also of Mary, his wife,
who died May the 21st, 1821,
aged 60 years.

Requiescant in pace.—Amen.”

Father Barry.

The Rev. William Barry, a nephew of the late Rev. Mr. Barry, P.P. of Clara, was born at Cookstown, near Batterstown, in the year 1824, studied in Mr. Gillic's Academy, of Ratoath, and subsequently in the Seminary of Navan for four years, where he was highly distinguished. In August, 1844, he entered Maynooth College, and in 1850 he was ordained. He was a very pious and exemplary student, an accomplished scholar, a genial and warm-hearted friend, a true patriot; and he was beloved, esteemed, and respected by all who knew him, or had the pleasure of his acquaintance. His appearance and deportment were dignified, and calculated to win respect, and he was so deeply read in English Literature, and had so eloquent and happy a phraseology, that he was familiarly known amongst his class-fellows as *Magister Sententiarum*, “the Master of the Sentences.” After his ordination, he officiated for a time as chaplain to a family in the West of Ireland; he next discharged the duties of curate in Dunboyne, whence he was removed in August, 1853, to Kilmessan. As a preacher and confessor he was first amongst the first, and, from break of day to hours after sunset, he was in the confessional, regardless of food and rest. After many labors he joined the Jesuits, volunteered for the American mission, and crossed the Atlantic. Alas! the days of this holy priest were destined to be

short upon earth. He departed this life on the 2nd of January, 1863, in the College of Grand Coteau, Louisiana, fortified by the last Sacraments, and was buried amongst his brethren in the cemetery. The writer of this, who was his college companion, and who enjoyed his friendship and confidence for years, most humbly and fervently hopes for his intercession in the kingdom of heaven, where he sincerely believes the pure and unselfish soul of his dear departed friend is enjoying the reward of the faithful servants of God.

“In memoria eterna erit justus.”

Pastors.

In 1690 the Rev. Dr. James Plunket was presented to the rectories of Rathbeggan and Rathreggan. Same year Rev. Garrett Dease was presented to the rectory of Moyglare. In 1704 Rev. Garrett Dease was registered as “Popish Priest of Rathregan, Ballymaglasson, Rodanstown, Kilcloon, Balfeighan, and Moyglare.” He was ordained at Bealis, near Navan, in 1669, by Dr. Plunket, Bishop of Meath, lived at Moyglare the year of the Registration, and was then fifty-seven years of age.

The Rev. Father Garrigan succeeded, and died in 1772.

The Rev. James Farrell succeeded in 1772, died on the 5th of June, 1819, and was buried in the grave-yard of Kilcloon. He was a patriotic old pastor, and his memory is still much revered here. A head-stone at his grave has the following:

“O Lord, have mercy on the
Soul of Rev. James Farrell, who
departed the 5th day of June, 1819,
aged 83 years, being 47 years Parish Priest
of Kilcloon and Moyglare.

This monument was erected in
grateful memory of him by
his nephew, James Farrell.

May he rest in peace. Amen.”

The Rev. Andrew M'Dermott, a Franciscan friar, officiated for many years as curate under Father Farrell,

and succeeded him as pastor. He was, after some years, deprived of the parish, died about 1847, and was buried in the grave-yard of Kilcloon.

The Rev. Patrick O'Connor was appointed Administrator, and was translated to Skryne on the 14th of February, 1836.—(See vol. i., p. 281.)

The Rev. John Lynch was born at Girley, studied in Navan and Maynooth, officiated as curate in Ballimore, and was appointed Administrator here on the 14th of February, 1836. He died, much regretted, on the 6th of January, 1842, and was buried in the chapel of Batters-town, where a monument commemorates him thus:

“ Sacred
to the memory of the Rev. J. J. Lynch,
Pastor of the united parishes of
Raddanstown, Kilcloon, and Batterstown,
who died the 6th of January, 1842, in his 44th year.
Truly was he a Father to his people :
In their joy he, too, was glad ; in sorrow
they had his sympathy ; in difficulty,
his counsel ; in virtue, his devoted guidance.
The temples he raised mark his piety ;
Those walls around speak his praise
better than any marble,
and claim from each lover of religion
the tribute,—
May he rest in peace.”

The Rev. John Masterson was appointed pastor in January, 1842, and was translated to Rathmolyon in October, 1857.

The Rev. Bernard Masterson was born in Oldcastle, studied in Navan and Maynooth, officiated as curate for several years in Mullingar, was administrator in Rahin, and was appointed here in October, 1857. He died on the 20th of May, 1862, and was buried in the chapel of Kilcloon, where a monument has the following inscription:

“ Underneath lieth the remains of the
Rev. Bernard Masterson, Pastor of Kilcloon,
and Batterstown. During the 27 years of his

sacred ministry a charming simplicity of manner, combined with genuine goodness of heart, won for him the esteem and affection of the people for whom he laboured. Universally regretted by his beloved flock, who erected this testimonial to his memory, he breathed his last on the 20th of May, 1862."

The Rev. Edward Carey, present pastor, was born in the parish of Trim, studied in Navan and Maynooth, officiated as curate in Fore, Castletown-Geoghegan, and Kileloon. While in Castletown, he was principally instrumental in the erection of the chapel of Tyrrell's Pass and the schools of Ballinagore.

7. *Kildalkey.*

(See Vol. I., pp. 141, 145.)

8. *Kilmessan.*

(See Vol. I., pp. 354, 363.)

9. *Longwood.*

This union comprises the parishes of Castle-Rickard and Killyon, together with portions of Clonard and Rathcore. There was an old church at Kilglass.

Castlerickard* is situated partly in the barony of Carbery, County Kildare, but chiefly in that of Upper Moyfenragh, County Meath. The parish was dedicated to St. Nicholas, and in the Patent Rolls we have the following notices of this church:

"Rev. Thomas Mareschall was presented to this church."
(*Rot. Pat. de anno 12 Ric. II.*)

* The old church-yard is situated in the present parish of Ballivor.

NOTE.—I am indebted to Mr. Richard Costelloe, of Kilglyn, for several items of information respecting Kileloon.

“Rev. Hugo O’Kervane was presented to this church.” (Pat. 13, Hen. IV.)

“Rev. Christopher Gaffney was presented to the Rectory of Castel-ricarde, vacant by the death of Rev. Henry Parker.”—(3rd and 4th Philip and Mary.)

The old church has been pulled down and uprooted, and a Protestant place of worship erected on the site.

Killyon is situated in the barony of Upper Moyfenragh, County Meath. The old church is in ruin, and in it sleep many of the Dominican Fathers of the Friary of Donore. (See vol. i., p. 309.)

Pastors.

In 1704, Rev. Dominick Farrell was registered at Trim as “Popish Priest of Castlericcarde.” He was ordained in Dublin in 1692, by Dr. Russell, Archbishop of Dublin, lived at Castlericcarde the year of the Registration, and was then thirty-seven years of age. After his death the parish was attended by the Friars of Donore. The Rev. Michael Fleming * was born in the neighbourhood, joined the community of Donore, and was sent thence to Louvain to complete his studies in 1755. After a few years he returned to the convent of Donore, became Prædicator Generalis, Prior, Parish Priest, and Vicar-Forane. He was a very distinguished man, and was held in great respect by clergy and laity; he died of dropsy on the 3rd of May, 1793, in the fifty-eighth year of his age, and was buried beside his brethren in the old church of Killyon.

The Rev. Laurence Shaw, O.P., was appointed on the same day as administrator; but as the district was too extensive and populous for the supervision of one priest, Dr. Plunket, late bishop of the Diocese, formed the parish of Killyon and part of Castlericcarde, Rathcore, and Clonard into a separate union, called since, Longwood, and placed over it Rev. Thomas Hitchcock, O.P., as administrator. In December, 1810, Father Hitchcock was suspended by the bishop, in consequence of some fault, but in place of bowing

* See *Hibernia Dominicana*, p. 448.

to legitimate authority, he continued contumacious, and led into schism a number of the parishioners.—(See the entries in Dr. Plunket's Registries August 22nd, 1811; September 21st, 1812.) He got himself involved, likewise, in legal difficulties, and Dr. Plunket was summoned to the Quarter Sessions, on the 18th of July, 1812, to Trim, where he testified that Hitchcock was a suspended priest, and was neither parish priest nor administrator. Hitchcock at length repented, and his repentance was sincere. He died an edifying death some years subsequently, and was buried alongside his brethren in the old church of Killyon.

The Rev. Peter Ham succeeded, and after some years resigned. He officiated for several years subsequently at Emper, and at present a venerable old man,* is guardian and chaplain to the Asylum of Ballyoate, near Mullingar.

The Rev. Thomas Meighan succeeded as administrator, and was translated to Kildalkey in December, 1838.

The Rev. Thomas Flood succeeded, and was translated to Moynalvey in 1842.

The Rev. John Hackett succeeded. This pastor was born in the neighbourhood, studied in the college of Salamanca in Spain, and was familiarly known by his brothers in the ministry as "*the old Spaniard*,"—an epithet, too, in which he used to take great pride. He was pastor of Moynalvey for several years, but for some faults was obliged to resign his mission. He built the present chapel of Longwood, under the shadow of which he rests after his labors. A slab on the wall has the following:

“Of your charity pray for
the soul of the Rev. J. Hackett,
P.P.,
who died December 16th, 1854,
Aged 74 years.

The Rev. Laurence Smith succeeded. Present pastor was born in the parish of Rahugh, County Westmeath, studied in Navan and Maynooth, and was ordained in

* He died on the 17th of April, 1867, at a very advanced age, and was buried with his friends in the church-yard of Rathconrath.

1836. After having officiated as curate in the parishes of Castlepollard, Skryne and Ardbraccan, he was appointed to the pastoral charge of Longwood. [Since the foregoing was written, the Rev. Laurence Smith departed this life on the 13th of December, 1866, and was buried in the chapel of Longwood.]

The Rev. Patrick Blake, present pastor, was born in the parish of Cruicetown, union of Nobber, studied in Navan and Maynooth, and received ordination in 1853. He officiated as curate in Turin, Bective and Navan, where he administered for nearly ten years, and whence he was appointed, in March, 1867, to the pastoral charge of Longwood.

10. *Moymet or Kilbride.*

This union comprises the parishes of Moymet and Tullaghanogue, both of which are situated in the barony of Upper Navan. There was a chapel at Iskeron.

Moymet.—The old church, clad in ivy, and venerable in its desolation, measures seventy-five feet by sixteen feet seven inches internally. It stands a short distance south-east of the crumbling castle of Moymet, and owes its origin, like that ancient lordly residence, to the princely munificence and religious zeal of the once chivalrous Catholic house of Dillon.

Tullaghanogue.—This rectory, or parish, belonged to the Priory of St. John the Baptist, Newtown. The old church measures fifty-four feet, internally, by twenty-five.

There is a well in this parish, still frequented, which was dedicated to St. Nicholas, where the following is inscribed on a stone :

“Pray for the s
oule of Robert*
Lord Baron of
Trimlestowne,
1687.”

* See Archdall's *Lodge*, vol. v., p. 42.

Lower down is another inscription :

“ Pray for ye soul of Mrs.
Alice Griffin ; her husband,
Mr. J. Griffin. Erected by her
in memory of their family.—1764.”

Iskaroon.—This church was dedicated to St. Bridget. The walls have been torn down, but the foundation measures thirty feet by eighteen. A handsome village stood in the neighbourhood, but church and village were long since converted into pasture land. A cemetery adjoins, but has been discontinued for the last thirty years. St. Bridget's well, a short distance west of the church, is shaded by a hoary elm tree. It was enclosed and covered by Lord Trimlestown, and had over it a stone, since carried to the church-yard to mark a grave, on which is the following inscription :

“ Pray for the soule
of Robert
Lord Baron of
Trimlestowne,
1687.”

The Moymet Property.

In 1836 Dr. Cantwell delivered to the Conferences rules and regulations for the creation of a fund for the use and benefit of such priests as should have been at any time on the mission, in the diocese of Meath, whose circumstances might require aid, and whose conduct would entitle them to the benefit of such fund ; and also that a place of residence should be provided. On the 28th of May, 1837, thirty-two acres were purchased from John Lord Sherborne, with the house division, &c., for £1,750. A second purchase was made of eighteen acres, immediately adjoining house division, &c., for £840. Towards the purchase-money the Seminary of Navan advanced £1,079 4s. 8d. ; the bequest of Rev. Mr. Curran, late pastor of Killucan, amounted to £600 ; and the remainder was made up partly

by subscriptions of the clergy at the Conferences, and partly by loan at 4 per cent. After the purchase of the Moymet property, known incorrectly as the Asylum of Dunderry, the custody of the estate was attached to the pastorate of Moymet. The following priests were successively guardians of the institution and parish priests of the parish—viz., Rev. Messrs. Kiernan, Fullam, and Lynch. These pastors were translated elsewhere.

The Rev. Christopher Newman, present pastor and guardian, was born in the parish of Oristown, studied in Navan and Kilkenny, and was ordained in 1823. He officiated for several years (amongst other places) in Kilskyre and Nobber, and was appointed, in the spring of 1856, as successor to the Rev. Abbé Lynch.

11. *Moynalvy.*

This union comprises the parishes of Galtrim, Derrypatrick, Kiltale, all of which are situated in the barony of Lower Deece; and Kilmore, in that of Upper Deece, County Meath. There were chapels at Arrodstown, Cloneymeath, and other places.

Galtrim, anciently called *Caltruim*, was a place of note in former times. Our annalists record that in A.D. 841, Maelduin, Lord of Galtrim, was taken prisoner by the Danes. A church was erected here at a very remote period, which was dedicated to the Blessed Virgin. Thomas de Meelton was rector of this church in the time of Edward III.—(*Pat. 20, Edward III.*) John Swayne was rector.—(*Pat. 2, Henry V.*) In 1417 he was consecrated, in Rome, Archbishop of Armagh. In the reign of Henry VI. John Randolf was rector.—(*Pat. 3, Hen. VI.*)

After the Husseys got possession of this property, they received the title of Baron* and claimed the advowson of

* The first Baron of Galtrim of the Hussey family was Sir John Hussey, Knight, who as such was summoned to attend parliament in 1374. By some the pedigree of this family is traced to Rollo, Duke of Normandy.—(*Archdall's Lodge*, vol. vii., p. 45.) O'Donovan, quoting from the *Hibernia Anglicana*, states that the ancestor of Sir John Hussey had been a butcher in the town of Athenry, but who was knighted for having killed O'Kelly

this church. In 1533-4, the parliament of the Pale passed an Act to appropriate the church of Galtrim to the priory of Newtown, near Trim. The church of Galtrim has been years ago uprooted, and a Protestant house of worship erected on the site.

Derrypatrick was anciently called *Doire-Padraig*, and tradition hands down that this was the last church erected by our national Apostle in this part of the kingdom of Meath. All that remains now is the east end of an old church; the other walls have been torn down and uprooted. There was a nunnery formerly here, but no traces remain at present.

Kiltale.—The old church has been pulled down and uprooted.

Kilmore.—The old church has been uprooted and a Protestant place of worship erected on the site.

Arrodstown.—This old chapel was beautifully situated. The shell merely remains, measuring in length forty-one feet by fifteen. Of Clonymeath only a few crumbling walls now indicate an ancient sanctuary.

Mass was celebrated, in the penal days, in the open air, on the townlands of Galtrim, Boycetown, and Tullowmeadow. When Catholic chapels were tolerated, or connived at, by the authorities, because they could not be prevented, mud-wall thatched houses were erected for parochial purposes at Batter-john and Kilmore. These were followed by humble edifices on the townlands of Galtrim and Boycetown, which have been succeeded by the present neat, commodious chapels of Boycetown and Moynalvey.

Pastors.

In 1690 Dr. John Tyrrell was presented to the rectories of Kilmessan and Galtrim.

Same year Rev. Peter Fahy was presented to the rectory of Kilmore.

and his esquire, in the battle of Athenry, in the year 1316.—(*Four Masters*, vol. iii., p. 27, *note*). The Husseys were a fine old Catholic family, and gave many excellent priests to the church. The Rathkenny branch lost the faith within the last half century.

In 1704 Rev. Malachy Casey was registered at Trim as "Popish Priest of Galtrim, Kilmore, Derrypatrick, and Kiltale." He was ordained at Kilkenny in 1692, by Dr. Whelan, Bishop of Ossory, lived at Galtrim the year of the Registration, and was then thirty-six years of age.

The Rev. George Barnwall, successor, belonged to a respectable family that held the Arrodstown property from the Wellesleys. He was nearly related to Lord Trimlestown, and rendered services to the Church not unworthy of that ancient chivalrous house. He met with a melancholy death in his old days. As he was returning home one morning, after holding a station, his horse suddenly started, and flung him on the side of the road, whence he never arose alive. On the townland of Arrodstown, along the side of the highway, there is a heap of stones, covered now with grass, on passing which, at funerals, the people uncover and say the "De Profundis." Persons come from a distance here with the corpse, and carry it round opposite this mound. This is intended as a traditionary mark of respect to the memory of the faithful pastor who lost his life on his way home from the discharge of his sacred duties. He erected a tomb in the east end of Arrodstown church, to the memory of his brother, in 1742, and was buried himself beneath it.

The Rev. Patrick Lynham succeeded, died in 1759, and was buried in the church-yard of Galtrim.—(See vol. i., p. 308.)

The Rev. Mr. Devine succeeded, and died some years before 1780.

The Rev. Richard Meighan succeeded. In 1798 a Protestant girl gave information to the garrison at Trim that arms and ammunition were concealed in one of Father Meighan's chapels, with his full knowledge and approbation. A troop of yeomanry was sent to explore, who ransacked the chapel, tore up the altar, but of course found nothing. Father Meighan was arrested, marched a prisoner into Trim, and, as there were other priests conveyed thither on similar accusations, a rod was placed in the girl's hand to identify Father Meighan. She pointed to a

different priest, and of course the prosecution had to be abandoned. It turned out that all was a fabrication; and thus Father Meighan narrowly escaped with his life. In after years the old pastor used to refer to this circumstance as a remarkable interposition of Providence in his behalf. He died, full of years and merits, after a zealous and well-spent life, on the 28th of August, 1811, and was buried in the church-yard of Galtrim.

The Rev. John Hackett was translated here from Drumconrath on the 21st of September. After having served several years, Father Hackett was suspended by the bishop, and during that period the Rev. Patrick Magann officiated as administrator. Rev. Mr. Hackett was restored, and finally translated to Longwood.

The Rev. Thomas Flood* was translated here from Longwood about 1842. This worthy pastor died on the 2nd of October, 1851, and was buried in the chapel of Boycetown, where a monument commemorates him, with the following inscription:

“Sacred to the memory of the Rev. Thomas Flood, P.P. of Moynalvey and Boycetown, whose remains lie beneath, awaiting the second advent and mercies of his Redeemer. He departed this life the 2nd of October, 1851, in the 58th year of his age, and 32nd of his ministry. His peaceful habits and spotless life, his attention to his sacred duties, and munificent donations to promote the great blessings of Education, Religion, and Charity, have won universal esteem and affection, and have laid up for him an incorruptible treasure in heaven. Requiescat in pace. Amen.”

The Rev. Christopher Gerrard succeeded. Present pastor was born at Proudstown, near Navan, studied in the Diocesan Seminary and Maynooth, and was ordained

* The Rev. Stephen Smith, late pastor of Johnstown; Rev. Walter Lynch, late pastor of Frankford; and Rev. Thomas Flood, who was nephew to Rev. James Flood, late pastor of Fore, were ordained together in Maynooth, in 1820.

in 1832. After having officiated as curate in the parishes of Rochfort Bridge, Kells, Rahin, Kingscourt, Castlepollard, Oldcastle, and Rathmolyon, he was appointed pastor of Kilbride, or Mountnugent, whence, after three years, he was translated to Moynalvy. Since the above was written, Rev. Christopher Gerrard departed this life on the 20th of April, 1866, and was buried in the chapel of Moynalvey. May he rest in peace. Amen.

The Rev. Joseph Conran, present pastor, was born in the parish of Noughaval, studied in Navan and Maynooth, and was ordained in 1843. He officiated as curate in Tubber, Miltown, and Skryne, whence he was appointed, on the 1st of May, 1866, to the pastoral charge of Moynalvy.

12. *Navan.*

(See Vol. I., pp. 222, 255.)

13. *Rathmolyon.*

This union comprises the parishes of Rathmolyon and the greater portion of Rathcore, the former of which is situated in the barony of Lower Moyfenragh, the latter partly in Upper Deece, but chiefly in that of Lower Moyfenragh, County Meath. There was a chapelry at Ardeneu.

The church of Rathmolyon was dedicated to St. Michael, but it has long since been pulled down and uprooted, the site is now occupied by a Protestant place of worship. Of the ancient pastors we find Rev. Thomas Fleming presented to the "vicarage of St. Michael of Rathmolean," vacant by the death of Rev. Thomas Sthell.—(*Calendar of the Patent Rolls*, time of Henry VIII., p. 130.)

In the church-yard there is a monument to the memory of Rev. James Dunne:

"Erected by Laurence Dunne, in
memory of his brother, the
Rev. James Dunne, who departed
this life the 18th of March, 1822,
aged 54 years."

Another to the memory of Rev. John Deeran :

“ Erected by James
Sheridan of Isaacktown,
in memory of the Rev.
Father John Deeran, who
departed this life Sepr. the
27th, 1812, aged 75 years.”

There are monuments also over the remains of Rev. Richard Reilly, formerly Pastor of Lobinstown, and Rev. Patrick Hart, Pastor of Rathmolyon.

Rathcore, anciently called *Dun-Cair*, “Cuar’s Dun or Fort,” has been rendered memorable in our annals, in consequence of its connection with a remarkable event. It had been the custom, after the conversion of Ireland to Christianity, to oblige the clergy to accompany their clansmen in their military expeditions. Wars were then frequent, and it was an intolerable abuse to drag religious from their sacred duties and peaceful pursuits, and oblige them to be spectators of the plundering raids and bloody reprisals which divided and disgraced the country. Hugh the Legislator (*Aedh Oirnish*), monarch of Ireland, marching at the head of an army, in the year 804, to attack the Leinstermen and devastate their country, rested with his troops at Rathcore. The Archbishop of Armagh and the northern clergy were obliged to accompany him, and at Rathcore they earnestly remonstrated with him on the gross injustice and impropriety to which they were subjected. The King left the matter to the decision of a learned ecclesiastic named Fohy, who was his own poet, tutor, and adviser. The lamented Professor O’Curry* describes the transaction thus :

“This monarch (*Aedh Oirdnidhè*), in the year 799 (*recte*. 804), raised a large army, with which he marched against the people of the province of Leinster, and proceeded as far as Dun Cuar, on the confines of that province and Meath, where he encamped. The monarch, on this occasion, compelled the

* Lectures, pp. 363-4.—(See also Colgan’s *Acta*, at 11th March, and O’Reilly’s *Irish Writers*, p. 55.)

attendance of Conmach, the successor of St. Patrick and Primate of Armagh, with all his clergy. When the army rested, however, the clergy complained to the king of the hardship and inconsistency of their being called upon to attend on such occasions. The king listened to their complaint, and offered to lay it before his own poet, tutor, and adviser, the learned *Fothadh*, and abide by his decision, which was accordingly done. The poet's views were favourable to the clergy, and he gave his decision in a short poem of three quatrains, which are preserved in this preface, and of which the following may be taken as a literal translation :

“ ‘ The Church of the living God,
 Touch her not, nor waste.
 Let her rights be reserved
 As best ever they were.
 Every true monk who is
 Possessed of a pious conscience,
 To the Church, to which it is due,
 Let him act as any servant.
 Every faithful subject from that out,
 Who is not bond by vows of obedience,
 Has liberty to join in the battles
 Of Aedh the Great, son of Niall.’ ”

“ And by this decision the clergy were exempted for ever after from attending military expeditions. This decision obtained the name of a canon ; and its author has ever since been known in Irish history by the name of *Fothadth na Canóiné*, or *Fothadh ‘ of the Canon.’ ”*

The Church of Rathcore was dedicated to St. Michael the Archangel, but it has long since been uprooted and a Protestant edifice erected on the site. There is a monument in the church-yard to the memory of Rev. James Grehan :

“ This stone was erected by
 The Rev. Thomas Grehan, O.S.F., in
 pious memory of his brother, the
 Rev. James Grehan, son of John Grehan,
 of Kilcorney, who, with his ancestors
 for many generations, lie here.
 The said Rev. Father departed this life
 January 13th, 1781, aged 45 years.
 Requiescat in pace. Amen.”

There are monuments also commemorating Rev. Dr. Reilly and Rev. Laurence Grehan, formerly pastors of this parish.

Pastors.

In 1690 Rev. John O'Reilly was presented to the vicarage of Rathmolyon.*

In 1704 Dr. O'Reilly was registered at Trim as "John Reilly, Popish Priest of Rathcour and Rathmullian." He was ordained at Dublin, in 1666, by Dr. Patrick Plunket, then Bishop of Ardagh, lived at Foardstown the year of the Registration, and was then sixty-two years of age. This distinguished man died on the 10th of June, 1722, and was buried in the church-yard of Rathcore. A horizontal tomb in the shape of a cross marks his resting place, but the inscription is all but illegible:

"This
monument was erected by ye
Rd. Thomas O'Reilly, in
memory of ye Rev. Doctor John
O'Reilly (*obliterated*)
(*obliterated*).
Said Doctor
died in June
10th, 1722.
Requiescat in pace."

After his death, the parish was attended by the Dominican Fathers of the Friary of Donore. We find the Rev. James Flinn, Pastor of Rathmolyon, and Vicar-General of Meath, about the middle of the last century. He was one of the most distinguished ecclesiastics of his day, and took an active part in all the diocesan movements of that period. In July, 1765, he was sent by Dr. Chevers to Flanders and Paris, for the purpose of regulating the Meath burses, and of securing in a permanent way, the rights and

* See vol. i. *Diocese of Meath*, p. 407. Near the village of Rathmolyon there is a broken shaft of a richly-ornamented cross, with the following:

"Orate pro anima Petri Lince, A.D. 1554."

interests of the diocese.* He entered his absence in the registry of Rathmolyon in the following words :

“Father Hart took care, the three following months, of my parishes, this being the time (July, 1765) I was sent to Flanders and Paris about the burses of Douay.”

Under February, 1766, he has the following entry :

“The 12th, 13th, and 14th of this Month, the greatest fall of snow ever known in this country in the memory of man, it being in some places upwards of fifteen feet deep.”

Father Flinn seems to have resigned the care of the parish in September, 1767, and to have retired into the Friary of Donore. He died on the 17th of March, 1775, in the fifty-fourth year of his age, and was buried with his brethren in the old church of Killyon.† The Rev. Patrick Hart, one of the Dominican Fathers of Donore, was appointed successor. He has entered his appointment in the registry thus :

“Fr. Patricius Hart, Ordinis Predicatorum, filius Conventus de Donore, incepit fungi officio Parochi in hac Parochia de Rathmullian die 20 Sepris. 1767.”

The name of Father Hart is still revered in the parish, and his piety, charity and zeal are still alluded to with gratitude. He died on the 20th of October, 1797, and was buried in the church-yard of Rathcore, where a monument commemorates him thus :

“Here lyeth the body of the Rev.
Father Hart, who was Parish
Priest of Rathmolyon and Rathcore
for 30 years, and departed this life
October 20th, 1797, aged 72.”

The Rev. Laurence Grehan succeeded. This pastor was born of a respectable old family that supplied many zealous priests to the church. He officiated under his uncle, Rev.

* See Life of Dr. Chevers in this volume.

† Vol. i., *Diocese of Meath*, p. 309.

Thady Grehan, Pastor of Clonard, and was appointed pastor of Kinnegad in 1793, whence he was translated to Rathmolyon on the 21st of October, 1797. He died on the 30th of December, 1835, and was buried with his ancestors in the church-yard of Rathcore. Over his remains a monument has been raised with the following inscription:

“Here lyeth the body of the
Rev. Laurence Grehan, 38 years P.P. of
Rathcore and Rathmolyon, who departed
this life 30th December, 1835, aged 78 years.
May his soul, through Christ the Lord,
rest in peace. Amen.”

The Rev. Daniel O'Donaghoe succeeded. This pastor had officiated as curate in Castletown-Geoghegan, and subsequently became pastor of Eglish, whence he was translated to Rathmolyon on the 24th of February, 1836. He was familiarly known amongst his clerical friends as “the Baron O'Donaghoe,” in consequence of having had the pastoral charge of the barony of Eglish. He died in Liverpool,* whither he went for the good of his health, on the 9th of October, 1836.

The Rev. Robert Tuite succeeded. This pastor was born in the union of Oldcastle, studied in Kilkenny, officiated as curate in Dunshaughlin and Ardraccan, and was appointed to the pastoral charge of Dunderry in 1826. He was translated to Rathmolyon on the 22nd of January, 1837. He died on the 29th of June, 1842, and was buried in the chapel of Jordanstown, where a tomb commemorates him, thus:

“Rev. Robert Tuite,
P.P. of Rathcore,
died June 29th, 1842,
aged 50 years.

Requiescat in pace. Amen.”

The Very Rev. Richard Ennis succeeded. This beloved and venerated priest was born at the Naul, union of Ard-

* He was drowned, no one knew how, but was identified by the name in his breviary.

cath, in the year 1807, entered the Seminary of Navan at an early age, and went thence to the College of Maynooth, where he studied for three years. In 1827 or '28 he proceeded to the Eternal City, having accompanied Dr. Boylan, the learned and accomplished President of the Irish College, Rome, and remained there till 1830, imbibing, at the fountain of religion and of sacred learning, that devotion to the Holy See, that spirit of charity and self-sacrifice, which in after years so pre-eminently characterized him. Soon after his return to his native diocese, he was appointed to the curacy of Nobber, and, in 1831, to Navan, where he spent seven or eight years. During the terrible cholera of 1832, Father Ennis was occupied from morning till night, and frequently from night till morning, attending the sick, consoling the afflicted, dispensing the sacred mysteries, regardless of self; and the impression his burning zeal and untiring devotedness made on the people of Navan is still deeply engraven in their recollections and traditions. We next find him curate in Mullingar, administrator of Blacklyon, pastor of Ardbraccan, whence he was translated, in July, 1842, to Rathmolyon, in the deanery of Trim, where he became Vicar-Forane and Master of Conference. We are compressing the life of a great man, indeed, into a narrow space; but he was a faithful priest of God, and hence his varied range of duties, his manifold services to the Church and to the country, can be better conceived than expressed in the silent language of the pen.

As a pulpit orator, Father Ennis had no superior. He was peculiarly methodical and orderly in the arrangement of his discourse, logical and lucid in argument, extremely happy in the selection of his words, earnest and fervent in manner, and there was about his person such an appearance of sanctity, such a heavenly meekness and sweetness, such an Apostolic dignity and grace, that those who listened to him could never forget the preacher, or the sermon preached. . . . It is needless to say that Father Ennis took an active part in all the political movements of his time *which promised hope for poor*

Ireland. His charity for the poor, his love of country, filled too large a space in his heart for apathy or indifference, when an effort could be made to save from extermination or exile the remnant of the people. He was one of the founders of the Tenant League, and was conspicuous amongst his brethren in the formation and sustenance of an Irish independent party in Parliament, whose principles and policy were just measures for the country, *and not places or pensions for the few.* He was one of the most trusted friends of Frederick Lucas, and that great man took counsel with Father Ennis on all the leading questions which affected Ireland. At the memorable election of 1852, Father Ennis seconded the nomination of Lucas in a speech remarkably telling and effective, and he availed himself of every occasion to mark his appreciation of the distinguished services and matchless ability of the Editor of the *Tablet*. As a politician, Father Ennis exercised wonderful influence throughout the County Meath. In all debates or differences of opinion, he was the umpire—his decision was regarded as final. Extremely modest, retiring, and unassuming—averse to occupy any position of prominence or notoriety—yet, when appealed to, his priestly form arose, with courage, firmness, and decision, his strong common sense expressed prudence and wisdom, and he was sure to carry conviction into the minds of all. But the day came at last when the great patriot-priest was to leave us for ever. On the 21st of October, 1854, he died of a malignant typhus fever, at the house of his devoted friend, the Rev. Thomas Lynch, Pastor of Blacklyon, whither he drove, a fortnight previously, to assist at the solemn office of an old acquaintance. There was intense grief throughout the diocese, and the whole county may be said to have followed his remains from Painstown to Jordanstown, union of Rathmolyon, where all that was mortal of Father Ennis was left in the cold clay. Alas! alas! there is a blank ever since in the diocese of Meath. He was the model and guide of the priesthood, the sure and saintly counsellor to whom clergy and laity looked up for political instruction and direction.

He was an ecclesiastic of whom any diocese might feel proud ; he edified clergy and laity by his unostentatious piety and patriotism, and hence he was revered and beloved by all classes of society. Rich and poor mourned his loss, and, after the lapse of twelve years, the name of "Father Ennis" is still warmly cherished and affectionately remembered wherever he had laboured or was known.

"In memoria eterna erit justus."

Over his grave a monument has been erected with the following inscription :

"Erected by his Parishioners
to the sacred memory of
The Very Rev. Richard Ennis, as a
token of their deep, undying
love and
veneration.

October 23rd, 1854.

May he rest in peace. Amen."

The Very Rev. Mathew M'Alroy, pastor of Multifarnham, was translated here on the 22nd of November, the day of Father Ennis's month's memory, and was translated to Tullamore in July, 1857.

The Very Rev. John Masterson, present pastor, was born in the parish of Moynalty, studied in Navan and, for a few years, in Maynooth, whence he went, in consequence of declining health, to the Continent. He continued his collegiate course in the Sulpician House of Toulouse, the Irish College of Paris, and was ordained in the Cathedral Church of Meaux, in 1828. After his return to his native diocese he was appointed to the curacy of Kingscourt, and subsequently to Tullamore, Frankford, Blacklyon, and Athboy. He was appointed to the pastoral charge of Kilcloon in January, 1842, and was translated to Rathmolyon in October, 1857, where he was raised to the rank of Vicar-Forane and Master of Conference. Since his appointment (*inter alia*) he has beautified his chapels, built schools at Ardeneu, successfully resisted proselytism in

every shape and form, and brought to light the iniquities of the present land laws *in the late ejectment cases of Rathcore*. As a worthy successor of Father Ennis, and one to whom we are indebted for many acts of friendship, we wish the pastor a long and a happy reign.

14. *Ratoath.*

This union comprises the parishes of Ratoath, Cookstown, Killegland, and Rathbeggan, all of which are situated in the barony of Ratoath. The old churches of Ratoath and Rathbeggan have been uprooted, and Protestant places of worship erected on their sites. The church of *Killegland, Killeylan, or Kilmeglan*, has been torn down, so that only the root of the walls remains. It measured seventy feet by twenty feet ten inches. A white-thorn tree has grown up in the body of the church, and an aged palm-tree marks the site of the altar. Near this, and sheltered by its branches, lies the horizontal monument which marks the resting-place of Dr. Michael Plunket.

Pastors (continued).

The Rev. John Fullam, Administrator of Ratoath, was born in the parish of Kildalkey, studied in Navan and Maynooth, and was ordained in January, 1843. He officiated as curate in Johnstown, Ardbraccan, Rathmolyon, Tullamore, and was appointed to the pastoral charge of Ratoath on the 12th of December, 1861.

While this work was passing through the press, the aged pastor, Rev. P. Sheridan, died on the 30th of July, and was buried in Ratoath.

Lagore.

This place, *Loch-Gabhair*, was anciently a lake, in the centre of which was an island, strongly fortified, and here ruled a race of hardy chieftains, thoroughly Catholic and *national*, who often measured swords with the Danes, and struck to the dust the violators of the termon-lands and

churches of the neighbouring monasteries. The honorable mention in our annals of the princes of Lagore proves they were high-minded and chivalrous, dispensers of hospitality, protectors of religion, and encouragers of learning, as these were the genuine characteristics of true nobility amongst the ancient Irish. Notices of Lagore and of its chieftains appear in the *Annals of the Four Masters* at the age of the world 3581; A.D. 673, 780, 781, 800, 823, 835, 846, 847, 848, 849, 863, 866, 907, 933, and 967.

Rathbeggan.

There was an abbey anciently here. The old church was uprooted and a Protestant edifice erected on the site.

Kilrue.—There was a church anciently here, and some say an abbey, although all traces have been swept away. The following extract from Moore's *History of Ireland* is supposed to have reference to Kilrue:*

“A.D. 554.—In the reign of this monarch (King Diarmid), the ancient Hall or Court of Tara, in which, for so many centuries, the Triennial Councils of the nation had been held, saw, for the last time, her kings and nobles assembled within her precincts; and the cause of the desertion of this long-honoured seat of legislation shows to what an enormous height the power of the ecclesiastical order had then risen. Some fugitive criminal, who had fled for sanctuary to the monastery of St. Ruan, having been dragged forcibly from thence to Tara, and there put to death, the holy abbot and his monks cried aloud against the sacrilegious violation, and, proceeding in solemn procession to the palace, pronounced a curse upon its walls. ‘From that day,’ say the annalists, ‘no king ever sat again at Tara;’ and a poet who wrote about that period, while mourning evidently over the fall of this seat of grandeur, ventures but to say, ‘It is not with my will that Teamor is deserted.’ A striking memorial of the Church’s triumph on the occasion was preserved in the name of distinction given to the monastery, which was ever after, in memory of this malediction, called ‘The Monastery of the Curses of Ireland.’”

* Vol. i., p. 251.

15. *Summerhill.*

This union comprises the parishes of Drumlargan, Gallow, Agher (situated in the barony of Upper Deece), and Laracor, in the barony of Lower Moyfenragh, County Meath.

Drumlargan.—The old church has been torn down; only a fragment of one of the walls is standing. The church-yard has been lately, with laudable zeal, enclosed. In this neighbourhood, at Dunganstown hill, on the 8th of August, 1647, the Confederate army, under General Preston, was cut to pieces and slaughtered, without quarter, by the Parliamentary forces under Colonel Jones. The Irish owed their defeat to the imprudence and incapacity of their commander.

Gallow.—The old church has been torn down and uprooted. In the cemetery (*inter alios*) rest Rev. James McEver, late pastor of this parish, and Rev. Mr. Cassidy.

Agher.—A Protestant church occupies the site of the old Catholic temple.

Laracor.—The old Catholic church* has been pulled down, and a Protestant house of worship erected on the site. It was dedicated to St. Peter, and belonged to St. Thomas's Abbey, Dublin.

* The Anglo-Norman invaders were very liberal in endowing monasteries with the churches and church property of the Pale. St. Thomas's Abbey, Dublin, thus became possessed of many of our Rectories *cum annexis*. Eugene, Bishop of Clonard, confirmed two donations made by Hugh de Lacy to this abbey—viz., the tithes of the fee of Ratoath and Dunshaughlin.—(Harris's *Ware*, 141.)

In 1184, William de Scurlog granted the church of Elath, with all its ecclesiastical rights, including Laracor. In 1200, Walter de Lacy confirmed the grant of the churches of Donachmore and Trevet, and the lands of Donamore, near Grenock. The same Walter granted the church of Dunshaughlin, with the grange, as his father had granted it. He also granted the churches of Ratoath, Donamore, Grenock, Killeglan, and the church of the town of Magliswine (Ballymaglasson), and Knockmark, with all their appurtenances, &c., and the church of Scurlogstown and Laracor. He confirmed to the abbey the following churches, the grants of different persons, viz.—Sydden, by Hay Teeling; Dovenachine (Kilshine), by Robert de Mandeville; and Trevet, by Walter de Esotock; and a lease for ever of the lands of Donamore, near Grenock, and a piece of land near Dunshaughlin. In 1205 Reginald de Turbeville made a grant of all the tithes of the five carrucates

Chapels.

In the Penal days the Holy Sacrifice used to be offered up at the backs of ditches on the townlands of Gallow and Dangan. Mud-wall thatched chapels were next erected at Gallow and Moy, which lasted for many years.

Pastors.

In 1690 Rev. Robert Plunket was presented to the rectory of Agherpallis.

Same year Rev. Mathew Geoghegan was presented to the rectory of Laracor.

In 1704 Rev. Francis Lynagh was registered at Trim as "Popish Priest of Laracor, Drumlorgan, Gallow, and Agherpallis." He was ordained at Tuy in Galicia, in Spain, by Dildefendis Galaz Terrore, Bishop of Tuy, was fifty-four years of age the year of the Registration, and lived then at Umberstown.

This great and holy priest—for great he was—led a very fervent, edifying life. He suffered much in the dark days of the last century, but, nothing daunted, tended his flock, in season and out of season. In his more advanced years he was often fearful, like the Apostle of the Gentiles, lest, preaching to others, he be lost himself; and accordingly he was anxious, in imitation of the ancient Irish saints, to retire to the solitude of the cloister from the turmoil and temptation of this busy world, and thus prepare himself for the long home of eternity. At length his wishes were

of land in Delvin, which Gilbert de Nugent gave him on his marriage. In 1205, Theobald Walter granted the church of Ardmulchan, with the chapels and other ecclesiastical benefits thereunto belonging. In 1207, Eumanic de Feipo granted the church of SS. Peter and Paul, with all the tithes of his land adjoining Loughsedy.—(*Monasticon Hibernicum*, pp. 181, 185).

In Laracor parish are the ruins of Dangan Castle, which for many years was the residence of the Wellesley family, and which, to an admirer of English rule, has attractions for its connexion with the memories of the Duke of Wellington, the Marquis of Wellesley, Lord Maryborough, and Lord Cowley. In Laracor resided the celebrated Dr. Jonathan Swift, afterwards Dean of St. Patrick's, and Esther Johnson, *alias* Stella, about whom the neighbourhood still abounds with anecdotes.

gratified, for he obtained permission to resign his care of souls ; and having entered the neighbouring convent of Donore, he joined the illustrious order of St. Dominic. Although upwards of sixty years of age when he entered religion, he brought with him all the fervour and simplicity of a youthful heart. De Burgo* tells us that he was remarkable for self-denial, the spirit of prayer, love of poverty, and strict punctuality in the discharge of his various duties. He died, full of merits, at the advanced age of almost 100 years, and was buried with due honour in the convent chapel. A stone in the now deserted sanctuary of Donore has the following inscription :

“ Here lies the body of the
Very Rev. Father Francis
Lynagh, Order of Preachers,
Parish Priest of Killyon. Died
in Donore gber ye 24, 1750.
Aged 98.

Pray for his soul.”

The Rev. Thomas Higgins succeeded. This pastor died on the 2nd of September, 1762, and was buried in the Moy church-yard. On his headstone is the following inscription :

“ Here lyeth the body of
the Rev. Thomas Higgins, who died
ye 2nd day of Septr., 1762, aged 67
years. He was priest in this parish 40 years.”

The Rev. James M'Ever, next pastor, was born in the parish of Drumlargan, and was appointed to the pastoral charge of Summerhill in October, 1761.† He died, after a few days' illness, on the 30th of September, 1787, and was buried in the church-yard of Gallow, where a tombstone commemorates him thus :

“ This stone was erected
by Mrs. Alice Lynham, in
memory of her uncle,

* *Hibernia Dominicana*, p. 588 ; *Diocese of Meath*, vol. i., p. 308.

† Registry of Summerhill ; Registry of Dr. Plunket, at September, 1787.

Rev. James M'Ever, Rector
of Laracor and Gallo 26 years, who
departed this life the 30th of September,
1787. Aged 60 years."

The Rev. James Cregan, succeeding pastor, was translated here from Raddonstown, on the 2nd of October, same year. He was translated to Curraha on the 2nd of September, 1809, and, in 1813, to Skryne.—(See vol. i., p. 280.)

The Rev. Patrick Lynn, next pastor, was born in the union of Milltown, County Westmeath, read a distinguished course in college, and during life was held in great respect by clergy and laity. On the 13th of April, 1801, he was appointed pastor of Donamore and Grenoge, and on the 15th of same month resigned. On the 8th of March, 1802, he was appointed administrator of Summerhill; in January, 1805, he was appointed to the pastoral charge of Kilmessan; and in July, same year, he resigned, and returned to Summerhill. On the 2nd of September, 1809, he was appointed pastor of Summerhill, and on the 8th of January, 1818, he died. He was buried in the church-yard of Gallow, but subsequently his remains were disinterred, and deposited with his friends in the church-yard of Piercetown, County Westmeath.

The Rev. Michael O'Neill succeeded. This pastor was born in the neighbourhood of Longwood, and was ordained by Dr. Cruise, of Ardagh, on the 12th of March, 1808. He was appointed to the pastoral charge of Summerhill on the 19th of January, 1818, died on the 24th of January, 1824, and was buried with his friends in the church-yard of Killyon.

The Rev. John Burke succeeded, and was translated to Athboy on the 13th of October, 1826. On the 1st of January, 1830, he was thence translated to Castlepollard.

The Rev. Patrick O'Donaghoe succeeded, and was translated, in May, 1831, to Kilbride.

The Rev. Mathew Kainan succeeded. This pastor was born in the union of Dysart, County Westmeath, officiated in Kinnegad and other places. He was a very respect-

able and worthy priest, and was highly esteemed by clergy and laity. He died, deeply regretted, on the 12th of March, 1854, and was buried in the present chapel of Gallow, where a monument commemorates him thus:

“Erected by
Elizabeth Kainan,
in affectionate remembrance of her
beloved brother,
Rev. Mathias Kainan, P.P. of Summerhill,
who died on the 12th of March, 1854.
Requiescat in pace.”

There is a stone on the floor of the chapel marking his resting-place, on which:

“Of your charity,
pray for the soul of
Rev. Mathias Kainan, P.P.”

The Rev. Michael Colgan, succeeding pastor, was born in the union of Clara, studied in Navan and Maynooth, and was ordained in 1836. He officiated as curate in Baltimore, Clara, Sonna, and was translated from Summerhill to Rahin in October, 1859.

The Rev. Nicholas Moore, present pastor, was born in the parish of Horseleap, studied in Navan and the Irish College of Paris, and was ordained in 1840. He officiated as curate in Summerhill, Rathmolyon, Castlejordan, Trim, and Kells, whence he was appointed to the pastoral charge of Summerhill on the 3rd of October, 1859.

16. *Trim.*

The Very Rev. John O'Connell, P.P., V.F., and Master of Conference, died suddenly on the 22nd of August, 1863, and was buried, after due honour and celebration, in the chapel of the new convent of Trim.

The Rev. Thomas Nulty, President of St. Mary's College of Mullingar, was appointed successor a few days subsequently, and was inducted by the Very Rev. John Mas-

terson, on the 24th of September, the day of Father O'Connell's month's memory, in presence of a large congregation, and of all the priests who assisted at the Office and High Mass.

A short time before Dr. Nulty's consecration as Coadjutor-Bishop of Meath, the clerical committee appointed to make the necessary preparations requested the writer of this work to prepare an article for the press on the ancient Abbey of St. Mary of Trim. It was resolved that the receipts at the ceremony of consecration should be expended on the new convent; hence, the necessity of preparing the public mind for that event, and of communicating, in a popular shape, a brief sketch of a celebrated religious foundation—once the pride and ornament of Meath—some of the educational, philanthropic, and charitable objects of which the present Convent of St. Mary is intended to diffuse and perpetuate. The following appeared in the Catholic journals of the day, and may not be deemed uninteresting or out of place here:

“ St. Mary's Abbey of Trim, and the Coadjutor-Elect of Meath.

“ It is a legitimate subject of national pride, attested by all antiquity, that Ireland was once the home of sanctity and learning—‘ the island of saints and of learned men.’ Her ancient church was pre-eminently monastic—it organised, taught, and worked by monasteries; and these holy schools, after having sanctified the youth of Ireland, sent forth legions of her children to convert the heathen, to revive literature, and to enkindle quenched churches abroad. Multitudes of Irish missionaries passed over to France, crossed the Alps, evangelized Northern Italy, ascended the heights of Switzerland, penetrated the gloomy forests of Germany, and left after them, wherever they trod, the footprints of their piety, learning and zeal. Hence the memory of these holy men has descended on the stream of time, embalmed in the respect and benediction of generation after generation—hallowed in the traditions of Europe to the present day. The fame of our monasteries attracted to our shores the Briton, the Saxon, the German and the Gaul; students from all parts of Europe flocked to Ireland as to a mart of literature. It was a passport to scholarship to have

graduated in our schools; and the venerable Bede, an Anglo-Saxon, tells us that these strangers were fed, clad, educated, without fee or reward, and that even books were gratuitously supplied to them by the good old Irish monks. The monasteries of Ireland were, therefore, homes of religion, education, and industry—the great centres of sanctity, civilisation and literature; and hence, no wonder that round their grey walls and ivy-clad ruins holy memories ascend and linger, which speak to the Irish heart of the ages of faith, and recal to mind that glorious period of her history, when, says Dr. Johnson, ‘Ireland was the school of the west, the quiet habitation of sanctity and literature.’

“Amongst the many monasteries which once ornamented Ireland, and from which the blessings of religious education were diffused throughout the land, we may point with pride to St. Mary’s Abbey of Trim. Here, too, the naked were clad, the hungry were fed, and the door of hospitality was open to the traveller and the stranger. This monastery was founded by St. Patrick, about the year 432, on a site granted by Fethlemid, son of Laogaire, Monarch of Ireland, and convenient to a ford over the Boyne called ‘Ath-Truim,’ ‘the Pass or Ford of the Elder Trees,’ from which the venerable town of Trim derives its name. An episcopal See, supposed to have been the most ancient in Ireland, was established here by St. Patrick, over which presided, as first bishop, St. Loman, followed for centuries by a succession of learned and saintly prelates, some of whose names, calendered in our martyrologies, are revered still as patron saints of Erin. St. Mary’s Abbey outlived the long disastrous wars of the Danes, and the coming of the English; but, like most of our ancient monasteries inside the Pale, it pined away, and was allowed gradually to die out. After the Anglo-Norman invasion Trim became one of the principal strongholds of the Pale, and parliaments were frequently held in its castles and monastic halls. In the thirteenth century St. Mary’s Abbey was re-built on a style of great magnificence, for Augustinian Canons, by the family of Lacy, and from this period to the so-called Reformation we find it frequented and patronised by the leading Anglo-Irish families of the day. In course of time, by bequest and by purchase, the temporalities of this abbey were considerably augmented, and thus the worthy canons were enabled to dispense charity to the indigent

and infirm, and at the same time to provide for the dignity and splendour of public worship. Amongst the many objects of attraction in this abbey was a celebrated image of the Blessed Virgin which was held in great veneration throughout the Irish Church. Pilgrimages were made to it from all parts of the country; the Irish and Anglo-Irish vied in reverencing and enriching it with their votive offerings, and even parliaments made provision 'for the purpose of erecting and supporting a perpetual wax light before the image of the Virgin in the church of said abbey, and for supporting four other wax lights before the said image on the Mass of St. Mary.' Many miracles are recorded as having been performed through its instrumentality; and hence our annalists refer to it as an object of national veneration. One of the first acts of the Reformers (as they are incorrectly called) was the burning of this image. The annals of Kilronan refer to this sacrilege thus:—

“ ‘ 1538.—The most miraculous image of Mary, which was at Trim, and which the Irish people all honoured for a long time before that—which used to heal the blind, the deaf, the lame, and every disease in like manner, was burned by the Saxons.’

“ About this time (1538), says Ware, among other images whereunto pilgrimages were designed, the statue of the Blessed Virgin Mary was burnt, then kept at Trim, in the Abbey of the Canons Regular, and the gifts of the pilgrims were taken away from thence. Whatever scruple Brown, the reforming Archbishop of Dublin, had about ‘plucking down the idol of Trim,’ he had none whatever about carrying off the ‘gifts of the pilgrims.’ The fanaticism of these church robbers, and their open sacrilege, shocked the faithful, and stirred up the Catholic feeling in those whose hearts had been hitherto cold or lukewarm. The image of Mary was, indeed, sacrificed to the fury and avarice of the Reformation; but devotion to her was the more inflamed, and horror of the iconoclasts the more intensified. The last abbot of St. Mary’s was the Rev. Geoffry Dardice; and on the 15th of May, 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 alternative—resistance, of course, would be useless; and hence, on that memorable day the last abbot of St. Mary’s, 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 abbey was now gutted with a vengeance ; vases, jewels, ornaments of gold and silver, chalices, crucifixes, altar plate, and altar linen—all were industriously gathered together, and were carried off to enrich the coffers of a profligate king, and to fee the cormorants of the Reformation. It is stated that the price of property in the Abbey of the Blessed Virgin at Trim amounted to £1,861 15s. 2d., besides £20 previously accounted for. When we consider the great value of money at that period, and the fact that the Commissioners of Henry VIII. were all ‘hungering’ for monastic spoil, and were not the most scrupulous about matters of conscience, we can form some idea of the wealth of these monastic institutions, and of the wholesale plunder which awaited the upholders of the Reformation.*

“Reader, have you ever, as tourist or pilgrim, visited the old town of Trim, the capital of the once powerful palatinate of Meath? It is situated on the banks of the historic Boyne, in the heart of a rich and beautiful country, encompassed with ruins of churches, monasteries, and castles, whose grey, mouldering walls speak of ages long past and celebrities long forgotten. Of the many objects which attract attention, there is one in particular, the ‘Yellow Steeple,’ ‘which, towering above all,’ says Wilde, ‘seems the guardian genius of the surrounding ruins.’ This is all that remains of St. Mary’s Abbey—a solitary link connecting us with the past. But where, you will ask, is the once gorgeous church, enriched with the votive offerings of a Catholic people, and where the abbey itself, so long the centre of stirring events? Where is the grave of Alexander Petit, Bishop of Meath, who was buried here before the high altar, in the year 1400? Or where is the tomb of Donnell O’Fallon, Bishop of Derry, who preached with such effect throughout Ireland for thirty years? Where sleep the abbots and canons of St. Mary’s, and the numberless inhabitants of Trim, who, generation after generation, when worn down with the turmoil and cares of life, sought a resting place inside the abbey walls? Alas! abbey and church are gone; the old walls have been

* For additional information on St. Mary’s Abbey of Trim, the reader is referred to “*Diocese of Meath—Ancient and Modern.*”

levelled, and almost every trace has been swept away. Sacrilege has not even stopped here—for the very sleep of death has been invaded ; the tombs of the dead have been ruthlessly torn up ; the plough has passed through the consecrated graves ; every vestige of sepulture has been obliterated, and the field has been converted into pasturage. Assuredly, if a horde of Goths or Vandals passed over a Christian country, they could not have left after them more traces of their barbarism. But let us turn to a more agreeable topic. Upwards of three hundred years have elapsed since the suppression and confiscation of St. Mary's Abbey, and at length a successor is arising, in the shape of a magnificent convent, destined, we hope, to a sphere of usefulness in no way inferior to that of its venerable predecessor. The late lamented pastor of Trim, Very Rev. John O'Connell, commenced this good work a few years ago, saw it considerably advanced, but was called away from the scene of his labours before his undertaking was completed. Hence, on the Coadjutor-elect of Meath, the Most Rev. Dr. Nulty, who is P.P. of Trim, a sacred duty now devolves of carrying out the noble project of his predecessor ; and for this purpose his lordship has arranged that the proceeds of admission to the ceremony of his consecration, which is to take place in Navan on Sunday next, the 23rd of October, be applied to the completion of this praiseworthy object. The works at the new convent will, therefore, soon be resumed, and in a little time, St. Mary's abbey will once more be in Trim."

In the chapel of Trim a marble slab on the wall has the following inscription :

"Pray for the soul of the
Very Rev. John O'Connell, V.F. and P.P.
of Trim and Boardsmill.

His remains lie interred
in the chapel of the Convent adjoining.
The Parochial House and the Convent,
which he nearly completed,
are monuments of his zeal for religion
whilst pastor of these parishes.
He died on the 22nd of August, 1863,
in the 60th year of his age,
and the 36th of his ministry.

Requiescat in pace.

Erected by the voluntary contributions
of his parishioners."

The death of the venerable Dr. Cantwell necessitated a change of residence, and hence Dr. Nulty, now Bishop of Meath, became Parish Priest of Navan and Mullingar. In May, 1867, the Rev. John Duncan, Pastor of Castletown-Geoghegan, was translated to Trim, where he is Vicar-Forane and Master of Conference for the deanery.

CHAPTER XVIII.

1. CASTLEJORDAN.—2. CASTLEPOLLARD.—3. CASTLETOWN-DELVIN.—4. CASTLETOWN-GEOGHEGAN.—5. CHURCHTOWN, OR DYSART.—6. FORE.—7. KILLUCAN.—8. KINNEGAD.—9. MAYNE, OR TURBOTSTOWN.—10. MILLTOWN.—11. MOYVORE.—12. MULLINGAR.—13. MULTIFERNAM.—14. ROCHFORD-BRIDGE.—15. SONNA.—16. TURIN.

THE Deanery or Conference district of Mullingar, comprises the union parishes of Castlejordan, Castlepollard, Castletown-Delvin, Castletown-Geoghegan, Churchtown or Dysart, Fore, Killucan, Kinnegad, Mayne or Turbotstown, Milltown, Moyvore, Mullingar, Multifernam, Rochfort-bridge, Sonna, and Turin. The Vicar of the district is Very Rev. Michael Mullen, P.P. of Kilbixy; and the Masters of Conference are Very Rev. Michael Mullen, Rev. William Mathews, Administrator of Delvin, and Rev. Mathew Gaffney, President of the College of Mullingar.

1. *Castlejordan.*

This union comprises the parishes of Ballyboggan and Castlejordan. Early in the last century the parishes of Clonard, Ballyboggan, Castlejordan, and part of the barony of Farbill, were grouped into one union, and this arrangement lasted down to 1826, when, on the death of Rev. Gerald O'Reilly, this district was formed into the separate unions of Kinnegad and Castlejordan. The parish of Clonard is located in the barony of Upper Moyfenragh. The parish of Ballyboggan, or "De Laude Dei," is situated

also in Upper Moyfenragh. The parish of Castlejordan, or Gungedagh, is comprised partly in the barony of Upper Moyfenragh, partly in the barony of Coolestown, but chiefly in that of Warrenstown, King's County.

Clonard is gone—monastery and church; not a stone remains. A Protestant house of worship is built on the site. All that remains of the once magnificent abbey of Ballyboggan is a quadrangular building measuring one hundred and eighty-seven feet by twenty-five. The other walls have been levelled, and the stones carried away. In the church-yard of Ballyboggan there is a tomb to the memory of Rev. John Hoey, Rev. Thomas White, Rev. Daniel Ennis, Rev. Thady Grehan, and Rev. Gerald O'Reilly. The Rev. Michael Brawdor, who died on the 2nd of June, 1781, is also interred here.

The old church of Castlejordan has been uprooted, and succeeded by a Protestant place of worship. The old church of Tycroghan measures thirty-five feet nine inches by sixteen feet six inches. It seems to have been used for Protestant service some years back. The church-yard of Kilkeran* was pulled down; an aged ash-tree spreads its branches over the altar-site. The church of Garv has likewise been torn down. The old church of Templeavy measures thirty-six and a-half feet by fourteen and a-half; it is, like the rest, a complete ruin. There was a vast number of churches in this union, and that of Kinnegad, but most of these have been pulled down, uprooted, and their grave-yards converted into pasture land. *Ireland is a conquered country.*

* There was a holy well convenient, called Tobar-Odran.

NOTE.—In an old registry of deaths kept in this district in the last century, and which is at present in Kinnegad, I found not only the dates duly recorded, but also the cemeteries in which the parishioners were interred. The following grave-yards are mentioned, spelled here as in the registry—viz., Annscofley, Ballyboggan, Balnadrumny, Balradrimin, Balliburley, Ballymacullen, Carrick, Carrickous, Carneorish, Carinstown, Clonard, Clondaly, Clonfad, Crohan, Dinfert, Garv, Griffinstown, Hardwood, Kilbeg, Kilglass, Kilkeran, Kilcolm, Killreiny, Killyon, Racore, Raharney, Rossan, Rathmolyon, Scardin, Templeavy, Templevile, and Tycroghan.

Pastors since 1690.

In 1690 Rev. John Hoey was presented to the vicarage of Clonard, and in 1704 we find him registered as "Popish Priest of Clonard, Ballybogan, and Castlejordan." This venerable priest was accidentally killed, in his ninetieth year, suppressing a faction fight on the townland of Ty-croghan. Multitudes of the peasantry had assembled here preconcertedly, on St. Patrick's Day,* 1732, and in a short time they commenced to fight. Sticks, stones, and every available weapon were used amongst the ignorant and deluded people, who, while their unfortunate country was plunged in the deepest misery, degradation, and slavery, saw no other enemy but rivals of a different faction, or, very often, inhabitants of a different district. It is very well known now that the hereditary oppressors of the country not only connived at, but positively encouraged, this lamentable and suicidal degradation. The heads of rival factions were subsidised; the peasantry were sought to be brutalized through the action of the infamous penal code; all unity of action, all combination against tyranny and oppression, was paralysed through the fostered divisions of the people; and thus, while public opinion was averted from the evil deeds of the taskmaster, the country was hopelessly steeped in bondage, for *the people were made their own executioners.*

The venerable Father Hoey having heard of the faction-fight, hastened with all the energy of which his great age was capable, and, with a spirit such as animated Monsignor Affre, late Archbishop of Paris, hurried into the midst of the combatants, to make peace and reconcile the angry elements. While engaged on his charitable errand, lost to view amongst the infuriated mob, a stone accidentally struck him and felled him to the earth. There was horror, wailing, and lamentation, indeed, when it became known that their aged priest lay a corpse on the battle-

* The date on Father Hoey's tomb in Ballyboggan should be 17th of March, in place of 15th.—(See vol. i., p. 170.)

ground. The poor peasantry, ever attached to their pastors, were bewildered at the sight of their *murdered Father*, and for many years the dread remembrance of that day had a salutary effect in promoting harmony and hushing the voice of faction. Father Hoey was buried, amidst universal regret, in the church-yard of Ballyboggan, and to this day his zealous labours and his sad end are vividly remembered.

The Rev. Thomas White succeeded, and died on the 24th of July, 1732, aged forty.

The Rev. Daniel Ennis next succeeded, and died on the 26th of June, 1765, aged eighty.

The Rev. Thady Grehan succeeded. He had been administrator for several years during the lifetime of his predecessor. Mass was celebrated in the days of persecution on the townland of Toulaght, in a place called the "Duck's Nest," in a deep valley surrounded by high land; also at Ballinakill, not far from Ballyboggan. The old chapel, before the present at Clonard, was at Kilantony, on the townland of Toulaght. The Rev. Thady Grehan erected the present chapel of Balnabracky, which has been improved by his successors. Over the entrance is a slab with the following inscription:

"Portæ inferi non prævalebunt adversus eam.
Hæc est Domus Domini firmiter edificata—A.D. 1764.
Parocho. R. D. Thadeo Grehán."

In the visitation of Dr. Plunket to this parish, May, 1788, he found four schools in operation. The Rev. Thady Grehan died on the 9th of August, 1789, in the seventy-fifth year of his age, and was buried with his predecessors in the church-yard of Ballyboggan.

The Rev. Gerald O'Reilly was appointed pastor on the 10th of August, same year. This pastor was appointed, in 1781, pastor of Kilbixy, or Sonna, and was transferred to the present union. He died on the 16th of September, 1826, in the seventy-third year of his age, and was buried in Ballyboggan. After his death this district was divided into the unions of Castlejordan and Kinnegad.

The Rev. Edward Duffy was born in Moyvore, studied in Navan and Maynooth, officiated as curate in Ballimore, administrator in Sonna, curate in Duleek, and was then appointed by Dr. Logan to the union of Castlejordan. He was buried in the chapel of Balnabracky, and over his remains a monument has been placed with the following inscription :

“ Beneath are deposited the remains
of the Rev. Edward Duffy, P.P.
of Castlejordan and Ballyboggan,
who died March 29th, 1846, in the 56th year
of his age, and the 19th of his ministry in
these parishes. In the life of this
devoted Pastor was highly reflected
every virtue of the Priesthood.
In manner amiable and interesting,
in friendship warm and sincere,
he was universally loved and esteemed,
but especially by a grateful and
mourning flock, among whom
his memory will be long in benediction.
Eternal rest grant to him, O Lord,
and let perpetual light shine unto him.”

The Rev. Patrick Kealy was born in the parish of Grangegeith, studied in Navan and Maynooth, and was ordained in 1831. After having officiated as curate in the parishes of Kells, Mullingar, and Navan, he administered in the parish of Castlepollard from September, 1844, to May, 1846, whence he was appointed by Dr. Cantwell to the union of Castlejordan.*

* A great amount of bickering and bad feeling in various parishes arises from contention about seats in the chapel. The rich very often wish prominent places in the house of God, and this leads to endless controversies. The present Bishop, Dr. Nulty, is doing much to crush unseemly altercation and rivalry ; but two rules which Father Kealy has printed in his chapels struck the writer as very appropriate, and calculated, if universally adopted, to effect a great amount of good : 1st. That no parishioner has a right to any particular seat in either chapel. 2nd. That all parishioners having seats in either chapel shall be free to take a place, as occasion may require, even on the seats of the chapel to which they do not belong.

2. *Union of Castlepollard.*

The present union comprises the ancient parishes of Rathgraff, Lickblae, and Foyran, all of which are situated in the barony of Demifore. The church of Rathgraff was dedicated to St. Michael and belonged to the Abbey of Fore. The old church* is situated on a hill, in the midst of a wild romantic country; a more beautiful site can scarcely be conceived. It measures fifty feet three inches by eighteen feet three inches. There were two churches adjacent to Castlepollard—viz., Killefree, which some suppose to have been a monastery, and Mullinakilla.

Lickblae.

This parish was dedicated to the Blessed Virgin and belonged to the Abbey of Fore. In the reign of Henry VI. we find Rev. Thomas Rydell Vicar of Lickbla, and one of the collectors of the ecclesiastical subsidy for the King.—(*Pat. 1, Henry VI.*) The old church measures fifty-five feet seven inches by eighteen feet six inches. There is a holy well† dedicated to the Blessed Virgin in a field adjoining the grave-yard.

Foyran.

Foyran, or Favoran, was dedicated to St. Aidus, or Hugh, and also belonged to the Abbey of Fore. The old church is situated at the foot of a hill and measures fifty-eight feet nine inches by eighteen. There is a holy well‡ in the field adjoining the grave-yard, called Tober-Aidan, or Bishop Hugh's well.

* The baptismal font of the old church is at present in the sacristy of Castlepollard, and the holy water vessel of Millcastle is in the chapel.

† On a hill called Carrick-Moile, in the parish of Lickbla, there is a well dedicated to St. Bridget, at which stations used to be held on her festival day.

‡ An aged ash-tree of immense dimensions has grown over the well, the interior of which was completely consumed a few years ago in consequence of a man kindling his pipe and leaving it ignited in the hollow of the tree. After a long walk on a hot summer's day, the weary pilgrim or traveller will appreciate the luxury of a seat under the shade of the old tree, while he gazes at the sparkling waters.

There was a church on the side of the hill of Balinascartha which has been uprooted.

Chapels.

In the northern extremity of the parish of Rathgraff, bordering on that of Lickbla, there is a lone glen or hollow, where, in the days of persecution, the *Soggarth Aroon*, surrounded by his faithful flock, offered up the Holy Sacrifice at day-break, under the open canopy of heaven. It is still called "Glananafrin," or "the Hollow of the Mass." There are other places likewise in the parish where the Mass was celebrated in the open air, at times when the penal laws were rigorously enforced.

There was a mud-wall thatched chapel at Carlanstown early in the last century, which lasted down to 1800. It was succeeded by the chapel of Carrigmaile, which was replaced by the present beautiful church of Castletown. There was another mud-wall chapel at Tullyhill, which lasted down to seventeen or eighteen years ago. There was an humble, unpretending edifice at Millcastle,* re-built in Father Gargan's time, and blown down by the great storm of 1839. The yard has been converted into a garden, and a school was erected on it by the late Father Murtagh.

There was a chapel in Castlepollard in the last century, some of the walls of which were standing a few years ago. The site is at present occupied by Clinton's farm-yard. This chapel fell in 1805, and for some time after that Mass was celebrated in the open air. The present chapel was erected in 1806.

* This chapel was kept in repair, at his own expense, by a respectable old gentleman named James Fagan, a nephew or grand-nephew of Dr. Luke Fagan, Bishop of Meath. He had studied in France for the priesthood, returned home, and resigned all ambition or inclination for the ecclesiastical state. He was a virtuous old man, who upheld religion in every way; by the peasantry he was called "Franka," in consequence of his abode in France, and to distinguish him from many others of the same name. A grandson of his brought over the remains of Father Gargan from Birmingham and had them deposited in the chapel of Castlepollard. It is said that he was obliged to ply two men with drink in order to steal away

Stone Crosses.

A large cross is said to have stood in the centre of Castlepollard. There is a cross at the grave-yard of Rathgraff, and two on the townland of Robinstown, on different roads leading to the old church. There are fragments of a way-side cross near Foyran, and another lower down on the Tullystown road, which the Orangemen, some years back, during one of their processions, tore up and flung on the side of the road. It was restored by the Catholics. There is a portion of another cross, erected many years ago by the family of Nugent, at the bridge of Ballinascartha.

Pastors since 1690.

In 1704 the Rev. Charles Deale was registered as "Popish Priest of Foyran." He had been ordained in 1678, in Portugal, by J. Delemere, Archbishop of Braga, lived at Ballentullagh the year of the Registration, was then fifty years of age, and had for sureties, according to the Act, Michael Nugent of Ballentullagh, and Christopher Nugent of Clunmore.

Same year Rev. William Cullen was registered at

the remains, and he succeeded at the peril of his life. There is a monument to this gentleman's memory in the church-yard of Rathgraff, with the following inscription :

" This is
erected
in memory
of
John Fagan
of Lickblea,
and
all his family.

May the Lord have mercy
on their souls. Amen."

This branch of the family of Fagan was highly respectable, and is represented at present by the worthy house of Cullen of Castlepollard.

The Rev. Christopher Fagan, nephew to the present pastor of Oldcastle, who had been for some years on the West Indian mission, returned in declining health, died some time in 1847, and was buried in the modern chapel of Castletown. He was brother to the Rev. Thomas Fagan, at present curate of Oldcastle ; to Rev. Edward Fagan, curate of St. Mary's, Drogheda ; and cousin to the Rev. Patrick Muldoon, curate of Mullingar.

Mullingar as "Popish Priest of Rathgarve and Lickbla." He was ordained at Louth, in 1678, by Oliver Plunket, lived at Upper Castletown in 1704, was then fifty years of age, and had for sureties, according to the penal statute, Michael Nugent of Ballentullagh, and James Melaghlin, Mullingar. At what time these pastors departed this life I am unable to state.

The Rev. Ambrose Nugent was translated here from Mayne. He is supposed to have erected the parochial residence at Martinstown, which lasted for a century. He died about the year 1757.

The Rev. William M'Kenna, next pastor, was born of a respectable old family, in 1731, in the parish of Monk-town, present union of Johnstown, or Walterstown. He studied Philosophy, Theology, and the Sacred Scriptures in Spain, in the College of St. Hermenigild, of Seville, and was promoted to priesthood on the 10th of August, 1755. He was appointed pastor of Castlepollard by Dr. MacEgan in 1757, and was transferred to Nobber by Dr. Chevers in 1772.—(See Pastors of Nobber.)

The Rev. Mr. Petit is said to have been next pastor. The year of his death is now unknown.

The Rev. Thomas Connell next succeeded. In the visitation of Dr. Plunket, July, 1788, he found one chapel repaired, and six schools in operation. The Rev. pastor is buried in the old church of Rathgraff, and over his remains a monument has been placed, with the following inscription :

"Pray for the soul of the Rev.
Thomas Connell, for many years
Parish Priest of these parishes,
who departed this life November 1st, 1794,
aged 54 years.

This stone was erected,
in memory of the above,
by the Rev. Henry Connell."

Rev. Patrick Smith was next pastor.—(See Pastors of Dunboyne ; Diaries of Dr. Plunket, *passim*.) He died on the 8th of January, 1796, and was buried with his friends.

Very Rev. John Murray succeeded. This pastor had been parish priest of Rahin, and was transferred to Fore on the 20th of June, 1786. On the 29th of January, 1796, he was translated to Castlepollard, and was appointed Vicar-Forane. He died on the 4th of August, 1805, and was buried in the chancel of the old church of Lickbla. On the head-stone is the following inscription:

“Here lyeth the body
of the Rev. John Murray,
who died P.P. of Castlepollard,
on the 4th day of August, A.D. 1805,
aged 59 years.

Requiescat in pace. Amen.”

The Rev. John O’Ferrall, succeeding pastor, was appointed on the day of Rev. John Murray’s death. He was born in the parish of Naughvill, officiated as curate in Mullingar, and for some time as administrator.

He died on the 18th of September, 1825, and was buried with his friends in the old church of Naughvill, where a magnificent horizontal tomb has been raised over his remains, with the following inscription:

“Here lies the body of Rev.
John O’Ferrall, P.P. of Castlepollard.
After a life well spent in the zealous
and exemplary discharge of the
duties of his sacred calling,
he died on the 18th of September, 1825,
aged 60 years. May he rest in peace. Amen.

This monument was erected by
the grateful and affectionate family
of his brother, Gerald O’Ferrall.”

The Rev. Edward Gargan,* next pastor, was born in

* He was a very tall man, and usually rode a horse of immense height and strength. He was ordained in 1821, and won everywhere respect and reverence. He had often pointed out to his special friends the place in the chapel of Castlepollard where he wished to repose, and this formed an additional motive to have his remains brought home. When the corpse was brought to Ireland, it was waked for a night in the chapel of Athboy, and a large number of admiring friends went from Navan, a distance of eight miles, to testify by their presence their respect for his memory.

the parish of Duleek, of an ancient and respectable family, studied in Navan and Maynooth, and officiated for some years as curate under the venerable Dr. Plunket, in the parish of Navan. He took ill at Martinstown, then the parochial residence of Castlepollard, went to England, died in Birmingham, and was interred there; but some of his faithful parishioners, anxious to have him, in death, repose near that altar where he had faithfully ministered, and amongst the flock who loved and revered him, had his remains disinterred, at the peril of their lives, and secretly conveyed to Castlepollard, where he was buried with honor and celebration. His memory is still fresh in the pious recollections of the people of Navan, who have his name inscribed on the "List of the Dead," as one of their deceased priests, and amongst his parishioners the name of Father Gargan shall descend to posterity, embalmed in the remembrances of a warm-hearted and grateful people. Peace to the soul of this holy, gentle, self-sacrificing pastor. A slab in the chapel of Castlepollard has the following inscription:

"Pitate et zelo
pro salute animarum insignitus
Edvardus Gargan,
cujus Reliquiæ infra sunt,
Castlepolaridiæ unionis vicarius
ab hac vita ad Dominum migravit
Anno Salutis 1829,
Requiescat in pace. Amen."

The Rev. John Burke, succeeding pastor, was born in the parish of Fertullagh, or Rochfort-bridge, studied in Navan and Maynooth, officiated as curate in Eniskeen, and Turin, and was appointed pastor of Summerhill after Rev. Michael O'Neill. On the 13th of October, 1826, he was translated to Athboy, and, on the 1st of January, 1830, to Castlepollard.

In the struggles of the Catholic Association, and, subsequently, to the time of his death, in all the political agitations which promised the removal of civil and religious disabilities—in all the heroic efforts which were made in

his time to raise our country from bondage, and make her once more a nation—Father Burke took an earnest, honest, and most efficient part. He was a man of vast abilities, of marvellous memory, of indomitable courage; and, as he was a genuine, practical patriot, he had wonderful influence over the masses of his countrymen. Hence he was the terror of the despots of his day; and he taught his people never to crouch or cringe, never to bend the knee to the brazen calves that expected slavish worship from the poor but honest children of labor. The numerous exertions and sacrifices he made in the popular struggles of Ireland are so fresh in the memories of the people, that it would be superfluous to insert them here. We shall, therefore, confine ourselves to one characteristic reply, which illustrates his honesty, ability, hatred of tyranny, and devotion to his people—viz., his trenchant and indignant letter regarding the massacre of Castlepollard. The circumstances were briefly these. There was a fair held at Castlepollard in the month of May, 1831; some little disturbance took place; the Riot Act was read, and the police, then an Orange force, were ordered to fire on the people. Eleven men were shot, several were wounded, and most of these were inoffensive people who were attending to their business. Popular indignation was very great at such a wanton sacrifice of life, and none took this barbarous outrage more poignantly to heart than the zealous pastor, Father Burke. In the Registry of Deaths kept in this and the neighbouring parishes, we find some of the victims indentified. Thus in the Registry of Fore we discover the following entry:

“1831. May 23rd, died Patt M'Cormack of Binn (Ben of Fore). This man was shot at the fair of Castlepollard by some one of the Peelers who fired at the people. He was a very inoffensive man. *Requiescat in pace.*”

In the Registry of Mayne:

“1831. 23rd of May, died Patrick Dignam, having been shot by the police at the fair of Castlepollard.”

“ May 25th, died Brian Mahon, in consequence of a gun-shot wound received on the 23rd same month.”

A few months subsequently, the Catholic clergy received circulars from G. Hatchell, Esq., Dublin Castle, requesting their assistance in taking the census, and this elicited from Father Burke the following scornful reply :

“ Martinstown, August 18th, 1831.

“ SIR,

“ I have been favoured with two copies of your circular on the census of the population. I suppose the parish priest of Newtownbarry received one or two more. I would wish to know what obligation the priests of Ireland owe, either to you or the Government, that we should assist your travelling servants and look over their work. If you want clerical bailiffs, call on those whom you pay, and who have nothing else to do. With respect to us, we have neither time nor inclination to give you gratuitous services, no more than we should be inclined to disgrace ourselves by receiving your pay. You want the census of my parish. All the information I can give you is, that its population was reduced, on the last shooting day, eleven in number, and that we have laws which forbid me to characterise that deed as it deserves. The Government, which is supported at an enormous expense for the purpose, or under the pretence (which you know is the same thing) of protecting each man's rights inviolable, calls upon me to help to number the rest of my flock, without alluding, in the smallest degree, to those eleven whom I have lost. Does this Government think I could so soon forget them, or that I can ever forget them?—or that from my memory can be effaced the impression which their pallid countenances, distorted by expiring agonies, their stiffened limbs, their bodies smarting with the tepid current that gushed from their hearts, has stamped on my mind? Sir, send your Orange messengers and enumerators to those to whom they are welcome. But let them not be annoying my little place by their unwelcome presence. I am too much affected by the loss of my parishioners, whom I regarded more than I do you, or any one belonging to or connected with the Irish Government, to turn my attention to this display, that is so worthy of the men who take the adorers of Jupiter, Mars, and Pluto, for their

models in perhaps more instances than the Census. Having no design to offer you any personal disrespect, but merely wishing to reply to your official letter.

“ I have the honour to remain, Sir,

“ Your obedient servant,

“ J. BURKE, P.P., Castlepollard.

“ To G. HATCHELL, Esq., Dublin Castle.”

This manly letter, appearing in the midst of the anti-tithe agitation, created a great sensation at the time, and amongst the admirers of Father Burke, none was more demonstrative than the celebrated William Cobbett. Writing in his “ Weekly Political Register,” after quoting the letter, with some preliminary comments, he thus concluded :*

“ I need not call upon my readers to admire this piece of writing, and particularly the just indignation of the writer. Every Englishman that reads it will exclaim, if he be not hardened by corruption, ‘ And is this the religion that we have been taught to abhor ! Is this a specimen of that priesthood which our fat and luxurious clergy have endeavoured to extirpate ! ’ It is not practicable, in the present bustle and turmoil, to point out any mode to be generally adopted to express our high admiration of this worthy man. As a mark, however, of my admiration of his conduct, I tender, him, as a present, a collection of my books, the four last volumes of the *Register* included. I beg him to accept of them as an honour conferred upon me. I have no means of sending them to him ; but if he will, through the means of any person that is known to me, send for them to No. 11, Bolt-court, they shall there be packed up in six days from this time, directed to him, according to the address at the head of his letter, and shall be duly delivered to his order. I beg to assure him that his letter will produce a suitable effect upon all my readers, and, as far as it shall be read, upon every good and sensible man in England.

“ WILLIAM COBBETT.”

* *Cobbett's Register*, September 24, 1831. Father Burke waited on Cobbett, accepted the present, and henceforth they became correspondents. After Father Burke's death, the books were sold, at his auction, to a number of persons, who were anxious to have some *souvenir* of the great departed, and thus they became dispersed.

Reserving for a future volume the letter of Father Burke on the treatment of his tenantry by the Duke of Buckingham, and his examination before a Committee of the House of Commons, we come to the closing hours of his life. After suffering much from partial paralysis, he departed this life on the 25th of November, 1845, and was buried in the chapel of Castlepollard. Over his remains a marble slab has been placed, with the following inscription :

“Johannes Burke,
infra sepultus
hujus Parochiæ Pastor
dilectus Deo et hominibus
post multos labores
obiit anno Domini,
1845.
Requiescat in pace.
Amen.”

The Rev. Patrick Kealy was administrator here from September, 1844, to May, 1846.

The Rev. Walter Murtagh, succeeding pastor, was born in the parish of Moylagh, studied in Navan and Maynooth, and was ordained in 1824. He officiated as curate in the parishes of Tubber and Tullamore, was appointed pastor of Eglish on the 3rd of March, 1837, and was translated to Castlepollard in May, 1846. He was a man who loved the beauty and ornament of God's house, and hence, wherever he officiated, he has left behind him the foot-prints of his zeal and efficiency. He built the parochial houses of Eglish and Castlepollard, founded numerous and splendid schools, and erected the magnificent country chapel of Castletown, which is an ornament to the diocese, and for which the indefatigable pastor solicited and obtained the Faculty of the Privileged Altar. He built the belfry of Castlepollard ; opened a new cemetery at Castletown, and had it consecrated by Dr. Cantwell ; enclosed the ancient grave-yards of Lickblae and Foyran, to prevent desecration of the dead ; introduced sodalities and confraternities ; and laboured incessantly for the instruc-

tion, edification, and salvation of his people. He was remarkable for piety, zeal, humility, hospitality, and charity; and was, therefore, respected by the rich, beloved by the poor, venerated by the bishop and priests of the diocese, and pre-eminently by his own flock, who were spectators of his priestly life, and witnesses of his many excellent qualities. He departed, universally lamented and deplored, on the 30th of March, 1863, and was buried in the chapel of Castlepollard. Over his remains a monument has been erected, with the following inscription:

“ In memoria æterna erit justus.

Lord have mercy on the soul of
the Rev. Walter Murtagh, P.P. of the
united parishes of Castlepollard and
Castletown, who departed this life
the 30th of March, 1863, in the 64th year
of his age, and 40th of his ministry.

His life was edifying as his
death was holy.

In remembrance of his pastoral zeal and
priestly love for his flock, his sorrowing
parishioners have erected this monument.

Requiescat in pace. Amen.”

The Rev. Robert Mullen, present pastor, was born in the parish of Ardmulchan, studied in Navan and Maynooth, and was ordained in 1842. He officiated for several years as curate in Clonmellon, and, in 1851, was sent by the hierarchy of Ireland, in conjunction with Rev. Alexander Peyton, from the diocese of Cloyne, who was succeeded by the Rev. James Donnelly (at present Bishop of Clogher), to collect in America for the Catholic University. They journeyed from Nova Scotia to New Orleans—from New York to California—and collected £16,000 from our exiled countrymen for the object of their mission.

Father Mullen was appointed curate of Ballinacargy, where, after a time, he became administrator, and immediately after the death of Father Murtagh, he was translated to Castlepollard. The able and prominent part he has

taken in all the political agitations for the last twenty-five years is so well known and appreciated, as to require neither eulogy nor comment at our hands.

3. *Castletown-Delvin.*

This union comprises the parishes of Delvin, Crowinstown, Kiloolagh, and Killagh—all of which are situated in the present barony of Delvin. There was a church, too, at Killedoran.

Delvin, anciently called "*Dealbhna-Mor*," "the great Delvin," belonged to the O'Fenelons,* who were dispossessed after the Anglo-Norman invasion. Hugh De Lacy, the conqueror of Meath, in recompense for services rendered, gave his sister Rosa in marriage to Sir Gilbert de Nugent,† one of his knights, and with her, the present barony of Delvin as her marriage portion. The Nugents thus became possessed of the Delvin property, and, amidst all the civil wars, confiscations, and changes, they have continued to hold it to the present day. They were faithful upholders, too, of the old faith until Thomas Nugent,‡ the sixth Earl of Westmeath, read his recantation, became a Protestant, and took his seat in the Irish Parliament on the 7th of October, 1755. Delvin became one of the chief towns of Meath, and for many years was reckoned one of the principal fortresses of the English Pale. The church of Delvin was granted by de Lacy to the abbey of Colpe, which he made a cell to the priory of Lhanthony, in Monmouthshire; and at the confiscation of the church property,

* *The Four Masters*, at A.D. 1160, 1168; O'Dugan's *Topographical Poem*.

† Archdall's *Lodge*, vol. i., p. 215—"In 1210 Sir Gilbert gave the church of Darridenneth, with two carucates of land next adjoining, to the monastery of St. Thomas, near Dublin; as he did to the monastery of the Virgin Mary the church of Dissertale, otherwise Ballicur, and four carucates of land, with the island in which stood the little grove, &c., for the health of his own soul, and the souls of his brother Richard, his Lord Hugh de Lacie, and others."

Richard, the third Earl of Westmeath, renounced the world, joined the Capuchins in France, and died in April, 1714, at Wassey, in a convent of his order.—Archdall's *Lodge*, vol. i., p. 246.

‡ Vol. i., p. 248.

we find it one of the rectories that belonged to the abbey of Duleek. Of the vicars we find :

“ John Mortagh was Vicar of Delvin.”—(*Pat. 1 Henry IV.*)

“ William Sylk was Vicar of the Parochial Church of Delvin.”—(*Pat. 7 Henry IV.*)

The old church has been uprooted, and a Protestant church built on the site. In the church-yard sleep many members of the Delvin family who died in the Catholic faith. There is a tomb to the memory of Rev. Christopher Keating, who had been curate of Delvin :

“ Sacred to the memory of
the Rev. Christopher Vincent Keating,
whose zealous labour for the good of others
rendered him lovely on earth.

He humbly strove to imitate his glorious
Master—J. C.—Died on the 7th of January,
1802, aged 39 years.”

Crowinstown.

This old church is completely gone—not a stone remains behind. There is a cemetery attached.

Kiloolagh—anciently called *Caille-Uailleach*, *Kilwelagh*, and *Killeveilach*—was dedicated to St. Lonan, whose festival was celebrated on the 12th of November. In the reign of Henry IV. we find Rev. James Nugent rector of “*Kylwelagh*.”—(*Pat. 7, Henry IV.*). In the reign of Edward IV. we find Rev. James Nugent, rector of the church of St. Lonan of Kilwelagh. The Rev. Joseph Ferrall, P.P. of Delvin (subsequently of Kells), and his brother, Rev. Patrick Ferrall, P.P. of Delvin (*inter alios*), rest in this church-yard. No stone points out the place of interment.

There was another church in this parish, called Killkenna, long since decayed, and latterly deserted as a place of burial. The abbey and church of Diserttola were situated in this parish, but both have been uprooted, and even the sacred resting place of the dead has been sacrilegiously invaded and profaned.

Killagh.—This old church measures about seventy feet by fourteen.

There was a church in the parish of Delvin, at Kildoran—or as it has been variously written, *Collodogh-ran*, *Cullydoughran*, and *Kildoughran*. The old sanctuary measures fifty-seven feet by nineteen. It is situated in the midst of a beautiful, picturesque country, having on one side the two lakes of Mabestown, and, bounding the western view, the celebrated hill of ** Knockeyon* and the *Ben of Fore*. In the east end of the nave there is a headstone to the memory of a Capuchin friar, who lived in this neighbourhood, and assisted the neighbouring clergy :

“ Sacred to the memory of the
Rev. Patrick Cahill, whose
exemplary conduct and useful
zeal in the cause of morality made
him beloved by his family and
esteemed by all his acquaint-
ances. He departed this life
June the 20th, 1822, aged 75 years.
May eternal bliss be his portion.”

Pastors since 1690.

In 1690 James II. presented the Rev. Dr. William Nugent to the rectory of Castletown-Delvin, and the Rev. Dr. Thomas Dease to the rectory of Kiloolagh. In 1704 we find Rev. George Fleming registered as “Popish Priest of Castletown-Delvin.” He was ordained at Ardpatrik, County Louth, in 1670, by Dr. Oliver Plunket, lived at Castletown in 1704, was then sixty-two years of age, and had for sureties at Mullingar sessions, in accordance with the penal statute, Garret Dardis of Gigginstown and William Nugent of Edmondstown.

In the same year the Rev. Patrick Fitzsymon was registered at the sessions of Mullingar as “Popish Priest of Killuolagh.” He was ordained at Cork, in 1701, by Dr. John Slyne, Bishop of Cork, lived at Clonin the year of the Registration, was then forty-one years of age, and had

for sureties George Fay of Cooledocheran and William Snell of Mulloghcroy.

Immediate successor now unknown. A Rev. Mr. Nugent is said to have been a pastor here.

The Rev. Patrick Ferrall succeeded, died on 19th of November, 1781,* and was buried in the church-yard of Kiloolagh.

The Rev. Joseph Ferrall succeeded, was translated to Oldcastle on the 8th of December, 1788, and next to Kells, where he died on the 5th of August, 1795. His remains were interred alongside of his brother, Rev. Patrick Ferrall, in the grave-yard of Kiloolagh.†

The Rev. Edward M'Cormick succeeded, on the 8th of December, 1788. He was born in the parish of Navan, studied in France, officiated as curate in Oldcastle, and next as administrator. He died on the 17th of November, 1792, aged forty-five, and was buried with his friends in the church-yard of Athlumney.

The Rev. James Moran, a native of Navan, was appointed pastor on the day of the death of his predecessor. He was a very zealous man, and his memory is held in deserved esteem. In his time a chapel-bell was suspended from an old tree, on top of the moat of Delvin, where it remained until blown down by a great storm, between forty and fifty years ago. It was afterwards put up in a belfry specially erected for that purpose, but the authorities would not allow it to be rung unless to call the people on Sundays to Mass. The Protestant bell reserved to itself the right of announcing deaths and funerals, for which the sexton received fees; and this abuse continued until a Catholic curate‡ put a final stop to such humbug and fraud.

The Rev. James Moran died, at an advanced age, early

* *Registry of Deaths*.—The following curious entry appears at September 12th, 1787:—"Died at Ballinvalley, Patrick Deeran, aged ninety-four, uncommonly healthy all his life. He never drank any spirituous liquors, not even ale or beer."

† And not in Kildalkey, as incorrectly stated in vol. i. p. 212.

‡ The Rev. Mr. Birmingham, at present pastor of Turin.

in 1830, regretted by clergy and laity, and was buried in the present chapel of Delvin.

The Rev. Joseph Fitzgerald succeeded, and was translated to Rahin in November, 1847.—(See Pastors of Rahin.)

The Rev. William J. Halligan succeeded. This zealous and worthy priest studied in Navan and Maynooth, officiated as curate in Dunboyne and for many years in Trim. He was appointed to the pastoral charge of Rathconnell in October, 1844, and was translated to Delvin in November, 1847. He was a genuine priest and patriot, and very few ecclesiastics have gone to their graves, within the last century, more sincerely beloved and lamented by the people. He died of disease of the heart, on the 11th of December, 1851, and was buried amidst universal mourning in the chapel of Delvin. A marble slab commemorates him in the following words:

“Of your charity pray for the soul
of

Rev. William J. Halligan,
who departed this life
on the 11th of December, 1851,
in the 48th year of his age
and 23rd of his ministry.
He was a zealous priest,
a warm-hearted friend,
and a charitable man.”

The Rev. James Savage was appointed pastor, from the curacy of Mullingar, on the 6th of January, 1852; he was suspended and deprived of his parish in the Autumn of 1857.

The Rev. John Nicolls was appointed administrator, and fulfilled this office until the 8th of June, 1860, when he was translated to Kells. He is now Archdeacon of Meath and Vicar-General.

The Rev. William Mathews was born in the union of Kilmessan, studied in Navan and Maynooth, and was ordained in 1841. He officiated as curate in Castletown-

Kilpatrick, Kilcloon, Tullamore, and Kells, whence he was appointed to the administratorship of Delvin, on the 8th of June, 1860.

The List of the Dead.

The Solemn Requiem Record of Delvin begins thus:—
“Your pious prayers are requested for all the souls of the faithful departed, but in particular for the souls of the Most Rev. Drs. Plunket and Logan; Messrs. Moran, Cahill, Halligan, Joseph and Patrick Behan, and all the pastors who died in the care of this parish, &c.”

The Rev. Joseph Behan was born in this union, studied in Navan and Maynooth with the greatest success, and took the Logic chair in Maynooth College, by public thesis, in 1845, merely after completing his third year's Divinity. He was a man of the highest order of intellect, and was at the same time profoundly humble. During his collegiate course he was conspicuous for close application to his studies, strict attention to rule, and he edified all by his exemplary conduct and simple unaffected piety. As a Professor he was singularly clear and methodical, logical and orderly, and his great abilities and extensive knowledge were duly recognised and appreciated. A brilliant future, a glorious career, seemed to await him; but it pleased Providence to take him away, and (it is to be hoped) to reward him with honors more solid and lasting than this world can confer. For a year previous to his lamented departure, he was sinking in decline. On the 5th of August, 1850, he left us, at the early age of twenty-eight, and all that was mortal of the Rev. Professor Behan was deposited in the cemetery of the College of Maynooth.

The Rev. Patrick Behan, brother to the Rev. Joseph, studied in Navan, and for a time in Maynooth, with great credit, volunteered for the American mission, and officiated in the diocese of Arkansas. He wrote a series of articles in the Catholic journals of America, in defence of the faith, which were much admired; and which attracted a considerable share of attention. Worn down in health and over-

whelmed with many labors, this holy and promising young priest departed this life on the festival of the Angel Guardians, in October, 1859.—*Requiescat in pace. Amen.*

4. *Castletown-Geoghegan.*

This union comprises the parishes of Castletown and Newtown, the former of which is situated in the barony of Moycashel, and the latter partly in the barony of Fertullagh, but chiefly in that of Moycashel. There were chapels at Kilbride, Balrath, Killalish, Kilmichael and Kilhugh.

Castletown-Kindalene, called also Castletown-Geoghegan, from the chiefs of Moycashel who resided here, belonged to the priory of Mullingar. The old church is all but gone, as most of the walls have been torn down for building purposes. It measured about ninety-four feet in length. There is a mortuary chapel in the cemetery, which measures fifteen feet four inches by ten feet nine inches. On a slab is :

“This chappell
was erected for
James Wyer, Esq.,
in remembrance of
his son, Danjel
Wyer, in the year
1671.”

This was an ancient respectable family, that lost all their property for adhering to the fallen fortunes of their country. Many excellent priests of this name officiated in the diocese during the last century. The church-yard presents a sad spectacle of desolation. Many of the illustrious family of Mageoghegan* sleep here, under the

* Connell, or Conla Mageoghegan, translator of the *Annals of Clonmacnoise*, describes the location of the various branches of the family at the time he was writing—that is, in 1627. There were then five flourishing houses of this once princely sept, situated at Newtown, Moycashel, Comynstown, Clone, and Lismoyne (now Lismoynty, in the parish of Ardnurcher). The confiscations of Cromwell, followed by the Williamite clearances, swept

shadow of the old walls which their munificence had once raised for the glory of God. The Rev. James Wyer, P.P. of Clara, and the Rev. John Wyer, P.P. of Milltown, are interred in this grave-yard. There is a head-stone to the memory of a Rev. Thomas Carey, with the following inscription :

“This tombe was erected by John Cary, of Hardwood, in memory of his brother, the Rev. Thomas Cary, who departed this life in October, 1737, aged 32 years. God be merciful to his soul.”

Kilbride, on the townland of Adamstown, is gone ; a cemetery remains.

Balrath.—The old church was torn down ; a grave-yard remains.

away from the Mageoghegans most of these estates, and the following families were introduced to replace them, and to succeed to their inheritance—viz., Lowes, Peytons, Garstyns, Cookes, Lingleys, Hoskins, Roes, Beeres, Chartres, Hardings, Taylors, Errles, Ffaiths, Aclains, Coopers, Rynds, Parkers, Wilsons, Edges, Pettys, and Williams.—(*Ordnance Survey Papers, Westmeath*.) There were other Cromwellian and Williamite families, less conspicuous, that settled in Tyrrellspass and the neighbourhood, many of whom have died out.

The Mageoghegans were, unquestionably, a very distinguished family in the annals of Ireland, and were renowned for their personal bravery and resistance to foreign rule. The wars of Elizabeth brought to light no braver soldier than Richard Mageoghegan, the heroic defender of the Castle of Dunboy.—(See *Pacata Hibernia* ; O'Sullivan's *Hist. Cath.* ; Irish Histories, *passim* ; *Dunboy, and other Poems*, by T. D. Sullivan.) In the last century there was a celebrated personage in Castletown, a descendant of the old sept, named John Mageoghegan, familiarly known as “Jack the Buck,” from his great skill in the use of fire-arms and other weapons, and his success in duelling. He was not only singularly brave and fearless, but also generous, unselfish, and warm-hearted, and very eccentric—qualities which went far to counteract prejudices, and to procure for him many friends. He was the avenger of his race, and he guarded with jealous care the honor of his family and the interests of the Catholic religion. If any of the descendants of the Cromwellian or Williamite adventurers who succeeded to the estates from which his ancestors had been driven dared to insult the Catholic Church, or to persecute the clergy, a challenge was certain to proceed from Mageoghegan, and if that were not duly attended to,

were descended from Farrell Roe, Chief of Kinel-Fiachach. The old Catholic church was uprooted by the Williamites, and a Protestant edifice erected on the site.

Chapels.—In the early days of the last century, the Holy Sacrifice was offered up at the backs of ditches, until a thatched house was permitted to be built at Loughlum. This humble edifice was succeeded by two chapels equally unpretending, the one at Killeen, on the townland of Adamstown, and the other at Balrath. The next erections took place under the pastorate of Father Commons, at Raheenmore and Castletown. Over the entrance to the former is a slab on which is inscribed—"J.C. P.P., 1780."

The chapel of Tyrrellspass* was erected a few years ago, owing principally to the exertions of Rev. Mr. Carey. It is situated on a small hill, which at one time served as the eastern buttress on which rested the drawbridge for the possession of which Captain Tyrrell and Barnwall contended in the wars of Hugh O'Neill. In this chapel was ordained, by Dr Nulty, on the 10th of September, 1865, the Rev. Joseph Coyne, a native of Tyrrellspass, an alumnus of Navan and Maynooth, where his abilities won the highest literary honors. He is at present Professor of the English department and Bursar in the Seminary of Navan; and the author takes this opportunity to express his thankful acknowledgements for much valuable information communicated respecting Westmeath.

Pastors since 1690.

In 1704, the Rev. Hugh O'Donnell was registered at Mullingar as "Popish Priest of Newtown and Castletown." He

him a prisoner to Newtown, and subsequently to Mullingar. He was besought by some one "for God's sake to have mercy and liberate the poor priest." He answered, "May the Devil blind me if I do." A visitation descended on this fanatic, for in a short time he became *stone-blind*, and to this day it is a common phrase in Westmeath—"You are as blind as Barry Lowe." The Lowes of Newtown have been wed out, root and branch, and the family is now extinct.

* Tyrrellspass formerly belonged to Kilbeggan, and the priest used to come here on Sunday mornings and celebrate Mass in a room.

was ordained in Dublin in 1678, by Dr. Patrick Plunket, Bishop of Meath, lived at Rathnugent the year of the Registration, was then fifty years of age, and had for sureties, in accordance with the penal statute, Aghery Sheil, Ballykilroe, and Connor Wyer, Derryroe.

The year of Rev. Mr. O'Donnell's death is unknown to me.

The Rev. Thomas Geoghegan* was next pastor. He belonged to the Dominican Convent of Mullingar; the year of his death is unknown to me.

The Rev. Mr. Allen is said to have been next pastor. I am unable to give any additional particulars.

The Rev. James Commons was next pastor. At the visitation of Dr. Plunket, the 4th of June, 1788, he found in this union "five schools; three new chapels built." Father Commons died, regretted by all, on the 10th of July, 1795, and was buried in the church-yard of Ballybogan.

The Rev. John Duffy, next pastor, was born in Castletown, studied in Spain, was appointed P.P. of Dysart in June, 1781, and was transferred to Castletown on the 11th of July, 1795. After the defeat of the insurgents at Kilbeggan, in May, 1798, the Orange yeomanry of Tyrrellspass† and the neighbourhood perpetrated innumerable cruelties on their defenceless Catholic neighbours.

* Father Geoghegan, previous to his appointment to this union, had officiated as curate in Mullingar. In the old Marriage-Registry of Mullingar he writes in the first page the date of his promotion thus:—"Thomas Geoghegan, pastor ecclesiae de Castletown de Kindalena; 4th August, 1743." He probably belonged to the family of the Mageoghegans of Castletown, and as a mark of respect was sent here by Dr. Egan, then bishop of Meath.

† Tyrrellspass derives its name from the successful defence of this place, made in the year 1597, in the wars of Hugh O'Neill, Prince of Tyrone, with Queen Elizabeth, by Captain Richard Tyrrell against Barnwall, Lord Trimbleston's son. The latter had 1,000 men under him, and the former with 400 so completely annihilated the English army, that only one survived to announce in Mullingar the sad tale of disaster. Had there been a few more Captain Tyrrells at that period, possessed of the same military skill, and animated with the same spirit, they would have freed this country from the yoke of England. However, it must be remembered there were two antagonistic nations in Ireland then—Hibernia Anglicana

The names of the victims basely murdered in cold blood, and of the savage assassins, are still vividly remembered in the traditions of the people. The worthy pastor, Father Duffy, was specially singled out, and would have been murdered had not Providence interposed to save him. Early in the morning of the 1st of June, 1798, the chivalrous warriors marched from their head-quarters to Father Duffy's residence, having openly declared that they were determined to take his life. It happened, however, that the priest was out on duty that morning; and while the yeomen were howling around his house like fiends, he was administering the sacraments in Toar, a distant district of

and the Irish outside the Pale, and a greater number of Catholic Irish fought under the standard of Elizabeth than against her.

There is another derivation for Tyrrellspass—namely, that it was so called from its proximity to the castle of the Tyrrells. However that may be, it is certain that numbers of Cromwellians and Williamites settled down in this lovely and romantic neighbourhood, who enjoyed (?) for years absolute and unbridled licence of oppression over their unfortunate unprotected Catholic neighbours. The True Blues arrogated to themselves exclusive loyalty, and, under the semblance of devotion to the throne of England, perpetrated cold-blooded, brutal murders, which in any other nation under heaven would have led to a universal revolt. In the dread year of 1798, these assassins had full opportunity of development, and, to do them justice, it must be admitted they liberally availed themselves of it. A scoundrel named Sam R——, his brother Bob, and his cousins, W—— J—— and G—— C——, of Kilbeggan, murdered in cold blood the two Sherridans, Edward Maxwell, John Duffy, John Gooldwin, Thomas Claffy, Richard Dunne, the two Grehans, and a man named Tiernan. The victims were slaughtered in the neighbourhood of Ballinagore, convenient to the residence of the murderers; and what makes the crime more atrocious, the prime plotter, S—— R——, had been, an hour previous, paying his addresses to Miss Tiernan, a sister to one of the murdered men, and learned that his approaches were disapproved of by her brother. The same villain had a Father Cairns, or Keirans, and his travelling companion, a Mr. Perry, son of a Protestant minister and a convert, hanged in E—— in the same eventful year. Mr. Perry was offered pardon (?) if he returned to Protestantism, and on his refusal, was murdered with the priest. R—— the assassin, took home the priest's horse, gave him the name of "Cairnes," and for some years had his day. All things, however, have but a time, and Almighty God permits many evils which in the end His justice rigorously punishes. This same R—— was brutally murdered in October, 1824, and thus met with a retribution which, although we may deplore, was not undeserved. England! England! what blood is on thy head! Scoundrels such as these, to whom for centuries thou hast delegated thy power, have contributed to render thy yoke intolerable in Ireland.

his parish. Foiled in their first purpose, the Orangemen plundered and burned the house, and having learned where Father Duffy was engaged, they marched along the only direct road to Toar, resolved to consummate their day's work by his murder. Here, again, they were providentially disappointed. A tradition to which the people attach unwavering faith tells us that when Father Duffy endeavoured to drive home by the usual route, his horse persistently refused, and despite the exertions of the driver, galloped by a much more circuitous, and, as the event proved, a much safer road. Years after, Father Duffy breakfasted at the house of one of his Catholic parishioners, and before breakfast was over, found that he was using his own spoons, lent, by an Orangeman who had plundered his house, to this Catholic family.

Father Duffy lived to an advanced age, and for some years previous to his departure was superannuated. He died in 1825, and was buried in the church-yard of Carrick.

The Rev. Michael O'Neill was translated here from Summerhill, and died in January, 1824.

The Rev. Auly M'Auley was translated here from Moyvore in January, 1824, died on the 25th of July, same year, and was buried in the family tomb in the grave-yard of Ballyboy, King's County.

The Rev. Patrick Byrne, succeeding pastor, was born in Tullamore in 1796, studied in Navan and Maynooth, and was ordained in 1818. He officiated as curate in Kells and Kilbeggan, as administrator in Castletown, and, after the death of Father Duffy, was appointed to the pastoral charge of this union. He died in June, 1863, and was buried in the chapel of Castletown.

The Rev. John Duncan, present pastor, was born in the union of Kilkenny West, studied in Navan and Maynooth, and was ordained in the chapel of Tang, by Dr. Cantwell, on the 5th of August, 1845. He officiated as curate in the parishes of Drumconragh, Eglish, Castletown-Kilpatrick, Clonmellon, Clara, and Mullingar, and was appointed to the vacant parish on the 10th of July, 1863. Since his appointment he has beautified his chapels, and

secured a home for his successors by the erection of a splendid parochial residence, on a very eligible site. The Rev. Mr. Duncan was translated to Trim in May, 1867.

The Rev. Luke Barton was born in Clara, studied in Navan and Maynooth, was ordained in 1849, officiated as curate for several years in Mullingar, and was appointed pastor of Castletown in May, 1867.

5. *Churchtown or Dysart.*

This union comprises the parishes of Dysart, Conragh or Conry, and Churchtown. Dysart is partly in the barony of Rathconrath, but chiefly in that of Moycashel and Magheradernan. There was an abbey here, formerly called Disert-Maoltuile. In *Pat. 2, Edward II.*, we find John de Fresingfeld presented to the parish of Dysart. In *Pat. 8, Henry IV.*, we have notice of the exchange of parishes between Nicholas Moynagh, Pastor of Dysart, and Richard King, Vicar of Faghly. The old church of Dysart was beautifully situated on the western bank of Lough Ennell. It measures seventy-three feet by twenty feet three inches. There is a holy well near the church-yard, called *Tobar-Multilly*. It used to be frequented on the 29th of May.

Conry is a parish in the barony of Rathconrath.

An abbey is said to have been here. The old church measures fifty-nine feet by eighteen feet two inches. Two of the old bells of this church were discovered here some few years ago, and sold to some antiquary or society in Dublin. There is an old horizontal stone in the cemetery, under which tradition hands down that seven bishops were buried—names now unknown.

Churchtown is a parish in the barony of Rathconrath.

The old church has been torn down. A Protestant church, built of the stones, stands alongside of the old site. There are tombs in the church-yard to the memories of Rev. Martin M'Dermot Roe and Rev. Thomas M'Kone.

Taghboyne, once a parish, is now a townland in the parish of Churchtown.—(See Abbeys of Westmeath).

There is a holy well called Tobar-Baoithin in Glammers-town. The Rev. Mr. Seery, late P.P. of Moyvore, rests in the grave-yard.

A short distance from Conrath, in the ancient parochial division of Killare, may be seen the far-famed Caendruim, Uisneach or Usney, hallowed to Irish memory by many pagan and Christian associations. Here is the rock (called Ail-na-mireann), at which the four provinces of Ireland met before Meath was formed into a kingdom; here stood one of the royal residences of our monarchs; and here, in pagan times, each year, on the 1st of May, was kindled the Druidic fires in honor of Baal. The form, or bed of St. Patrick, where he rested during his apostolic visitation of this neighbourhood, is still pointed out on the hill of Usney; and here, too, the great St. Bridget of Kildare took her vows of poverty, chastity and obedience, receiving the veil from Bishop Maccaile. Convenient to Usney (at Fiah-mic-Aenghusa) was held in 1111, for the purpose of upholding discipline and good morals, a synod of 50 bishops, 300 priests, and 3,000 clerics, presided over by Celsus, successor of St. Patrick, at which attended Murtagh O'Brian, and the chieftains of the southern half of Ireland, to exhibit the willingness of the civil power in aiding and enforcing ecclesiastical law. Usney was the seat of many conventions, synods and conferences, and hence is justly regarded as a place of note and importance in the annals of Ireland.

Chapels.

In the penal days the Holy Sacrifice used to be celebrated in the open air on the hill of Mullagh, and when the penal code was relaxed, a mud-wall thatched chapel was erected on this hill, which lasted for many years. The present chapels were erected by Rev. Mr. Maguire, at Dysart and Loughnavally, in the latter chapel of which is a tomb with the following inscription:

“Erected to the memory of the
Rev. Eugene Glynn,
who departed this life the 31st January, 1841,

in the 34th year of his age.

Blessed with the many virtues that adorn the priesthood, his life was remarkable for genuine piety, and was conformable, in a great degree, to the bright example of his Divine Master. His early proficiency in sacred learning gave every promise of a truly meritorious career; but his soul pleased God, and therefore he hastened to bring him out of the midst of iniquities. Requiescat in pace. Amen.

Pastors since 1690.

In 1704 Rev. Garret Dalton was registered as "Popish Priest of Conry." He was ordained at Kilconnell, County Galway, by Dr. Keogh, Bishop of Clonfert, in the year 1676, lived at Carne the year of the Registration, was then fifty-two years of age, and had for sureties Aghery Sheile of Ballykilroe, and Connor Wyer of Derryroe. Same year, Rev. Dominic Nugent was registered as "Popish Priest of Dysart and Churchtown." He was

NOTE 1. *Dysart*.—There is a holy well at Bryanstown, called Tobar-Feanton (Fons Sancti Fintani), which was much frequented some years ago. According to the *Annals of the Four Masters*, this St. Fintan, son of Folchan, died on the 21st of October, 634. In the *Feilire Aenguis* it is stated that his father was a Druid. St. Fintan was also called Munna, and was founder of the monastery of Taghmon, in Wexford, and probably of Taghmon in Westmeath. He defended the old Irish method of computing Easter at the Synod of Leighlin, in 630, and was considered one of the most eminent ecclesiastics of his age.

2. The Fort of Doon, anciently called Dun-na-Sgiath (the Fortress of Shields), the last residence of the kings of Ireland before the fatal destruction of the monarchy, now called Kilcooly Fort, is in this neighbourhood. It was probably a wooden house within an earthen doon or fort, and consisted of several concentric circumvallations. This sacred vestige of ancient greatness has naturally a melancholy attraction for the tourist or pilgrim, *if there be an Irish heart and an Irish soul within him*—if he feel for the sad fall of his country, the dread consequences of miserable dissensions,—and if he take a pride (a legitimate one, indeed) in hoping for her resurgence. Malachy the Great, monarch of Ireland, died in an island a short distance from this, and the *Four Masters* pay his memory the following tribute:

"The age of Christ, 1020. The victory of Athboy (was gained) by Maelseachlainn over the Danes of Dublin, where many were slain. He

ordained in Mentz, in Germany, in the year 1674, by Gabriel, Suffragan to the Archbishop of Mentz, lived in Dysart the year of the Registration, was then sixty-four years of age, and had for sureties John Nugent of Ballynude, and Henry Mather of Bryanstown.

The Rev. Mr. Murray succeeded. He was pastor here in 1751.—(See Old Registry of Mullingar.)

Rev. Robert Gilshennan succeeded. He seems to have been transferred to Rathconnell.

Rev. Michael Brawdor, or Broders, succeeded. He died on the 2nd of June, 1781, and was buried in the churchyard of Ballyboggan.

Rev. John Duffy succeeded, and was transferred to Castletown-Geoghegan on the 11th of July, 1795.

The Rev. Owen Coffy was next pastor. He had officiated in Fertullagh, or Rochfort-bridge, and was transferred here on the 11th of July, 1795. On the 16th of October, 1805, he was translated to Ballimore, and made Vicar-Forane.

Rev. Martin M'Dermott Roe was appointed pastor on

lived but a month after this. Maelseachlainn Mor, son of Domhnall, son of Donnchadh, pillar of the dignity and nobility of the west of the world, died on Croinis Locha-Aininn (the island of the house in Lough Ennell), after having been 43 years in sovereignty over Ireland, 9 years after the battle of Clontarf . . . in the 73rd year of his age, on the 4th of the Nones of September, on Sunday precisely, after intense penance for his sins and transgressions, after receiving the body of Christ and his blood, after being anointed by the hands of Amhalghaidh, successor of Patrick; for he and the successor of Colum Cille, and the successor of Ciaran, and most of the seniors of Ireland were present (at his death); and they sung Masses, hymns, psalms and canticles, for the welfare of his soul. Sorrowful to the poor of the Lord was the death of Maelseachlainn."

3. The patron saint of Conry is supposed to have been St. Mogue, and a holy well dedicated to this saint is still in the neighbourhood. St. Maedhog or Mogue, Bishop of Ferns, died, according to the *Four Masters*, on the 31st of January, 624. There is a tradition here that three priests died during a synod held at Usney, and were interred here.

4. *Usney*.—There was a chapel or hermitage erected on the hill of Usney by St. Eochy, and a cemetery was attached. Both church and grave-yard have been uprooted and swept away. In the *Martyrology of Donegal* the festival of St. Eochy of Usney is fixed at the 1st of January. There was a well dedicated to St. Patrick on the hill; and St. Patrick's bed, a great object of curiosity, has been much damaged some years ago by the Sappers.

the 16th of October, 1805. He died on the 3rd of June, 1807, deeply regretted, and was buried in the church-yard of Churchtown, where a monument commemorates him thus :

“The Parishioners of Dysart
and Churchtown have placed
this stone over the mortal remains of
their beloved pastor,
the Rev. Martin M'Dermot Roe,
who departed this life June 3rd,
1807, aged 42 years.
Requiescat in pace.”

The Rev. Thomas M'Kone, O.P., succeeded. He was appointed on the 9th of June, 1807, died on the 7th of February, 1825, and was buried in the cemetery of Churchtown, where a monument commemorates him in the following words :

“Have mercy, O Lord, on the soul of the
Rev. Thomas M'Kone, who departed this life the
7th of February, 1825, aged 74 years.
For the period of 17 years, as R.C. Pastor
of the parishes of Churchtown and Dysart,
he discharged the arduous duties of the
priesthood with fidelity to his God,
honour to himself, and advantage to his flock.
Zeal and prudence marked the labour of his ministry,
and the mildness of his manners
endeared him to all. Those who knew him
will lament his death, and those who loved
him will recommend his soul to the mercy of his God.
May he rest in peace. Amen.”

The Rev. Andrew Maguire succeeded. This pastor was born in the union of Duleek, and officiated as curate in Fore and Delvin. The Rev. Thomas O'Farrell, administrator, studied in Navan and Maynooth, was ordained in 1849, and officiated as curate for several years in Mayne and Dysart.

6. *Fore, or Collinstown.*

This union comprises the ancient parochial districts of Fore,* Kilcumney, and Kilpatrick. Fore is divided into two parishes—viz., St. Fechin's and St. Mary's. The old church of St. Mary measures sixty-four feet by twenty-three. A cemetery adjoins—the favourite resting-place of poor and rich for miles around—and vast numbers of priests are sleeping here, beneath the shadows of these old consecrated walls.

Kilcumney.

The old church was uprooted, and a Protestant place of worship erected on the site, which has been since abandoned for the present church of Drumcree. In the cemetery (*inter alios*) rests the Rev. Garret Fagan, a native of this neighbourhood, who joined the Dominican order, and officiated for some time in the diocese. He died on the 1st of October, 1792, and was buried here with his friends. Here rests, too, the Rev. William Smith, late curate in the parish of Bective, or the Crosses. This noble young priest was born in the parish of Faughley, or Faughalstown, near Castlepollard, about 1824, studied in Navan and Maynooth, and was ordained in 1849. After having officiated as curate in Frankford, Kildalkey, Summerhill, and the Crosses, his health broke down prematurely, and he passed away, lamented by the poor, to whom he was ever charitable, deeply regretted by his brethren in the ministry, by whom he was beloved for his many excellent qualities; and respected as a priest and a patriot, as a warm-hearted, single-minded, and a sincere friend, by all who had the pleasure of knowing him. He died on the 29th of March, 1855, and was buried in the family tomb of Kilcumney.

* Fore and Kilpatrick are in the barony of Demifore; Kilcumny is in the barony of Delvin.

Kilpatrick.

This old church is stone-roofed. The sanctuary is enclosed, and used as a private cemetery. The nave measures twenty-three feet eight inches by twenty feet five inches. The view of the surrounding country is enchanting.

Chapels.

There are many interesting traditions amongst the people regarding the hiding-places of the clergy on the Benn of Fore and in the islands of Lough Lene, during the days of persecution. In those dismal times, Mass used to be celebrated at break of day, and the place of sacrifice used to be constantly changed, in order to baffle the priest-hunter. When, however, days of comparative toleration set in, the Catholics erected a chapel at Fore, and another in the parish of Kilpatrick. At the visitation of Dr. Plunket, July 1st, 1788, he found in operation "four schools and one chapel, improved by the addition of a gallery." The old chapels made way for the present handsome village churches of Collinstown and Fore, which have been tastefully ornamented by the present pastor, and where an organ and efficient choir, amongst other uses, necessarily exercise a refining effect on the tastes and Catholic feelings of a primitive people. In the chapel of Fore sleeps the Rev. Thomas Fagan, a native of this parish. He studied in Navan and Maynooth, and was ordained in 1822. He officiated as curate, amongst other places, in Nobber and Dunboyne, and died, after a long illness, on the 8th of November, 1836. The Rev. William Farrelly is also buried here. He was born in this neighbourhood, studied in Navan and Maynooth, and was ordained in 1849. After having officiated as curate in Eglish, Moyvore, Castletown-Geoghegan, and Delvin, his health gave way, and he sank into a premature grave. He departed on the 3rd of December, 1862. Here, also, rests the Rev. Patrick Martin. He was born in this neighbourhood, studied at Navan and All-Hallows, and

went on the American mission. After a few years he returned, broken down in health, and died on the 12th of February, 1858. A slab in the chapel commemorates him thus:

“ Sacred
to the memory
of the
Rev. Patrick Martin,
a holy Priest.
Died
February the 12th, 1858,
May he rest in peace. Amen.”

There is an air of sanctity and grandeur about the crumbling walls, the holy ruins, and the magnificent scenery of Fore, which is intensified by the many Catholic traditions and sacred memories which linger over this once great seat of monasticism. Here St. Fechin preached and labored, edifying religious and laity by his holiness and austerity of life; and here are numerous traces of the high state of cultivation to which the unremitting toil of his community subjected and nourished the wild unprofitable wastes. The lintel of the doorway of his church is still the admiration of the antiquarian tourist, and an old mill, as in the days of St. Fechin, is still turned by the rushing waters of Lough Lene, as they sweep down from the Benn of Fore. The holy well is still revered as a relic of ancient devotion, and one of his favourite places of solitude and prayer still bears the prints of his limbs, as he knelt at his devotions. Here is the little island, now called “Monk’s Island,” where it is said the students of the college attended class in the summer time; and, contiguous to it, another, where tradition hands down that the Danish tyrant, Turgesius, so long the scourge and terror of the country, was captured, after defeat by the victorious soldiers of our own King Malachy. In a word, the eye is charmed, the heart is elevated, faith is vivified, and love of holy Ireland magnified by a pilgrimage or visit to Lough Lene and Fore.

Pastors since 1690.

In 1704, Rev. Hugh Fury was registered as "Popish Priest of St. Mary's, St. Fechin's, and Faghalstown." He was ordained at Ballengreny, County Westmeath, in 1674, by Dr. Plunket, bishop of Meath, lived at Fore the year of the Registration, was then fifty-six years of age, and had for sureties Richard Marly of Gillarstown, and Nicholas Nugent of Glanidin. Same year Rev. Thomas McGauran was entered as "Popish Priest of Kilcumny." He was ordained at Dublin in 1663, by Dr. Plunket, bishop of Meath, lived at Castletown in the year of the Registration, and was then fifty-nine years of age.

Immediate successor of these pastors unknown to me.

The Rev. Luke Dease succeeded. He died at a very advanced age on the 6th of September, 1784, and was buried, most probably, in Multifarnham.

The Rev. James Fleming succeeded. He had administered for Father Dease for some years. He died on the 1st of March, 1786, and was buried in St. Mary's churchyard at Fore; over his remains a monument has been erected with the following inscription:

"This monument was erected by
Christopher Fleming, to the memory of
the Rev. James Fleming, Pastor of
Fore, who departed this life March ye
1st, 1786, in the 40th year of his age.

At the unanimous request of
his grateful flock, his remains are
here interred, at some distance from
his ancestors, who are buried in Lickblea.

May he rest in pace. Amen."

The Rev. Garret Reilly, pastor of Kilbixy, was transferred to Fore on the 11th of June, but resigned on 20th of same month.

Rev. John Murray, pastor of Rahan, was translated to Fore on the 20th of June, 1786, and from that to Castlepollard on the 29th of January, 1796.

Rev. James Flood was appointed pastor of Fore on the 1st of February same year. He died on the 6th of March, 1821, and was buried in Fore, where a monument commemorates him thus :

“This monument was erected by John Flood, to the memory of his uncle, Rev. James Flood, late of Collinstown, who departed this life 6th of March, 1821, in the 73rd year of his age. He was Parish Priest of the union of Fore and Collinstown for the last five-and-twenty years.—Requiescat in pace. Amen.”

The Rev. Bernard Masterson was appointed from the curacy of Clomellon on the 8th of March, 1821. He died on the 8th of January, 1837, and was buried in Fore, where a monument commemorates him thus :

“Underneath lie the remains of the Rev. Bernard Masterson, for 16 years Pastor of this parish. He died on the 8th of January, 1837, in the 53rd year of his age. This monument was erected by his nephews. Requiescat in pace. Amen.”

The Rev. Michael Coghlan, present pastor, was born in Ballycumber, diocese of Ardagh, studied in Navan and Maynooth, and was ordained in 1828. He officiated as curate under his brother, Rev. John Coghlan in Multifarnham, next in Clara for seven years, and subsequently in Mullingar. He was appointed to the pastoral charge of this union in February, 1837, since which time, while supplying his flock with every opportunity of spiritual advancement, he has taken an active and conspicuous part in all the efforts made to rescue his country from political and religious bondage.

7. *Killucan.*

This parish comprises the greater portion of the barony of Farbill, County Westmeath, and is variously called

Killucan, Killuquin, Rathwire, and Farbill. This territory was granted by Sir Hugh de Lacy, who built a castle here, to Sir Robert de Lacy, and at its forfeiture by the Lacies, it was granted by Edward I. to Mortimer, Earl of March, and afterwards by Edward III. to Sir John D'Arcy, Chief Governor of Ireland.

Of the old pastors in Catholic times we find William Wylde, Rector of Rathwyer.—(*Pat. 13, Ric. II.*)

William Cokkes was presented to the church of St. Margaret of Rathwire.—(*Calendar, p. 5.*)

The church has been uprooted and a Protestant house of worship* erected on the site. There were several chantries here, one of which was dedicated to the Blessed Virgin. On the shaft of a way-side cross, near Rathwire, the following is inscribed.

“ Good Christians, pray for the soule of John O. M. Loughlin, who deceased the 14th day of August, 16 ; and for Joan Hughes, his wife, departed the 13th of September.”

Knockmant.—This old church measures forty-two feet by fourteen. The walls have been torn down and the stones carried off. Only the root remains.

Raharney.—The old church was very romantically situated, surrounded by a beautiful country. The foundation measures thirty-five feet by seventeen. The north, east, and part of south sides have been torn down. Here (*inter alios*) sleeps Rev. Patrick Sherlock, formerly pastor.

Scarden.—This old church measures about seventy feet by fourteen. The cemetery is a favourite place of interment. Here sleeps (*inter alios*) Rev. Charles Reilly,† who died on the 21st of March, 1760.

* I have been informed that coffins of some ecclesiastics of the Catholic church were met with three or four years ago, when sinking a vault in the interior of the Protestant church, for the remains of the late Lord Longford. The person having charge of the work would not permit the late Protestant minister to interfere with the coffins, though he was anxious to have them examined, as they bore evident marks of belonging to Catholic dignitaries.

† Registry of Kinnegad.

There is a holy well about a quarter of a mile from Scarden, where thousands congregate to pray on the three first Sundays of Autumn. Tradition states that there was a chapel anciently beside it. There is a stone over the well with the following inscription, in raised letters:

“This stone was erected by Denis Martin, that Christians may pray for him; and Eleanor Martin his wife, and for John Martin his son.”

The people make stations by going three times round, kneeling in four places, each time saying “7 Paters, 7 Aves, and Gloria,” &c., and finishing by kneeling on a stone in the stream, and offering up whatever prayers their piety may suggest.

Chapels.

In the last century, during the persecutions, Mass was celebrated in the open air, in various parts of the parish.* The present chapel of Rathwire occupies the site of its predecessor; it was only a thatched edifice up to 1821, when the late pastor, Father Curran, got a portion of it slated; it was enlarged and elevated by the present pastor, and the same may be said of the chapel of Raharny. They are both now commodious and substantial buildings.

Schools.

There are three male and three female schools in the parish. The school of Rathwire was erected so late as 1860, and until then there was no Catholic or National school in that portion of the parish, owing to the narrow sectarian spirit that pervaded the landlords. A site at length was obtained from a Protestant gentleman, with a lease of 99 years; but in return the landlord is secured by having a building on his estate that cost over £300, not a farthing of which he subscribed, and in addition he has £2 per annum as ground rent for about one half a rood.

* It would appear that Corralstown district, now included in Kinnegad, formed in the last century a portion of Killucan. A chalice still in use there has the following inscription—“Chapel of Corralstown, Rev. Patrick Sherlock, Pastor, 1787.”

Pastors since 1690.

In 1704 Rev. Garrett Tyrrell was registered at Mullingar as "Popish Priest of Killucan." He was ordained at Loughrea, County Galway, by Dr. Burke, Bishop of Elphin, in the year 1679, lived at Killucan in the year of the Registration, was then forty-nine years of age, and had for sureties, in accordance with the penal statute, William Motley of Rattin and Oliver Dixon of Knockmant. There is an old chalice used still in the parish of Killucan, on the pedestal of which is the following inscription: "Orate pro anima domini Geraldii Tyrell sacerdotis qui me fieri curavit, anno domini 1696." The year of Father Tyrrell's death and place of sepulture are unknown to me.

The Rev. Gerald Reilly succeeded. He died about the year 1760, and was buried in Killucan.

Rev. Patrick Sherlock succeeded. At the visitation of Dr Plunket, on the 31st of May, 1788, he found six schools in this parish. He died in July, 1792, and was buried in the church-yard of Raharny, where a tomb commemorates him thus:

"Pray for the soul of the Rev. Patrick
Sherlock, Pastor of ye parish of Killucan,
who departed this life July 23rd, 1792, in the
68th year of his age and 36th of his mission."

Rev. John Swords was next pastor. He died in 1821, and was buried in Raharny.

The Rev. John Curran, a native of the arch-diocese of Armagh, next succeeded. He received his exeat from the Primate, Dr. Richard O'Reilly, in September, 1815, officiated as curate at Kinnegad and other places. He bequeathed £100 in charity, and £600 for Masses for his soul, which sum went to the benefit of the institution of Moy-met, or, as it is called, Dunderry, and the Masses were offered gratuitously by a number of priests who undertook the same. The pastor departed in December, 1837, and was buried in the chapel of Rathwyer.

The Rev. Eugene O'Rorke was born in Ballimore, studied in Navan and Maynooth, and was ordained in 1817. He officiated as curate in Mullingar, &c., was appointed to Multifarnham, and translated to Turin, whence, in 1837, he received the pastoral charge of Killucan. He has made improvements, in his chapels alone, to the value of £2,000.

8. *Kinnegad.*

This union, since 1826, consists of part of Clonard and part of the barony of Farbill. In consequence of modern arrangements, it may be said to comprise three districts or parishes—viz., Clonard, Kinnegad, and Coralstown—in each of which there is a parish chapel. Of the old churches, once so numerous in this neighbourhood, there are now few remains.

Kilbeg, near the town of Kinnegad, has been completely uprooted. It was formerly a cemetery; now unbaptized children are interred here.

Tycroghan measures thirty-five feet by sixteen feet six inches. It seems to have been used some years ago for Protestant service.

Clonfad, remarkable for having been the residence of St. Etchen, and for having witnessed the ordination of St. Columbkille, is now desolate indeed. The old walls have been torn down, and for the most part uprooted. The church and grave-yard, like those of Kilbride-Pace, seem to have been designedly ruined, by the construction of public roads directly through them. This is public desecration—this is cowardly, cold-blooded, ferocious, and atrocious insult to the living and the dead with a vengeance! There is a fragment of a very ancient, unornamented, unlettered cross in the cemetery, which marks, it is said, the resting place of six bishops. A short distance to the north-east of the church are traces of the old monastery. A perch or so to the east of the church-

NOTE.—I am indebted to the Rev. Michael Callery, C.C., Killucan, for much valuable information concerning this parish and Milltown.

yard, along the road-side, there is a green mound, the grave of some bishop whose name is now unknown. The people call it "*the Bishop's Grave*," and they come here to pray, and frequently take with them portions of the clay. By some it is considered the tomb of St. Etchen.

The old church of Griffinstown, beautifully situated on a secluded swell of ground, measures forty-one feet six inches by seventeen feet seven inches. An aged ash tree spreads its branches over the site of the altar.

There are other old cemeteries and deserted sanctuaries in this neighbourhood, to which limited time, during the antiquarian rambles of the author, denied him the great pleasure of a pilgrimage.

Pastors.

The Rev. Michael Berry was born in the parish of Kilbeggan, studied in Navan and Maynooth, officiated as curate in Emper, and then administrator in Skryne. After the death of Rev. Gerald O'Reilly, in September, 1826, he was appointed pastor of Kinnegad, and died on the 10th of August, 1844.—(See vol. i., p. 281.)

Rev. Andrew M'Alroy succeeded. Present pastor was born in Rahugh, near Kilbeggan, studied in Navan and Maynooth, and was ordained on the 9th of June (St. Columba's Day), 1827. After having officiated as curate in Navan* for ten years (where he is still gratefully remembered), he was appointed pastor of Turin, on the 17th of September, 1837, and was translated to Kinnegad on the 24th of October, 1844.

9. Mayne or Turbotstown.

This union comprises the ancient parochial districts of Mayne and Faghly, both of which are located in the present barony of Demifore, County Westmeath. The church

* The Rev. Mr. M'Alroy, while curate in Navan, collected amongst the Irish in England, for the present church of Navan, the sum of £470.

of Mayne was dedicated to St. Nicholas, and belonged to the Abbey of Fore.

Of the ancient vicars we find Nicholas Omery presented to the vicarage (*Pat. 5, Henry IV.*), and, in the early days of Elizabeth's reign, Thomas O'Farrell was presented.—(*Calendar*, p. 441.) The old church was uprooted, and a Protestant edifice erected on its site.

Faghly.

This parish, now called Faughalstown, extends along the north-east side of Lough Derravaragh, and belonged, likewise, to the Abbey of Fore; it was dedicated to St. Diermit, or Derby, whose festival was observed here on the 10th of January. Of the ancient vicars we have only a few names now on record:

Maurice M'Ynwhar received letters of presentation to the vicarage of Fochly.—(*Pat. 49, Edward III.*) Richard King, Vicar of Faghly, and Nicholas Moynagh, Pastor of Dysart, exchanged places, and obtained the necessary sanction.—(*Pat. 8, Henry IV.*) In the early days of Elizabeth's reign we find Bernard O'Daly presented to the vicarage of Fachly.—(*Calendar*, p. 465.)

The old church measures sixty-one feet by twenty feet nine inches. It was magnificently situated on the northern bank of Lough Derravaragh, encompassed by the wildest and most gorgeous scenery on which the eye could gaze. The view of the lordly lake from this lone church-yard, as it stretches its colossal proportions from Coolure to Crooked-wood; the splendid panorama which presents itself across the bright waters, from Stonehall to Multifarnham; the giant form of Knockeyon; and the thousand associations connected with this locality, are sights to be seen—heirlooms in memory to be treasured up—which, when beheld, literally surpass description. The author visited this neighbourhood on the 29th of July, 1863, and although the day was intensely hot, and the physical effort to cross fields and fences proportionately oppressive, he never can forget

how amply his curiosity was rewarded, his scenic and antiquarian tastes indulged and gratified.

Knockeyon.—Midway up this hill there is the shell of an old chapel, cut out of the rock, which was dedicated to St. Eyen or Keyon, one of the saints of the early period of our church. A holy well is here, once much frequented. The people made pilgrimages to this place on the first Sunday of August, and performed a variety of penitential exercises. Stations were held here, and the neighbouring priests attended to hear confessions, and to prepare the pilgrims for the sacrament of the Eucharist. In the penal times the priest was hunted like the wolf, the people assembled as of old, and, in the absence of the spiritual guides, abuses* crept in, which ultimately induced the bishops of the diocese to discountenance all assemblages of the people on the patron days.

St. Diermit's Well.—There is a holy well dedicated to St. Diermit (Anglicised Darby), near the old church of Faughelstown, which was formerly much frequented on the 10th of January. St. Diermit, according to the *Martyrology of Donegal* (Dr. Todd's edition), was of the race of Fiachra, and was maternally descended from Dubthach, chief poet to Laoghaire, Monarch of Ireland, who, contrary to that king's order, showed marked respect and veneration to St. Patrick. Diermit composed the *Cealtair Dichill* in verse, in which he invoked a number of apostles and

* Piers, in his Chorographical Description of Westmeath, becomes absolutely *eloquent* when writing on these abuses; but he seems to forget that this riotousness can be traced to the besotted hatred of him and his class towards the Catholic Church. Piers was an ardent partisan, inflated with the bigoted, ungenerous spirit of his age, and the reader will turn over the pages of his work in vain, without imbibing any solid satisfactory information. In the plenitude of pride, and blinded by prejudices, the vain fanatics of that day vainly dreamed that the old faith was *sinking into the grave*, and doomed to be *interred for ever*. Misrepresentation and ridicule were not reputed dishonourable weapons when there was question of "Popish superstitions and practices;" but although rivers of blood were shed, and the Catholic endowments and charities of the whole empire were confiscated and perverted to advance the State Church, the prophetic words of the inspired writer are every day being fulfilled—"Nisi Dominus ædificaverit domum in vanum laboraverunt qui ædificet eam."—(Psalm 126).

saints, and, amongst others, several of the saints of Ireland, "as a protection and shelter to himself." He founded the monastery of Inishcloghran (an island in Loughree), about the year 540 (Lanigan, vol. ii., p. 9), in which he ruled as abbot, and some say as a bishop. Colgan tells us (at 10th of January), that there was an ivory statue of St. Diermit in his church at Inishcloghran, which, for safety's sake, had been buried many years before his (Father Colgan's) time, but which had been lately raised by a man whose name he avoided mentioning, lest it might fall into the hands of the iconoclasts, who were demolishing everything sacred in the land.

Chapels.

In the days of persecution the Holy Sacrifice was frequently offered up in the ditches, on the banks of Lough Derravaragh, and, during this period, the priest took refuge on the hill of Knockeyon, slept by night on the brink of the lake, having a boat moored in one of the crevices, into which he fled when pursued, and thus escaped his enemies. There are numberless vivid traditions respecting priest-hunting here, and of the many stratagems adopted to evade the vigilant and unceasing espionage which the Government set in motion for the arrest of the Catholic clergy. When toleration, even trifling, dawned on the persecuted Church, an humble chapel was erected at Ringstown, which, in course of time, was followed by another at the same place. The site of the present handsome chapel of Mayne was generously granted, rent free for ever, by the family of Dease, of Turbotstown. In the present chapel of Faughelstown there is a tomb with the following inscription :

"Blessed are the dead who die in the Lord. (Apoc. vix. 13.)

Grant, O Lord, that the soul of thy servant,

Rev. Michael Lynch,

whose mortal remains lie here, awaiting

the Resurrection of the dead,

and whom in this world thou didst raise to the

Priestly dignity,

May in the next enjoy the society of the holy Apostles,
through Jesus Christ, our Lord. Amen.

He surrendered his soul into the hands of his Creator
on the 22nd of August, 1845,
in the 48th year of his age, and the 22nd of his sacred ministry.
Requiescat in pace. Amen."

Pastors since 1690.

In 1704, Rev. Charles Donogh was registered at Mullingar as "Popish Priest of Mayne." He was ordained in 1688, at Kilkenny, by Dr. Phelan, Bishop of Ossory, lived at Monkstown the year of the Registration, was then forty years of age, and had for sureties, in accordance with the penal law, James Nugent, of Mullingar, and Francis Nugent, of Russagh. The year of his death and place of interment are unknown to me.

Rev. Mr. Nugent succeeded, and was transferred to Castlepollard.

Rev. Mr. Donahoe succeeded. The year of his death is unknown to me.

Rev. James Duffy succeeded. He was transferred to some other parish in the diocese, most probably to Donore. He was a Dominican, and belonged to the convent of Mullingar.

Rev. Ambrose Higgins, O.P., succeeded. This pastor belonged to the Dominican convent of Mullingar. Dr. Burke tells us (*Hibernia Dominicana*, p. 219), that, in the year 1756, Father Higgins was a pastor, aged seventy-one, and in the forty-second year of his religious profession. Rev. Father Higgins died in 1777, and was buried in the body of the old church of Faughalstown.

Rev. Patrick Fanning succeeded. He resigned on the 5th of January, 1798, died on the 5th of July, 1799, and was buried in Abbey, diocese of Ardagh.

Rev. James Murray succeeded. He was appointed from the curacy of Stamullen on the 5th of January, 1798, and was inducted on the 18th of same month. On the 25th of March, 1809, he was transferred to Clonmellon.

Rev. Simon White succeeded. He had been appointed

pastor of Drumcondra on the 8th of March, 1809, and was transferred to Mayne on the 19th of April, same year. He died on the 14th of November, 1812, and was buried in Durrow, where a head-stone commemorates him thus :

“ Here lyeth the remains
of the Rev. Simon White,
who departed this life
November 20th, 1812, aged
40 years. May the Lord have
mercy on his soul.”

The Rev. John Leavy, succeeding pastor, was born in the parish of Mullingar on the 11th of April, 1785, studied in Navan and Maynooth, and was ordained by Dr. Troy in 1810. He officiated as curate in Castlepollard, and, on the presentation of Gerald Dease, Esq., Turbotstown, was appointed by Dr. Plunket to the pastoral charge of this union on the 19th of November, 1812. He was remarkable through life for profound humility, unostentatious piety, unbounded charity, dignified simplicity, and fervent zeal in the discharge of his sacred duties. He had his own troubles during his administration, from extermination and attempted proselytism, and nothing grieved his noble heart more keenly than to witness the homes of his people ruthlessly levelled, and numbers of his faithful flock hunted like beasts of prey from the land of their forefathers. He was a patriot in the strictest sense of the word, and the poor of Ireland had no truer or more sympathising friend than Father Leavy. As a priest, he was a model to his brethren in the ministry, and his meek, venerable, saintly countenance was calculated to impress young and old with reverential respect, and to make one proud of the Order to which he belonged. Worn down with years and long services, this faithful servant departed this life on the 13th of July, 1863, and was buried in the chapel of Mayne. His death was announced to the priests of the diocese, then on retreat in the Seminary of Navan, and all joined in the celebration of High Mass, in the church of Navan, for his eternal repose. Over his remains

a monument has been placed, with the following inscription :

“ To the Memory of
their late beloved Pastor,
the Rev. John Leavy, P.P.
of Mayne and Faughalstown,
The Parishioners, among whom he lived
for upwards of 50 years, have erected
this Monument.

He died July, 1863.

May our good God have mercy on his soul.”

The Rev. Bernard Flood succeeded, and was translated to Frankford on the 22nd of November, 1863.

The Rev. Patrick Colgan, present pastor, was born in the parish of Mullingar, studied in Navan and Maynooth, and was ordained in 1844. He officiated for many years as curate in Killucan, and was appointed pastor of Mayne immediately after the translation of Father Flood.

10. *Milltown, or Emper.*

This union comprises the parishes of Rathconrath, Moranstown, and part of Kilmacneven. The parish of Rathconrath is situated in the barony of Rathconrath. The old church was levelled in 1809, and a Protestant church was erected in its place. There is a holy well dedicated to St. Patrick on the townland.

Moranstown, or Ballymoran, called also Almoritia, is a parish in the barony of Rathconrath. The old church was levelled, and a Protestant one erected.

Kilmacnevan is a parish in the barony of Moygoish. In the part of the parish belonging to Milltown there is an old ruined church at Churchtown, which was dedicated to St. Matthew. It measures sixty-six feet six inches by seventeen feet ten inches. There was another old church at Oldtown, pulled down many years ago. A cemetery was there in ancient times. The modern chapels are at Milltown and Emper.

Pastors.

We have no record of the Registration of the pastor of these districts in 1704.

The Rev. Thomas Woods was appointed pastor of this union early in the eighteenth century. In the beginning of the last century Mass used to be celebrated, in various parts of the parish, in the open air, subsequently in houses and barns, on the townlands of Parsonstown and Farthingston. When Father Woods came here, the parish chapel was a wretched thatched barn on the hill of Rathcondra.

The Rev. John Wyer succeeded. He was born in the parish of Rahugh, studied in Spain, was chaplain to some distinguished family there, returned to Ireland, and officiated as curate in the parish of Tubber, under Dr. Geoghegan. On the night of the attack on the bishop's house, Father Wyer was absent visiting his father. He was appointed pastor of Milltown in 1777, died on the 28th of February, 1809, and was buried in the church-yard of Castletown-Geoghegan.

The Rev. Christopher Banon succeeded. This pastor was born at Rathcaslin, parish of Milltown, of a very respectable family, in August, 1777, abandoned the world, where bright prospects awaited him, and devoted himself to the ecclesiastical state. After having graduated in Maynooth College, he was ordained in 1804; but, previous to his ordination, the following paper, attesting his blameless life, in accordance with the vigilant supervision of Dr. Plunket, was signed by the under-named pastors, and sent to the bishop. It illustrates what caution the heads of the Church exercised in those days, as well as at present, towards the admission of candidates to the priesthood:

“We, the undernamed, do attest that Christopher Banon, of the parish of Milltown, by his strict observance of every

NOTE.—There is a curious old chalice still in use in the parish, which has the following inscription: “Lodio Miguel de Pena alp.: Fri Pattro McMahon—Ano 1736.”

Christian duty, by his integrity of morals, and his unremitted application to study, has challenged the approbation of every description of acquaintances; on which account we earnestly recommend him to the humane consideration of our illustrious Prelate of Meath, as a deserving candidate for Holy Orders. His former irreprehensible demeanour gives us room to hope that his future conduct will justify our recommendation. We further affirm, from the testimony of Rev. John Wyer, that he was solemnly proclaimed at the parochial Mass of Milltown, aforesaid, and at three other neighbouring chapels, and that on these publications no person attempted to injure his reputation, but, on the contrary, every description of people wished him success.

“ Given under our hand this 30th day of April, 1804.

“ THOMAS DILLON.

“ RICHARD FITZGERALD.

“ DANIEL MULLEDY, V.G.

“ THOMAS WALSH.

“ T. M'KEON.

“ JOHN FERRALL.

“ JAMES WOODS.

“ JOHN DUFFY.

“ JAMES FAGAN.

“ JOHN WYER.

“ THOMAS DUNN.

“ JAMES DALY.

“ P. M'NEMEE.

“ MICHAEL M'CORMICK.

“ JAMES WYER.

“ OWEN COFFY.”

Father Banon professed in the Diocesan Seminary of Navan, and, from the 18th of September, 1805, to 31st of December, same year, he discharged the duties of President. After the late Rev. Eugene O'Reilly's resignation of the Pastorship of Kilmessan, Father Banon was appointed to the curacy of Navan, and continued here until he was appointed parish priest of Milltown, on the 28th of February, 1809. The venerable Dr. Plunket, late Bishop of Meath, entertained for him the greatest respect and esteem, and it was his ardent wish, at the election of 1824, to have him appointed Coadjutor. Providence, however, willed it otherwise, and there was no one more rejoiced at escaping the responsibility of the episcopacy than Father Banon himself. This worthy priest departed this life, deeply regretted by all who ever knew him, on the 3rd of January, 1831, and was buried in the body of the old church of Templeavalley, or Clonkeen, near the banks of the Inny,

in the union of Drumraney. A slab on the wall of the old church has the following inscription :

“To the memory of the
Rev. Christopher Banon, P.P.
of Rathconrath,
who died
on the 3rd of January, 1831.
Requiescat in pace. Amen.”

The Rev. John Coghlan, pastor of Multifarnam was translated here, a short time after the death of Father Bannon. The present chapel of Milltown was erected by Father Coghlan, on a site granted by Oliver Begg, Esq., of Mount Dalton. There are two slabs on the chapel wall, with the following inscriptions :

“May the Lord have mercy on the soul
of Rev. John Coghlan, P.P., during
whose pastorate this church was erected.
Departed A.D. 1847.”

“May the Lord have mercy on the soul
of Oliver Begg, Esq., Mount Dalton. His
grant of the site, and donation to
the church, demand our prayers.
Departed A.D. 1848.”

Father Coghlan was translated in May, 1846, to the union of Rahin.

The Rev. Mathew Fullam, present pastor, was born in the parish of Kilmonaghan, studied in Navan and Maynooth, and was ordained in 1826. He officiated as curate in Castletown-Geoghegan and Kilbeggan; was appointed administrator of Moyvore, in 1831, where he laboured for seven years and a-half; was pastor of Dunderry for two years, of Mountnugent for five years and a-half, after which he was translated to Milltown. He erected the present round tower of Milltown, used as a belfry, on which he has inscribed :

“ O Lord, have mercy on the soul
of Rev. Mathew Fullam. P.P.”

“ O Lord, have mercy on the souls
of the Contributors.”

“ Erected in honour of the Immaculate Conception,
A.D. 1855.”

He has an extensive cemetery attached to the chapel, and had it solemnly blessed by Dr. Cantwell on the 8th of July, 1860. This grave-yard, a Glasnevin on a small scale, surpasses anything of the kind in the diocese, and reflects the highest credit on the zeal and good taste of the pastor.

About 1837 the third Order of St. Dominick was formed into a chapter here. They number at present nearly 200 of both sexes, under a Master (the parish priest), a Prior, a Sub-Prior, a Prioress, and Sub-Prioress. They meet on the first Sunday of every month, when their conduct is most carefully examined, and the least breach of discipline strictly checked. The good example of the brotherhood and sisterhood, permeating all classes of society, produces, according to all testimonies, an incalculable amount of good. They have processions on certain festival days round the beautiful cemetery, habited in the dress of the Order, and accompanied by appropriate and neatly-dressed banners.

11. *Moyvore.*

This union comprises the parishes of Piercetown, Templepatrick, and Forgney. The parish of Piercetown is situated in the barony of Rathconrath, County Westmeath. The old church, called the Church of the Relic, measures about seventy feet by twenty-eight. There are ancient tombs here, perpetuating the memories of the Geoghegans, M'Cormacs, &c. Rev. Messrs. Lynn, M'Cormac, and Woods (*inter alios*) are resting here. In this cemetery also reposes the Rev. Matthew Higgins. This pious and faithful young priest was born of an ancient and respectable family in the neighbourhood of the church, went on the American mission, and returned home broken down in health, a victim

to his zealous labors. Over his remains a monument has been erected with the following inscription:

“ Pray for the soul of the Rev. Mathew Higgins,
who died the 5th of March, 1851.

His zeal, and the arduous labours of an
American Mission,

hurried him to an early grave, at
the age of 31 years.

Here, near the home of his childhood,
lie his mortal remains.”

The parish of Templepatrick is located in the barony of Rathconrath. The old church measures forty feet by twenty-one. The foot-print of St. Patrick is still pointed out on a rock near the church-yard. A cross stood convenient, and stations were held here formerly on the vigil of St. Patrick's festival.

The parish of Forgney, or Cloncall, is situated in the barony of Abbeyshruel, County Longford. The walls of the old church were torn down. There is a bishop buried in the cemetery, name now unknown. A flourishing town once stood here, long since gone. There is a chapel at Forgney, and another at Ballincurra, in the parish of Piercetown. The chapel before the present was on the townland of Rathcouge. At the visitation of Dr. Plunket, on the 22nd of June, 1788, he found “two chapels rebuilt, and three schools.”

Pastors since 1704.

In 1704, Rev. F. Fitzsimons was registered at Mullingar as “Popish Priest of Rathcormac, Pierstown, Templepatrick, and Forgney.” He was ordained at Ennis, County Clare, in 1691, by Dr. Phelan, Bishop of Ossory, lived at Piercetown in the year of the Registration, was then thirty-eight years of age, and had for sureties, in accordance with the penal law, Edward Fitzgerald of Pierstown and Richard Delamer of Coolnebohoge.

The year of Father Fitzsimons' death, place of interment, and immediate successor are unknown to me.

Rev. Michael M'Cormac succeeded. He was born in the parish, studied in France, and was pastor here when Dr. Plunket commenced his visitations in 1780. In the Summer of 1791 he was transferred to Kilkenny West.

The Rev. James Woods succeeded. This pastor died on the 9th of December, 1806, and was buried in the church-yard of Piercetown. Over his remains a monument has been erected, with the following inscription:

“Have mercy, O Lord, on the soul
of the Rev. James Woods, Parish
Priest of Moyvour for 16 years.
Departed this life on the 6th December,
1806—Aged 61 years.”

The Rev. John M'Cormac, one of the Franciscans of Multifarnam, administered the parish for a year or so. He died in April, 1816, and was buried with his friends in the church-yard of Kilmacneven. Over his remains a monument has been raised with the following inscription:

“Spe futuræ resurrectionis hoc
tumulo reconditæ sunt reliquæ
Revdi. Joannis M'Cormick, Ordinis
Sti. Francisci, pietate pariter et studiis
insignis—Obiit die 17 Aprilis,
Anno 1816—Ætatis vero 67.
Orate pro anima ejus et animis defunctis.
O Lord, have mercy on the soul of
the Reverend John M'Cormick, who
departed this life on the 15th day of
April, Anno Domino 1816, aged 67 years.”

The Rev. Patrick Carey was appointed in 1808, and remained here till 1816, when he was removed. He afterwards assisted as curate in Mullingar, and died there in

NOTE.—Within a mile of the village of Moyvore there is a holy well called Tobar-Odran.

January, 1823. He was buried in the Relic church-yard of Kilbeggan, and on his monument is the following :

“ This Monument is erected to the
Memory of the Rev. Patrick Carey,
by his affectionate brother, John
Carey, to keep fresh in the recollection
of his numerous friends and
relations this pious and venerated Priest.
He closed his mortal career, young in
years, but ripe for heaven, amid the sweet
odours of religion, in the 49th year of his age,
on the 4th of January, 1823.
Requiescat in pace. Amen.”

The Rev. Christopher Kane succeeded for a few years, and was removed.

Rev. Awly McAuley was administrator here, and was translated to Castletown-Geoghegan.

Rev. Patrick Magan succeeded, and was translated to Moynalvy.

Rev. Mathew Fullam succeeded, and was translated to Dunderry in October 1838.

Rev. Patrick Kiernan was translated here from Dunderry, on the 8th of October, 1838 ; left this in March, 1842.

Rev. Thomas Fox, next pastor, had officiated as curate in Ballimore and Rochford-bridge. He was appointed here on the 19th of March, 1842, died on the 23rd of November, 1857, and was buried in the chapel of Ballincurra.

Rev. Michael Murray succeeded, and was translated to Kilkenny West.

Rev. Edward Seery, next pastor, was born in the parish of Churchtown, studied in Navan and Maynooth, officiated as curate in Kells, Kilbeggan, Eglish and Dysart ; he was appointed Pastor of Moyvore on the 16th of February, 1862, died suddenly on the 6th of September, 1865, and was buried in the church-yard of Tobahin.

The Rev. Richard Blake, present Pastor, was born of

a respectable old family at Ladyrath, union of Rathkenny, studied in Navan and the Irish College of Paris, and was ordained in 1842. He officiated as curate in Dunshaughlin and Duleek, joined the Jesuits for several years, returned to the diocese and officiated in Lobinstown, Trim, and Johnstown. He was appointed to the pastoral charge of Moyvore a few days after the death of Father Seery.

12. *Mullingar.*

This union comprises the ancient parochial districts of Mullingar, Lynn, Moylisker, Portlomon and part of Carrick. There were chapelries at Kenny, Hopestown, Marlonstown, and Kilronan,

The parish of Mullingar is situated partly in the barony of Fertullagh, but chiefly in that of Moyashell and Magheradernon, County Westmeath. The church belonged to the Priory of the Blessed Virgin of Duleek, and was governed by a Vicar. Of the names of these Pastors there is scarcely any record. In *Pat. 8, Richard II*, we find William Hammond Vicar of the church of Mullingar. The old Catholic church was torn down, and a Protestant place of worship erected on the site.

Lynn is a parish in the barony of Fertullagh, situated on the north-eastern bank of Lough Ennel. The old church measures sixty-nine feet by nineteen. The fine old font of the church is in the cemetery; the bowl is circular, and measures one foot ten inches in diameter. One of the pastors of Lynn, Rev. John Mulgan, was promoted to the See of Leighlin in 1422, by Pope Martin V.; he died in 1431.—(Ware's *Bishops*; *Pat. 1 Henry VI.*) The Rev. Laurence Fitzgerald, parish priest of Mullingar rests here.

Moylisker, or *Molysker*, is a parish in the barony of Fertullagh, and situated on the eastern shore of Lough Ennel. The church was dedicated to St. Nicholas, and his festival was observed as a holiday. The old church was levelled, and a Protestant house of worship erected on its site.

Portloman, or *Portlemon*, is a parish in the barony of Corkaree, situated on the western shores of Lough Owel. A monastery and a flourishing town once stood here, but both have passed away, and not a vestige now remains of either. After the Anglo-Norman invasion, the church of Portloman was given to an English Abbey, and, in 1486, Thomas, Prior of St. Giles, of Little Malvern, in Worcestershire, and his convent, granted this church (*inter alia*) to St. Mary's Abbey, Dublin. The venerable old church is romantically situated on the brink of the lake, and the scenery around is so enchanting that it cannot fail to interest antiquary or tourist. The dimensions of the church are seventy-seven feet in length by twenty feet four inches. There is a curious old tomb-stone in the cemetery which seems to have marked the resting place of some distinguished ecclesiastic. It has a cross carved on it, and up to a late period, was sunk considerably in the clay. The visitor will take his departure from this old church, cemetery, and scenery with reluctance.

The old chapels of Marlonstown, Kenny, Kilronan, and Hopestown were pulled down. They are now graveyards.

Pastors of Mullingar.

After the suppression and confiscation of the monasteries, the Dominican Fathers kept up a regular succession of pastors in Mullingar for many years. In 1690 King James II. presented the Rev. Dr. Philip Tyrrell to the "Rectory of Lyn and Moylisker."

In 1704 the Rev. Philip Tyrrell was registered at Mullingar as "Popish Priest of Mullingar, Linn, and Moylesker." He was ordained in Rome in 1681, by James de Angelis, Archbishop of Urbino, lived at Mullingar the year of the Registration, was then forty-six years of age, and had for sureties, in accordance with the penal law, James Tyrrell of Mullingar, and Denis Mulcheran of same place. The year of Father Tyrrell's death and place of interment are unknown to me.

The Dominicans of Mullingar.

After the battle of the Boyne and the success of the Williamites, the regular Orders were hunted with unrelenting hate, and in a short time were either transported or dispersed throughout the country. The Dominicans of Mullingar, who had, even in the worst of times, lingered in the neighbourhood of their ancient home, were obliged now to bow to the storm, and seek safety in flight. In course of time they re-assembled, and built a house for themselves at Killenough, County Westmeath, and here they continued till the year 1733, when Dr. Egan, Bishop of Meath, appointed Rev. Thomas Heyland, one of the community, to officiate in Mullingar. A respectable old inhabitant, named Mr. Mathew Casey, mindful of past services, built a convent for them in Mullingar at his own expense, and invited them, now that the worst was over, to return. From this time to the close of the eighteenth century they discharged parochial duty in Mullingar, and very frequently in the neighbouring parishes. In 1756, when Dr. Burke was compiling his *Hibernia Dominicana*, the convent of Mullingar comprised the following:

Rev. Laurence Fitzgerald, Prior, aged 36, and in the 16th of his religious profession.

Rev. Thomas Hope, a Pastor, aged 47, and in the 23rd of his religious profession.

Rev. Ambrose Higgens, a Pastor, aged 71, and in the 42nd of his religious profession.

Rev. James Barnewall, Pastor, aged 54, and in the 37th year of his religious profession.

Rev. Thomas Dalton, aged 32, and in the 15th of his religious profession.

Brother Patrick MacDonagh, a lay-brother, aged 40, professed 5.

The Rev. James Barnewall, mentioned in this list, was Pastor of Mullingar and Vicar-General of Meath. He died on the 26th of February, 1765. The Rev. Thomas Dalton was transferred to a convent of the order in Dublin and

became chaplain to the Dominican nuns. Brother Patrick M'Donagh died on the 12th of April, 1766, and the other two Fathers—viz., Rev. Messrs. Hope and Higgins—died, the one Pastor of Rathconnell, and the other of Mayne.

The Very Rev. Laurence Fitzgerald succeeded. This distinguished ecclesiastic was a native of Mullingar and a bright ornament of the Dominican order. He was vicar-general under Drs. Chevers and Plunket, and was held in high repute amongst clergy and laity for his many excellent qualities. He died on the 24th of September, 1797, and was buried with his friends in the east end of the old church of Lynn. Under the window of the high altar, and sheltered by the branches of an aged alder tree, a splendid monument has been raised, with the following inscription:

“Here lie interred the remains
of Mr. Christopher Fitzgerald,
of Mullingar, and of Mrs. Catherine
Tyrrell, his wife. The former died
Feby. 12th, 1752, aged 74 years ;
the latter, August 29, 1741, aged 49.
May they rest in peace. Amen.

This humble Monument was
erected to the memory of ten-
der parents by their grateful children.

Rev. Laurence Fitzgerald,
D.D., P.P. of Mullingar ; died
the 24th of September, 1797.
Aged 73.”

The Old Registry of Mullingar.

There are very few registries at present in the diocese of Meath which date earlier than the middle of the last century. The reason for this is obvious to any one conversant with the ecclesiastical history of Ireland during that darkest hour of our bondage. In some places it would have been perilous to have preserved any record of ecclesiastical functions, as the priest could then be convicted by his own evidence. In other places it would have been

impossible, as the priest had no fixed abode, and was necessitated to conceal himself sometimes in woods and lonely places, and sometimes in the houses of the poor. It happened too, where registries were kept, that after the death of the pastor, they sometimes passed into the hands of his relatives, who, not knowing their value, allowed them to perish. The old Marriage Registry of Mullingar has on the first page the name of "Rev. Thomas Geoghegan, Pastor Ecclesiæ de Castletown de Kindelena," dated "4th of August, 1743." Father Geoghegan seems to have belonged to the Dominican convent of Mullingar, and thence appointed to the parish of Castletown-Geoghegan. The registry is called "*Liber Confraternitatis Rosarii*," and the entries begin at October, 1737. The old registry is a gem in its way, and the accuracy with which the Dominican Fathers kept it, especially Rev. Laurence Fitzgerald, challenges competition at the present day. There is one very extraordinary circumstance connected with this registry, which illustrates the working of the penal code, and that is the entries of money given to the parson for toleration of, or connivance at, the marriage ceremony. Every Catholic, before receiving the sacrament of matrimony was obliged to get a license* from the parson, and of course to pay for the same. The sums varied from 2s. 8d. to 4s. 6d. each, and whether there was anything for the priest or not, the parson, at all events, should get his pound of flesh. The parsons of Mullingar during the period of the following quotations were Rev. Messrs.

* Dr. Oliver Plunket, in a letter dated 14th of May, 1672, tells us: "In part of my diocese (Armagh), and in all the diocese of Clogher, the Chancellor of the Protestant bishop frequently molested, and still molests, in a tyrannical manner, the poor Catholic farmers, as also some of the priests of that diocese. It is the custom here that for the baptism of Catholic children one shilling should be paid to the priest, and two shillings to the Protestant minister. *This latter payment is commanded by law*, and although a great grievance, yet it has been tolerated and paid. But in addition to this, the said Chancellor, whose name is John Linsy, cited to the tribunals and prosecuted the poor Catholics for bringing their children to the priests to be baptized, and thus procured the ruin of many poor Catholic families." See other instances of barbarous and unjust exactions on the part of the parsons in Dr. Moran's *Memoir*, p. 62.

Thompson and Champion, successively, and under these functionaries flourished, as clerk of the church, a Mr. John M'Gennis, through whose agency the minister usually transacted business. Sometimes M'Gennis attended the ceremony, and sometimes his wife; but at all events the friars were obliged to enter every marriage, and keep an accurate account, as M'Gennis frequently wrote his acknowledgments in the Registry, and hence could have easily discovered if he had been deprived of a fee. The following extracts from the registry will illustrate, in their way, the wretched condition of the Catholics of Ireland during the eighteenth century, and the expedients they were necessitated in many places to adopt, in order to have the administration of the sacraments tolerated or connived at:

1738.

July 11.—Entering a marriage, he writes—"With Mr. Thompson's certificate."

1741.

At the marriage of a person, he adds—"Is bound to indemnifie me from Mr. Thompson."

1743.

July 16.—"Received Mr. Thompson's dues, 4s. 4d."
Again—"They promised to indemnifie me."

1745.

May 29.—"I received 2s. 8d. for the parson's fees."

1746.

May 9.—"Old Casey insures me from Mr. Thompson."
Sept. 29.—"The first time I had a marriage in Mr. Champany's time."

1747.

Apl. 29.—"Darby (the married man) promised solemnly to indemnifie me from ye parish minister."

Cleared accounts with John M'Gennis, clerk, ye 20th of June,
1747.

Again—"He paid 3s. 9d. for ye parson's fees."

Again—"I received Mr. Champany's fees."

Again—"Received 2s. 8d. for Mr. M'Gennis, and 2s. 2d. for myself."

Aug. 15.—"They had Mr. M'Gennis's certificate."

Again—"With Mr. M'Gennis's certificate."

Again—"I clear'd off said M'Gennis's account with me, paying him 15s. 5d."

Again—"Clear'd accounts with Mr. M'Gennis."

Again—"He promised to pay the clerk's fees."

Again—"I paid M'Gennis, and I was not paid."

1748.

May 5.—“Received M'Genis's dues.”

„ “Both poor; received 1s. for Mr. M'Genis.”

Again—“The parties promised to indemnifie me from Mr. M'Genis.”

May 30.—“Cleared M'Genis's accounts.”

Again—“*He swore by ye book oath that he would pay Mr. M'Genis.*”

Again—“With Mr. M'Genis's certificate.”

July 15.—“I received ye fees of ye parson.”

Again—“Cleared with Mr. M'Genis.”

July 23.—“*I received 4s. 4d. for ye parson—my own dues are promised.*”

Again—“I received Mr. M'Genis's fees.”

M'Gennis himself now writes in the Registry—“August 12th, 1748. Cleared accounts by me.—John M'Gennis.”

Aug. 21.—“I received ye parson's fees.”

Again—“I received Mr. M'Gennis's fees—4s. 6d.”

Again—“Received Robinson's fees.”

Again—“Received M'Gennis's fees—3s. 3d.”

1749.

February.—“I received 4s. 6d. for Mr. M'Gennis.”

Again—“Cleared accounts with Robison and M'Gennis.”

At February 4 we find M'Gennis present at the ceremony.

Apl. 26.—“I received 3s. 3d. for Mr. M'Gennis.”

„ 30.—“Received 4s. 6d. for Mr. M'Gennis.”

May —“Clear'd accounts with Mr. M'Gennis this 12th day of May, 1749.”

May 22.—“Received for Mr. M'Gennis, 4s. 6d.”

Again—“Received 3s. 5d.”

May 24.—“Received from Mr. M'Gennis, 4s.”

June 28.—“Cleared accounts with Mr. M'Gennis.”

July 20.—“Received Mr. M'Gennis's fees, 4s. 6d.”

„ “Cleared accounts with Mr. M'Gennis.”

July 25.—“Received Mr. M'Gennis's fees, 4s. 6d.”

M'Gennis now comes to inspect the Registry, and writes as follows—

“Received ye above by me this 28th day of September, 1749.—John M'Gennis.”

Again—“Received Mr. M'Gennis's fees, 4s. 6d.”

Again—“M'Gennis was paid.”

1750.

Feb. 26.—“Received Mr. M'Gennis's fees, 4s. 6d.”

Again—“With Mr. M'Gennis's certificate.”

Again—“Received *Mr. John Carr's small dues, 4s. 4d.*”

Again—“Received Mr. M'Gennis's dues.”

Again—“Cleared accounts with Mr. M'Gennis.”

Again—“Received Mr. M'Gennis's fees, 4s. 6d.”

Again—“Received Mr. M'Gennis's fees 2s 8d., *and no more.*”

Again—“Received for Mr. M'Gennis, 4s. 6d.”

May 20.—“Received the Proctor's fees, 3s. 3d., and I got for myself 1s. 1d.”

- July 3.—“*M'Gennis's wife came with them.*”
 “ 4.—“*M'Gennis became security for ye parson's dues.*”
 “ 15.—“*Payd ye parson's fees.*”
 “ 29.—“*With Mr. M'Gennis's certificate.*”
 Aug. 29.—“*With Mr. M'Gennis's certificate.*”
 Sept. 2.—“*With M'Gennis's certificate.*”
 “ 30.—*Same.*
 Oct. 14.—*As the parties were very poor, the certificate was to be got for 2s.*
 “ 16.—“*With Mr. M'Gennis's consent.*”
 “ 22.—“*With his certificate.*”
 “ 29.—*Same.*
 Nov. 1.—“*M'Ginnes was present.*”
 “ 4.—“*Mr. M'Ginnes was present.*”
 “ 5.—“*With his certificate.*”
 “ 8.—*Same.*
 “ 16.—*M'Ginnes consents.*
 “ 25.—*Mr. M'Ginnes was present.*

1751.

- Jan. 7.—“*With certificate from Mr. M'Ginnes.*”
 “ 20.—*Same.*
 “ 23.—*Same.*
 Feb. 4.—*M'Ginnes was satisfied.*
 “ “*The parties “promised to pay Mr. M'Ginnes.”*
 “ 16.—*With his certificate.*
 “ 18.—*Same.*
 “ 19.—*Same.*
 May 4.—*Same.*
 “ 5.—“*Received Mr. M'Ginnes's dues, and gave them to him.*”
 “ 13.—“*Received and payd him.*”
 June 2.—“*M'Ginnes was present.*”
 “ 3.—“*Mr. Fitzgerald secured Mr. Champain's dues.*”
 Aug. 29.—“*With Mr. M'Gennis's certificate.*”
 Same day—*M'Ginnes was present, “one of ye witnesses.”*
 Sep. 3.—“*M'Gennis got 4s. 4d.*”
 Oct. 30.—“*With certificate from Mr. M'Ginnes.*”
 Nov. 17.—“*With Mr. M'Ginnes's certificate, which I payd for.*”
 “ 18.—“*Received marriage fees for Mr. M'Ginnes.—Payd M'Ginnes.*”
 “ 24.—“*Received Mr. Champion's dues.*”
 “ 27.—*Same.*
 “ 28.—“*Received Mr. M'Gennis's dues, 2s. 8½d.*

1752.

- Feb. 9.—“*With Mr. M'Ginnes's certificate.*”
 “ “*Do.*
 “ 10.—*Paid.*
 “ 11.—*Do.*
 May 7.—“*Payd Mr. M'Ginnes, 4s. 4d.*”
 “ 12.—“*Promised to pay Mr. Champion.*”
 “ 17.—“*Received Mr. Champion's dues.*”
 July 6.—“*Received and payd Mr. Champion's dues.*”

- Aug. 2.—“Received Mr. Champion’s dues, 3s. 3d.”
 „ 23.—“With Mr. M’Ginnes’s certificate.”
 Sep. 20.—“Payd Mr. Champion’s dues to Mr. M’Gennis.”
 „ 25.—“Paid Mr. Champion’s dues.”
 Oct. 15.—Do.
 „ 22.—One of the witnesses “promised to pay ye minister.”
 Nov. 9.—“Received Mr. Champion’s dues, and payed him.”
 „ 14.—*M’Gennis was one of the witnesses.*

1753.

- Jan. 21.—“With Mr. M’Gennis’s certificate.”
 Feb. 25.—“Received Mr. Champion’s dues.”
 Mar. 6.—“We got 3s. for Mr. Champion.”
 May 28.—“Received Mr. M’Gennis’s dues.”
 July 6.—“Payd Mr. M’Gennis.”
 Aug. 17.—Same.
 „ 17.—“Received Mr. Champion’s dues.”
 Sep. 2.—“*Mrs. M’Gennis was present.*”
 Oct. 14.—“With Mr. M’Gennis’s certificate.”
 Nov. 16.—Same.

“*Payd Mr. John M’Gennis ye 23rd of November, 1753.*”

1754.

- Jan. 8.—“Received for Mr. M’Gennis, 2s. 8½d.”
 „ 19.—“They will pay M’Gennis.”
 „ 24.—“Received 4s. 4d. for M’Gennis.”
 Feb. 3.—“Received Mr. M’Gennis’s dues.”

The great man, Mr. John M’Gennis, now inspects the Registry, and writes—“*Received ye above in full this 27th day of February, 1754.—John M’Ginnis.*”

- Feb. 20.—“With Mr. M’Gennis’s certificate.”
 „ 25.—Do.
 „ 26.—“With Dr. Daly’s and Mr. M’Gennis’s certificate.”
 May 7.—“Received Mr. Champion’s dues.”

On the 12th of May, M’Gennis again examines the Registry, and writes—
 “*Received ye above.—John M’Ginnis.*”

- May 25.—“Payd Mr. M’Gennis.”
 „ 29.—Same.
 June 17.—Payd 2s. 8½d.
 „ 23.—Payd.
 „ 24.—“*Mrs. M’Gennis was one of the witnesses.*”
 July 1.—Payd.

At page 177 of the Registry, under the heading “Portloman,” we have the following :

- 1751.—Sep. 5.—“Received Mr. Champion’s dues, 2s. 2d.”
 Oct. 10.—The parties “passed a note to Mr. John M’Gennis.”
 1752.—Jan. 13.—“They promised to pay ye minister.”
 Feb. 9.—“With ye minister’s dues, 2s. 8½d.”
 „ 9.—Do.

Aug. 23.—“*Nihil dederunt ministro heretico.**”

Dec. 3.—“For ye minister, 3s. 8d.”

1753.—Mch. 26.—“*Nihil pro ministro heretico quia sunt pauperrimi.*”

” 24.—“With ye parson's dues.”

June 16.—“*Nihil dederunt ministro heretico.*”

This was hush-money with a vengeance! The parson and clerk became quite reconciled to Popish ceremonies and sacraments, and would not for the world report progress or turn priest-hunters, seeing that connivance at Popery was so profitable. M'Gennis was a lucky fellow, indeed, and no doubt his wife considered that she conferred no ordinary compliment on the benighted Papists of Mullingar when she honored the marriage ceremony with her presence. With one extract more we shall conclude. The Penal Laws were beginning to die out, and Parsondom was becoming less potential, at the period to which we are about to allude. At page 180 of the Registry† we find the following entry:

1774.—13th July.—Agreed with Rev. Mr. Ross to pay £2 5s. per year for marriages.—*Paid Mrs. Ross's order—20th October, 1774, 11s. 4½d.*
13th January, 1775, 11s. 4½d.

Sic transit gloria mundi.

The Questing Controversy.

In December, 1783, Father Thomas Netterville, Provincial of the Dominicans, wrote to Rev. Laurence Fitzgerald, of Mullingar, expressing his regret and concern that the quest of the district of Mullingar was so long neglected and discontinued, and signifying that he was resolved to re-establish it. Accordingly he ordered Father Fitzgerald, as Prior, to write to Dr. Plunket, Bishop of Meath, in order that the rights of the Order might be upheld and perpetuated. In obedience to his Superior, Father Fitzgerald addressed Dr. Plunket on the subject,

* It is to be supposed that M'Genis was ignorant of Latin.

† Some of the pastors of the neighbouring parishes are incidentally alluded to in the Registry, whose location we are unable to identify—viz., Rev. Theady M'Cormick, at 1738; Rev. Mr. Carberry, at 1755; Rev. Dominick Dempsey, at 1762; Rev. Mr. Coffy, at 1765; and Rev. Mr. Hussey, at 1765.

reminded him that his predecessors, Drs. Egan and Cheevers, frequently recommended the Dominican Fathers of Mullingar to the pastors of the diocese of Meath; that these Fathers have, from time to time, quested in their limits; and hoped that Dr. Plunket would act in a similar friendly spirit, "in order, that the rights and privileges of the Order may not be totally extinct." On the 9th of March, 1784, after alluding to other matters, Dr. Plunket wrote as follows :

"These observations occurred naturally when I viewed your demand as a *claim of right*. Prudence dictates that *that right* should be established before it be admitted; that lofty word alone inspires the caution with which I speak. Had you founded your claim on a different title, I should only have examined whether it would be conducive to the general good; and if it appeared so, I should not, as far as depended on me, retard the accomplishment of your wishes. Would to God the number of *true Religious* was increased amongst us!—such men as your holy institute is calculated to form—men dead to ambition and worldly interest—men devoted to the exercises of an interior life, lovers of retirement and study—men animated with that zeal which is ever exerted to banish ignorance and make war upon vice—men who give to God and to religion that precious time which others squander away in idle visits, in rambling from place to place, in doing nothing, or nothing to the purpose, in playing at cards, in propagating slander, in seeking "*quæ sua sunt, non quæ Jesu Christi*"—men, in a word, who are truly religious, *because truly humble*. You cannot forget that you acknowledged to me a great decline in the religious education of Louvain since your own time. Draw the consequences yourself. To conclude, it is not reasonable to expect a decisive answer from me, uninformed as I am, and unfurnished with proofs relative to the *right* of your claim. So soon as you shall have given me this information and these proofs, I shall take the sense of the diocese on the subject."

Letter of the Provincial of the Dominicans.

"MY LORD,

"Pursuant to our agreement at Navan, I have the honor of enclosing to your Lordship the annexed proofs of our legal

and uninterrupted establishment in Mullingar since ye early foundation of that convent, which I hope will appear convincing and satisfactory to your Lordship and to your clergy, and consequently meet your and their approbation, and finally make us partake of that singular justice and benevolence with which you so happily govern your diocess. I hope you will honor me with a favourable answer, and believe me to be, with the greatest respect and esteem, my Lord,

“Your Lordships's most devoted humble servant,

“B. THOS. NETTERVILLE.

“Marly, August 28th, 1784.”

Case of the Dominicans.

“The Dominican Convent of the Assumption at Mullingar was founded in the year 1237 by the family of the Nùgents, and was considered amongst the most spacious and magnificent of that order in Ireland. There were four chapters held in it—viz., in the years 1278, 1292, 1308, and 1310. This convent remained until the year 1691 or '92, when it was demolished. After the demolition of said convent, the brethren were dispersed, and after some time built a house for themselves at Killenough, in the county of Westmeath, where they continued till the year 1733, when Dr. Stephen Egan, then Bishop of Meath, appointed one of them (Brother Thomas Heyland) to serve in the parish of Mullingar. Mathew Casey, an inhabitant of said town, who remembered to have seen the brethren in their habits in their convent of Molingar, encouraged them to return to their former place, and at his own expense built a convent for them, where they still remain in the care of the parish. The paucity of the brethren, and their being constantly employed by succeeding bishops, have prevented them from continuing to quest their limits regularly; though from time to time they have quested several parishes of their district, particularly in the year 1747, the Rev. Thomas Geraughty, sent by the Rev. Michael Hoare, then Provincial of this province. In the year 1766, the Rev. Dominick Quirk, and in the year 1777, the Rev. Vincent Coffey, have at these periods, and at other different times, preached and collected in the said limits, in the name and for the use of the convent of Molingar. The brethren of Trim convent and those of Longford even now quest a part of these districts in the name of said Molingar

convent. This convent of Molingar has ever kept up a regular succession of priors, votes at chapters, &c.; and the brethren of this convent were strongly recommended by Dr. Augustine Chevers, late Bishop of Meath, in a Mandate issued by him to all the Pastors and Faithful of his diocess. In the year 1756, there were belonging to this convent, Rev. Fathers Laurence Fitzgerald, Thomas Hope, James Barnwall, Ambrose Higgens, Thomas Dalton, and Patrick M'Donagh, lay-brother. The four former were in care of parishes."

On the receipt of these papers, Dr. Plunket appointed as commissioners in this case the Rev. Daniel Mulledy, Parish Priest of Drumrany, Rev. Thomas Connell, P.P. of Castlepollard, Rev. Joseph Ferrall, P.P. of Delvin, and Rev. James Fleming, P.P. of Fore.

Letter of Dr. Plunket.

"Navan, 10th September, 1784.

"REV. AND DEAR SIRS,

"As the annexed letters relate to matters in which your ecclesiastical neighbourhood is not a little concerned, I send them for your perusal, and request that after having taken the sense of your rev. brethren, the pastors, you will enable me to answer in a proper manner said letters. Your observations on them, dictated by charity and truth, will, I am convinced, be of such a nature as to demonstrate that neither prejudice nor partiality have any influence on your sentiments. I am, with perfect regard, Rev. and Dear Sirs,

"Your most obedient and very humble servant,

"✠ P. J. PLUNKETT."

Reply.

"MY LORD,

"We acknowledge the receipt of your Lordship's favour, with the annexed letter of the Very Rev. Thomas Netterville, Provincial of the Dominican Order. Your kindly condescending to submit said letter to our perusal and enquiry, as it much concerned our ecclesiastical neighbourhood, claims our grateful approbation, and is a convincing proof that justice and equity—by no means human respect or prejudice—will influence your

conduct on this novel and troublesome business, as your decision will be the result of true information and impartial advice.

“If we did not consider an obedience to your Lordship’s mandate to be our indispensable duty, and if the interests of the diocese did not call for our attention, we confess that it is with no small reluctance we would enter on the investigation of so intricate and obscure an affair. *We are, however, confident that no religious or reasonable man will take the most distant umbrage at our delivering, on this occasion, sentiments dictated by truth and influenced by charity. And though we may differ widely in opinion with the very Rev. Father Netterville, yet we declare we have the highest respect for him and every useful member of that soul-saving institution ; which declaration we hope will apologize for the following observations and animadversions on the fore-mentioned letter :*

“We are much chagrined that the *proofs* adduced by the very rev. Provincial for the *legal and uninterrupted establishment* of a Dominican Convent in Mullingar don’t appear sufficiently conclusive ; nor can we take on this occasion his unsupported assertions for granted truths. He first alledges that a convent of the Assumption was founded in Mullingar in the year 1237. What then ? We could shew that a covent of Canons Regular was established there likewise, which would be of no use now to that Order. He positively says that said Dominican convent was founded by the family of the Nugents, though a historian of his Order, supported by the prevailing tradition, assigns the Petits as the true founders thereof. And it is not improbable that Dr. Burke, from whom he seems to borrow his information, would incline to this opinion, if the Petits were as numerous and respectable in his time about Mullingar as the Nugents.* His asserting that the mentioned convent remained till 1691, even, wants some support ; for it is highly improbable that the *most spacious and magnificent convent* of that Order in Ireland would not attract the notice, long before, of those who had every sanction to enrich themselves by the sacrilegious spoils of rich monasteries. Nor can we readily comprehend the probability of their establishing a convent which remained till the time of Doctor Egan. Surely Dr. Egan, a Dominican, was evidently inclined to serve his own Order, and his successor, Dr. Chevers,

* A very unjust as well as a very ungenerous reflection on the learned author of the *Hibernia Dominicana*.

cannot be supposed to be an enemy to it. We find the Dominicans, during the lives of these two prelates, nominated to parishes in the Diocese (which indeed was contrary to the decrees of the Sacred Congregation, when seculars, well qualified for such charge, could be procured), and by no means regularly exercising the right of a mendicant order. Surely Friars who quest, according to the decrees of the Sacred Congregation, are obliged in their respective districts to afford various occasional helps, and discharge different functions, which the rev. Fathers of the Dominican Order were disqualified from doing, at least from 1733, their labours in the ministry being confined to their parishes. Surely their neglecting to exercise properly their right would in process of time deprive them of it. Can we reasonably suppose them or their patrons to be ignorant of the right of prescription? By no means. Therefore, it is more than probable that in their own opinions they forfeited these rights; otherwise they would have duly exercised them. And to corroborate this conclusion by a positive argument, the Rev. Daniel Mulledy (one of the subscribers to this) received orders from Doctors Geoghegan and Nolan to stop the Rev. Vincent Coffy from questing in the district of Ballimore, and declared that, tho' old men at that time, they never knew the right which he claimed in the name of Mullingar Convent to have been exercised by any subject thereof; therefore, that the before-mentioned Father should not innovate. Add to this that the Convent of Longford, these sixty years past, quested in the barony of Kilkenny West for their own support, and in their own name, which is another proof that Mullingar Convent at least forfeited a part of their right.

“We cannot help observing that any additional liberty of questing in the diocese of Meath would be exceedingly injurious, not only to the convents already established, especially to that of Multifarnham, to the laity already too much burthened with exorbitant rents and other oppressive executions, but also to the rev. pastors, who with great difficulty support their dignity with any degree of decency.

“The regular establishment of a convent in Mullingar might attract the notice, and excite the jealousy of the Protestant gentry of the county, and of the Legislature, to the no small danger of religion in the diocese; and it is probable that, if Catholics demean themselves with caution and humility, they

will gradually advance their privileges. It is necessary to enquire in what parishes Rev. Thomas Geraughty and Rev. Dominick Quirk quested, and from whom they have received permission. It is certain that Rev. Vincent Coffy quested without lawful permission or authority.

“We have already too much trespassed on your Lordship's patience, will therefore conclude with profound esteem and unabating affection, your Lordship's most obedient and dutiful subjects,

“DANIEL MULLEDY.

“THOMAS CONNELL.

“JOSEPH FERRALL.

“JAMES FLEMING.

“P.S.—We consider a convent to be a society of persons living in common, observing the rules of their institute, subject to the immediate inspection and controul of a Superior. Let the supposed Convent of Mullingar be examined according to this discription, even in the year 1756, or at any other period from 1733, and we apprehend it will not stand the test.”

Dr. Plunket concurred with the Commissioners, and hence decided against the *right* claimed by the Dominicans. An appeal to Rome was the consequence, and on the 7th of May, 1785, Cardinal Atonelli, Prefect of Propaganda, wrote to Dr. Plunket to know on what grounds the quest was prohibited. Dr. Plunket replied, and in the meantime the friars of Multifarnam sent to all parties concerned the following protest:

“We, the undernamed brethren of the house of Multifarnam do give it as our opinion that the establishment of any other mendicant convent within our limits would be highly prejudicial to us, whereas in our present circumstances we can scarcely subsist by the collections of our benefactors. Dated at Multifarnam, the 7th of September, 1785.

“FRANCIS DEASE, Guardian.

“CHRISTOPHER BARNEWALL.

“THOMAS MORAN.

“LAURENCE BALLESTY.

“BARTHOLOMEW FAGAN.

“JOHN M'CORMICK.”

The decision* of the Sacred Congregation was, that the question of the *right* to quest, while holding the parish, was held over for further consideration (*dilata*); but as to the *quid faciendum pendente lite*, the Dominicans were to abstain from questing while in possession of the revenues of the parish. This decision was virtually and practically against the Dominicans.

Petition of Dr. Plunket.

After the death of Father Fitzgerald, the Bishop of Meath petitioned the Holy See for the parish of Mullingar, in order to have means adequate to support his ecclesiastical dignity. The following letter in reply, from his agent in Rome, the Rev. J. Connolly, will be read now with interest:

“Rome, Feb. 10, 1798.

“RIGHT REV. AND DEAR SIR,

“With particular pleasure I have the honor to inform your lordship of my having already executed to your lordship's satisfaction your commission concerning the parish of Mullingar—the greatest diligence on my part being necessary, lest his Holiness should depart for Naples or Malta before I had obtained the desired grant for your lordship. I, upon receipt of your lordship's letter, the 3rd instant, immediately drew up the necessary petition, and requested of Monseigneur Brancadori that, without waiting for some days to show it, according to

* I am indebted to Dr. Russell, the present eminent Provincial of the Dominicans, for a copy of the decree, which is as follows:—

“Relata per Emum et Revm. D. Cardinalem Salirati ponentem questione exorta inter R. P. D. Patricium Josephum Plunket, Episcopum Midensem, et Fratres Ordinis Predicatorum Provinciæ Hiberniæ, qui jus sibi vindicant stipem a populo emendicandi in Districtu Cœnobii Molingarensis ipsius Diocesis; Sacra Congregatio audita Episcopi informatione, ac rationum momentis hinc inde perpensis, ita respondit, decrevitque. Quoad jus eorundem PP. Predicatorum stipem quærendi in eo Districtu, *Dilata*; et interim quoadus que iidem Patres administrationem retineant Parociæ de Mullingar, se omnino abstineant ab eleemoysinis in illa quærentibus.

“Datum Romæ in ædibus dictæ S. Congreg. die. 15 Septembris, 1787.

“L. CARD. ANTONELLUS, Præfectus.

“F. BORGIA, Secret.

“Locus ✠ Sigilli.”

custom, to Cardinal Gerdil, he would lay it before His Holiness in the audience he was to have of him the following day. This having been accordingly done, and the object of it agreed to by His Holiness, without the smallest objection, I received this morning the decree of the grant. For fear this letter should not reach your lordship, I shall at present send your lordship but a copy of that decree, which is conceived in the following words :

“ ‘ Ex Audientia SSmi. habita die 4 Februarii, 1798—vacata nuper Parochiali Ecclesia de *Mullingar*, Diocesis Midensis, in Hibernia, per obitum P. Laurentii Fitzgerald Ordinis Predicatorum, quum expositum fuerit a R. P. D. Patritio J. Plunket, Episcopo Midensi, quod propter tenuitatem reddituum alterius Parochiæ de *Navan*, quam ipse obtinet in Commendam, impos omnino sit ad sustinenda munia Episcopalia ; proindeque supplicatum, ut sibi dicta modo vacans parochialis de *Mullingar* una cum altera de *Navan* retinenda pariter in commendam conferatur. SSmus. Dominus Noster Pius PP. VI. ad relationem mei infra scripti Sacræ Congregationis de Propaganda Fide Secretarii Parochialem Ecclesiam præfatam de *Mullingar* in commendam et pro mensali eidem Episcopo benigne contulit, ita ut eam una cum altera de *Navan* retinere possit et valeat : proviso tamen quod utraque Parochialis Ecclesia debitis propterea non fraudetur obsequiis.

“ ‘ Datum Romæ ex ædibus D. S. Congregationis die et anno gbus supra.

“ ‘ CÆSAR, Archiepiscopus Nigibenis Secrts.’

“ Did I not procure that decree with as great expedition as was possible, I should think myself unworthy of the confidence your Lordship was generously pleased to place in me on this occasion. I have spent about half a guinea on this commission. Could I have managed it with less haste, I would have spent but the crown that is given on such occasions to the Clerk of the Propaganda that seals the decree. Please to pay that sum for me to the Rev. Mr. Hanlon ; but I sincerely request your Lordship will not give him or any other person, for me, what your Lordship mentioned in your last letter. I have already received too much from your Lordship, without having hitherto had any wished-for occasion to merit it. It may not be amiss to assure your Lordship that the first account I had of Father

Fitzgerald's death was from your Lordship's letter. Your Lordship's Extraordinary Faculties will be renewed to-morrow night, if Monseigneur Brancadori can have his usual weekly Sunday audience of His Holiness ; at any rate they will certainly be renewed before this shall reach your Lordship. I mention this last particular for fear my next letter, informing your Lordship of their having been renewed, may not reach your Lordship. It gave Cardinal Antonelli much satisfaction to have heard from me, in your Lordship's name, that your prudence and firmness had brought Rev. Mr. Smith to a sense of his duty, and that he died in so edifying a manner. It gives me great pleasure to find that your Lordship is pleased to employ so many of my confreres in the care of souls. I prayed two of my brethren in Ireland, to whom I wrote about a month ago, to inform Rd. Fathers Bryan Coffey, and Joseph Ham of Mullingar, that our General had annulled the Provincial election and Chapter held by some of my confreres in Dublin the 8th of July last, and has ordered the present prior of our convent of Dublin to signify to all the priors of our convents in Ireland that they are to meet in Dublin 1st of next July, to elect a Provincial, and hold a Chapter. As the aforesaid letters may not have been received, I request your Lordship will please to communicate those particulars to Rd. Father Bryan Coffey at your next meeting. I am sorry that your Lordship has not received the prints of the Pope. I shall make up this loss by the first person I find going to Ireland. I shall also send a map and view of Rome. I am glad that affairs continue quiet in your Lordship's diocess. I continue to enjoy very good health, but cannot but be concerned at my present situation. His Holiness published yesterday evening an edict informing the public that he had advice of the French army approaching this city, and assurance that they have no hostile design against it. He forbid his subjects, under pain of death, to insult any of them. Part of that army arrivèd last night, and this morning, near the gates of this city, and took possession of the contiguous heights that command it. Some of the officers are in the city. Our gates continue open. Almost all the cardinals are here. Had the Pope and they fled, the mob would have committed great excesses before the arrival of the French. I suppose the first step will be to deprive the Pope of all civil power. I send this to Venice by the Imperial Courier that sets off *perhaps* to-

night. I request your Lordship will please to present my best respects to Rev. Messrs. Hanlon and Coffey, and believe me to be, with the most profound respect and sincere esteem,

“ Right Rev. and Dear Sir,

“ Your Lordship's

“ Most obedient and obliged humble servant,

“ J. CONNOLLY.*

“ P.S.—I shall let your Lordship know by my next letter if I must soon quit this State. A body of French entered the city this evening, and, taking possession of Castel S. Angelo, set the prisoners that were in it at liberty ; the latter are crying out Liberta.”

After the death of Father Fitzgerald, the Dominican community of Mullingar ceased to exist, and Rev. James Hope, one of the friars, served henceforth under Dr. Plunket as one of the curates of the parish. Father Hope was born of a respectable old family in the neighbourhood, joined the Dominican Order, and officiated in Mullingar from 1772. He died, universally regretted, on the 24th of February, 1819, and was buried with his friends in the church-yard of Mullingar. Over his remains a tomb has been raised, with the following inscription :

“ Have mercy, O Lord, on the soul of
the Rev. James Hope, who departed
this life February 24th, 1819, aged 74 years.
For the long period of 47 years he dis-
charged the arduous duties of the
Priesthood with fidelity to his God,
honour to himself, and advantage to
his flock.

Innocence of life and simplicity of
morals, together with an undeviating
and unremitting attention to his sacred
functions were the distinguishing
characteristics of this much la-
mented and truly reverend ecclesiastic.

Requiescat in pace. Amen.”

* This Rev. Mr. Connolly was, in after years, Bishop of New York.

Rev. Michael M'Cormick was born in the union of Kilbixy, and was ordained in 1806. After having officiated as curate in Dunshaughlin, Kinnegad and Navan, he was transferred, on the 17th of October, 1809, to the curacy of Mullingar, where after a time he became administrator. He was V.F., then V.G., and after the death of Dr. Logan he became P.P. of Mullingar. He was a man held in great respect for his charity, hospitality and many excellent qualities. He died on the 29th of May, 1831, and was buried in the church-yard of Kilmacneven. Over his remains a monument was raised with the following inscription :

“ Infra ponuntur Reliquiæ Revi Michælis McCormick,
P.P. of Mullingar,

qui zelo animarum et pietate præditus XXIII.
annis prædictam parochiam fructuose
administravit.

Scholas edificavit, Moniales Sacræ Presentationis
Ordinis in eamdem introduxit et fovebat.

Labor illius indefessus, Sac Romæ Sedis
Plausum meruit et consecutus est.

Instans in opere, in regimine prudens, V.G.
tribus successive Episcopis in Natali
Diecesi strenue sed paterne officium
adimplevit.

Annos quinguaginta natus pridie Kal Junii
Dormivit in Domino
Anno 1831.

In honorem ejusdem consanguinei illius
hunc lapidem posuerunt
Requiescat in pace. Amen.”

The Convent.

The Presentation Convent of Mullingar was founded in 1825, in consequence of a bequest from Mr. Thomas Lynch and Miss Elanor Martin. The Rev. Michael M'Cormick, then Administrator of Mullingar, under Dr. Plunket, conducted to Mullingar Mother Xavier Doyle, of Presentation Convent, Richmond; Sister Mary Clare

Healy, Presentation Convent, Kilkenny ; and Miss Nugent, Postulant, from Dublin, on the 29th of October, 1825.

Superiores. — Mother Xavier governed the community from 1825, to December, 1832, when she and Mrs. Healy returned to their respective convents.

Sister Mary de Sales succeeded, and governed till 1836.

Sister M. Ignatius succeeded, and died in the odour of sanctity, on the 25th of May, 1839.

Sister Mary de Sales succeeded, and governed till 1845.

Sister Mary Paul succeeded, and governed till 1848.

Sister Mary de Sales again succeeded, and governed till 1851.

Sister Mary Paul again succeeded, and governed till 1857.

Sister M. Ignatius, Junior, succeeded, and governed till 1859.

Sister Mary Paul succeeded, and governed till 1865.

Sister M. Francis Borgia succeeded, and is the Rev. Mother at present.

Deaths.—Mother Ignatius died on the 25th of May, 1839, in the ninth year of her religious profession.

Sister Mary Agnes died August 5th, in the twenty-first year of her religious profession.

Mother Xavier Slattery died in Madras, 31st of August, 1861, in the twenty-fifth year of her religious profession.

Mother de Sales died April 19th, 1852, in the twenty-fourth year of her religious profession.

Eight of the Sisters left Mullingar to found a convent in Madras, East Indies, in the years 1850, 1859, and 1863. There are sixteen at present in the community. The Convent schools were erected by Dr. Cantwell out of the Heavey Charity. About three hundred children receive a religious and secular education. Total cost of convent and schools, £5,000.

The College.

St. Mary's College, Mullingar, was founded by Dr. Cantwell, a few years ago, out of the funds of the Heavey bequest. Its object is to impart a solid Catholic, rudimental education to the youth of the town, and for this purpose the

English department is directed by the Christian Brothers. There is a classical school attached, where an opportunity is afforded [of classical and scientific training. The first President of St. Mary's was Very Rev. Thomas Nulty (now Bishop of Meath), who was appointed in October, 1856. After his promotion to Trim, he was succeeded by the Very Rev. Mathew Gaffney, a native of Mountnugent, and a highly distinguished alumnus of Navan and Maynooth, who at present directs this school with energy, ability, and success.

Asylum of Ballyoate.—Miss Ellen Martin, a member of an old and respectable family, a resident of Mullingar, bequeathed by a lease of 999 years, to the bishop (for the time being), a house furnished, a chapel, and sixteen acres of land at eight shillings per acre, with an annuity of £68, for the purpose of providing for the support of priests of the diocese of Meath who are unable, by bodily infirmity, to discharge missionary duties. Miss Martin is buried beneath the sacristy attached to the little chapel of Ballyoate. The Rev. Mr. Ham,* a venerable old priest, has been director of this institution for many years.

Chapels.

In the early days of the last century the Holy Sacrifice was offered up by stealth, in the open air, at Violetstown, or Vylandstown, a few miles from Mullingar, whither the faithful children of the Church were obliged to assemble before twilight, and where a memorial still exists of the bitter times of persecution, called *Mass-bush*, near which the sacred mysteries of religion, forbidden by the sacrilegious impiety and audacity of wicked men, were solemnly celebrated and frequented. These were sad days, humanly speaking, for the Catholic faith, but they were glorious days of grace and merit for the faithful and the true. The clergy, at this period, were disguised as peasants, and

* Rev. Mr. Ham died in Holy Week, and is succeeded by Rev. Mr. Moran. The venerable old priest was buried with his friends in the church-yard of Rathcondra.

usually took shelter in the woods and lonely places, and in the cabins of the poor. The Irish peasant shared his frugal fare with the priest, gave him his humble bed, and staked his life and the welfare of his family for his protection. The priest, in return, gave spiritual instruction to the household, offered the Holy Sacrifice for his benefactors, administered the Sacraments, blessed the peasant's home, and made his residence the tabernacle in which the Blessed Eucharist and the holy oils were sheltered for the salvation of the people. What wonder, then, if a holy and an enduring affection grew up between the priests and people of Ireland—a memorial of faith, of mutual fidelity, and of common suffering, which neither the frowns of bigotry nor the sneers of infidelity could ever weaken or dissolve? When days of comparative toleration dawned on Westmeath, an humble out-house or shed was procured in Mullingar, where the Catholics contrived, secretly and unobtrusively, to worship Almighty God on Sunday mornings. To screen this poor temple from the interference of the authorities and of the local bigots, a respectable Catholic of the town, a worthy descendant of the ancient house of Dowdall, who was extensively engaged in the manufacture of leather, made it a point to have his leather hung up to dry on week-days, and to have the same removed on Saturday evenings. Hence it appeared to the "uprooters of Popery" as a "tanner's dry-house," and not what it really was, a "Popish Mass-house."

There were two Father Barnwalls in Mullingar in the first half of the last century—viz., Rev. Barnabas and Rev. James. The latter was pastor for about twenty years, and died, as we have remarked, on the 26th of February, 1765. It happened that Robert, the first Earl of Belvedere, entertained a great regard for the Rev. James Barnwall, was on very intimate terms with him, and had him a frequent guest at his table. Father Barnwall availed himself of this acquaintance to advance the cause of religion; and accordingly, when he ventured to erect a new chapel in Mullingar, the Earl gave a donation of a hun-

dred guineas towards the building, and roofed it at his own expense. Hence it happened that the Catholic chapel of Mullingar was the only slated edifice of the kind at that period between Dublin and Galway. Lord Belvedere manifested his friendship for Father Barnwall on one trying occasion. It appears the priest performed a marriage ceremony between a Catholic and a Protestant girl (probably a recent convert): the punishment of this legal offence was *death* (see Scully's *Penal Laws*, p. 17). The Rev. Mr. Ross, Protestant Rector of Mullingar, prosecuted Father Barnwall, and would have had him victimised only for the active interference of Lord Belvedere, who, being a Peer of the realm and a member of the Privy Council (Archdall's *Lodge*, vol. iii., p. 29), had, of course, great influence at the time. The Rev. James Barnwall, or his namesake, Rev. Barnabas (I don't know which), was killed by a fall from his horse, on his way home from Dysart, the residence of a Catholic branch of the Nugent family, and a large stone on the roadside marked the place of his death.

The present fine spacious Cathedral of Mullingar was solemnly dedicated on the 15th of August, the patron day of the parish, in the year 1836. There are two priests interred* in it—viz., Rev. Peter Carbery, a native of the parish, and Rev. J. M'Laughlin, who died while curate in Mullingar. Over the former is a slab with the following inscription:

“ Beati mortui qui in Domino moriuntur,
Rev. Petrus Carbery,
zelo et pietate insignis
obiit 10 Martii die
1837.
Etatis vero suæ 29.
Requiescat in pace. Amen.”

The Rev. J. M'Laughlin died on the 5th of November, 1838, and was interred in the north transept of the

* The venerable Bishop of Meath, Dr. Cantwell, was buried in the Cathedral on the 14th of December, 1866.

Cathedral. What a striking contrast between the state of religion in Mullingar in the last century, and at the present day! We have seen the clergy hunted like beasts of prey; their spiritual functions forbidden, under the severest penalties, by Act of Parliament; the unfortunate Catholics ground to the dust, denied the luxury of a chapel, obliged to steal out by night to assist at the Holy Sacrifice in the open field, and subsequently compelled to evade the bigotry of the times by the furtive use of a "tanner's dry-house." Now all this is marvellously changed. Mullingar has at present a magnificent cathedral, a college and a convent for the instruction of the youth; four country chapels—viz., at Ballyoate, Walshes-town, Broatenstown, and Gainstown; and four chaplaincies—viz., at the Workhouse, Gaol, Military Barracks, and Asylum. She has been constituted, too, for the last thirty-five years, the heart and centre of ecclesiastical jurisdiction in the diocese; she has been dignified by the residence and presence of the late Bishop of Meath, Dr. Cantwell, who, as the old oak ornamented the forest—as the aged sentinel imparted grandeur to the military profession—cast a halo round the very name of Mullingar, by his unflinching patriotism, by his princely charities, by his unbounded hospitality, and by his venerated presence.

13. *Multifernam.*

The union of Multifarnham comprises the ancient parochial divisions of Multifarnham, Leckin, Leney, and Port-nashangan, all of which are situated in the barony of Corkaree, County Westmeath. The foundation of the old church of Multifarnham measures fifty-five feet by twenty. The walls were torn down, and only a solitary portion of the western wall stands to remind us of the past. The parish was dedicated to St. Andrew.

Leckin.—This old church measures forty-five feet by nineteen. A chancel arch remains, in a fair state of preservation. A holy well here, dedicated to St. Crumin.

Leney.—A Protestant church was built on the site of the old church.

Portnashangan.—The old church stood on the brink of Lough Owel. It measured forty feet by seventeen. The walls were pulled down.

One of the islands in Lough Owel is called Church Island, in which stood a church much frequented, and an extensive cemetery.

Early in the last century Mass was celebrated every Sunday in a malt-house, and subsequently in a building, part of which was a pound, in order to have the house legalised. The present chapels of Multifernam and Leney were erected by Very Rev. J. Dowling. In the former is a monument to the memory of Rev. B. Moore,* inscribed thus:

“ Erected by his affectionate parents
to the memory of their beloved son,
Rev. B. Moore, C.C., Multifarnam,
who died on the 3rd of April, 1862, of typhoid fever,
caught in the discharge of his sacred duties,
in the 24th year of his age and 6th month of his ministry.
Eternal rest give to him, O Lord, and let perpetual light shine
on him.

May he rest in peace. Amen.”

On the ground is another slab, with the following inscription:

“ Beati mortui qui in Domino moriuntur.

Underneath are deposited the
remains of the Rev. Bartholomew
Moore, C.C., Multifarnam, who died
on the 3rd of April, 1862, in the 24th year
of his age, and the 6th month of his
sacred ministry.

Of him may be truly said what we
read in the chaps. iv. and v., x., xi., xiii., xiv.,
of Wisdom:

* The Rev. James Moore, at present Professor of the First Class in the Diocesan Seminary of Navan, is brother to the late and justly-lamented Rev. Bartholomew Moore.

He pleased God, and was beloved ;
and, living among sinners, he was translated.
He was taken away, lest wickedness
should alter his understanding, or
deceit beguile his soul.
Being made perfect in a short space,
he fulfilled a long time ;
for his soul pleased God, and therefore
he hastened to bring him out of the midst of iniquities."

The Rev. Bartholomew Moore was born in the parish of Kildalkey, studied in the Diocesan Seminary of Navan, and the Irish College, Rome, and was ordained in the chapel of the Loretto Convent, Navan, on the 8th of September, 1861. He fell at his post: he was struck down in his Master's service, having caught typhus fever in the discharge of his sacred duties; and few passed away, in our day, more deeply sympathised with and regretted, by priests and by people.

Pastors since 1690.

In 1704 Rev. Thomas Dillon was registered at Mullingar as "Popish Priest of Multifarnam." He was ordained at Cork in 1695, by Dr. Slyne, Bishop of Cork, was thirty-five years of age the year of the Registration, lived at Lacken, and had for sureties, in accordance with the penal statute, Dr. Peter Delamer of Knightswood, and Richard White of Mullingar. The year of his death is unknown to me, but he was living in June, 1751.—(See the Old Registry of Mullingar.)

Rev. Mr. Gaynor succeeded. He administered during the declining years of Father Dillon. The year of his death is unknown to me. He was living in May, 1762.—(See Registry of Mullingar.)

Rev. Thomas Moran, O.M., succeeded. In the visitation of Dr. Plunket to Multifernam, on the 26th of June, 1788, he found four schools in the parish. Father Moran died on the 2nd of August, 1816, and was buried in the Friary church-yard.

Rev. Edward Francis Dease, O.M., succeeded, died in 1823, and was buried in the Friary church-yard.

The Rev. Eugene O'Rorke succeeded for a short time. He was translated to Turin, and thence to Killucan, in 1837.

The Rev. John Coghlan succeeded, and was translated to Milltown in February, 1831.

The Rev. James Dowling succeeded, and was translated to Clonmellon in February, 1844.

The Rev. Patrick M'Cormick was born of a respectable family in the parish of Faughalstown, officiated for several years as curate in Ballimore, administered in Fore, for Rev. Michael Coghlan, during the space of a year, was appointed to the pastoral charge of Drumconragh on the 7th of September, 1838, whence he was translated to Multifarnam as successor to Rev. James Dowling. He died on the 19th of June, 1845, and was buried in Multifarnam.

Rev. Patrick Magan was born in Drumrany, officiated as curate in Ballimore and Kilbeggan, was administrator in Moyvore for nine years, and, on the 9th of May, 1832, was appointed administrator of Moynalvey. In 1841 he was appointed to the pastoral charge of Dunderry; in June, 1842, was translated to Ardbraccan; in March, 1843, to Cortown; and in July, 1845, to Multifarnam. He died in February, 1850, and was buried with his predecessor in the chapel of Multifarnam.

The Rev. Mathew M'Alroy was appointed pastor on the 9th of March, 1850, and was translated on the 22nd of November, 1854, to Rathmolyon.

The Rev. Michael Duffy, present pastor, was born in the parish of Kilbeggan, studied in Navan and Maynooth, and was ordained in 1831. He officiated for several years as curate in Kilkenny West, was administrator in Tang, was appointed pastor in Rusnaree in August, 1849, and was translated to Multifarnam on the 30th of November, 1854.

14. *Rochford-Bridge.*

This union* comprises the ancient parishes of Castlelost, Enniscoffey, Clonfad, Kilbride-Pilate, Kilbride-Veston, and part of Carrick—all of which are situated in the barony of Fertullagh.

Castlelost.—The old church measures forty-eight feet by twenty feet ten inches. Many members of the once lordly house of Tyrrell sleep in this grave-yard, and, amongst others, Sir Hugh Tyrrell.

Clonfad or Clonfadforan.—The old church measures fifty-nine feet six inches by sixteen feet two inches. Nothing but ruin and desolation here.

Kilbride-Pace, or Kilbride-Pilate.—This old church and grave-yard seem to have been designedly ruined by the construction of a public road.

Kilbride-Veston, or Kilbride-Vasty.—The east end of the old church was torn down. The nave measures thirty-nine feet by twenty-two feet two inches. There are fragments of a way-side cross opposite the entrance.

Carrick.—The east end of the old church was torn down. A private cemetery in the west end. Breadth of the church, nineteen feet two inches. Rev. Messrs. Duffy, Coffey, and Shanley sleep here. There was a chapel anciently at Templeoran, which was long since pulled down. A grave-yard adjoined, once much frequented.

There are at present very fine chapels at Rochford-bridge, Meedin, and Milltown. This parish is singularly blessed in having a gentleman of ample means, who takes the liveliest interest in the beauty and decoration of God's house. The chapel of Meedin† is truly a gem, and who-

* It was for many years called Beggar's Bridge, in consequence of a sum of money having been found on the person of a beggar who died here, sufficient to build a bridge across the stream.

† Many of the stones and window-frames of the old church of Castlelost were conveyed here by the parish priest in whose time this chapel was erected—a practice that should be reprobated. No parish priest has authority vested in himself to tear down the ancient sanctuaries of our country; and in a healthy state of society such a man would be prose-

ever enters it will at once be edified. A fortune has been expended in ornamenting the chapels, supplying them with church-furniture, and in the foundation of a convent for the Sisters of Mercy. To Richard Charles Coffey, Esq., Newcastle House, all this is due, and to him religion is deeply indebted for the laudable and meritorious use he makes of his position and property.

Pastors since 1690.

In 1690 the Rev. Richard Nugent was presented by James II. to the rectory of Carrick. In 1704 Rev. Anthony Coghlan was registered as "Popish Priest of Castlelost and Rathugh." He was ordained in Flanders, in 1684, by Procopius Wanderberg, Archbishop of Macklin, lived at Farthingstown the year of the Registration, was then forty-five years of age, and had for sureties, according to the penal law, Henry Marly, of Farthingstown, and Garret Nugent, of Cortumloe.

In the same year Rev. Bryan Murtagh was registered as "Popish Priest of Carrick, Pace of Kilbride, Clonfad, and Annascoffy." He was ordained at Prague, in Bohemia, in 1679, by John Walstayne, Archbishop of Prague, lived at Robinstown the year of the Registration, was then aged fifty, and had for sureties Edward Archbold of Enniscoffey, and Edmund Keo of Fornanstown.

The year of the deaths of these pastors, and their place of repose, are unknown to me.

Rev. Mr. Murry succeeded. The year he died and his resting place are unknown to me.

Rev. Messrs. Vincent and Dyonisius Coffey administered.—(See Registry of Dr. Plunket at 1780.)

Rev. Eugene Coffey, O.P., succeeded. This pastor was born in the neighbourhood, joined the Dominican Order, and officiated for some time as curate under his predeces-

cuted as a defacer and destroyer of the ancient monuments of Ireland. If we expect the laity, Protestant and Catholic, to respect the consecrated walls of ancient worship, assuredly we Priests ought to show the example. There are stones sufficient in our quarries, without sacrilegiously plundering the old churches that remain.

sor, who was a relative. He was appointed about the 1st of May, 1784, and died on the 18th of July, 1790.

Rev. Bernard Coffey,* O.P., brother of the preceding pastor, was appointed successor on the 22nd of July, 1790. This eminent man studied in Rome, joined the Dominican Order, and officiated for a time as curate under his brother. He died in December, 1825, and was buried in the church-yard of Carrick. Over his remains a monument has been placed, with the following inscription :

“ Pray for the soul of the Rev. Bryan Coffey,
who breathed his last on the 27th of
December, in the year of our Lord 1825,
in the 78th year of his age. He has been
heretofore Parish Priest of this parish,
and its annexis for several years.
May he rest in peace. Amen.”

The Rev. Timothy Shanly was next pastor. He was born in the union of Drumrany, studied in Navan and Maynooth, and officiated as curate in Nobber and Rochfort-Bridge. He died on the 16th of February, 1835, and was buried in the east end of the old church of Carrick. Over his remains a monument has been erected, which, shaded by the branches of a large ash tree, has the following inscription :

“ Beati mortui qui in Domino moriuntur.
Hic jacent mortales reliquæ Rev. Timothei
Shanly, qui per plures annos summo
Religionis zelo Paræciarum Midin et Miltown,
Pastoris munere functus est.
Obiit 16 Feb., Anno Domini, 1835,
Ætatis suæ 54.
Requiescat in pace. Amen.”

* There is an anecdote told of one of these Coffeys—I think it was this Bernard—during an examination he underwent on the *Tractatus de Gratia*, in Rome. Coffey was *red-haired*, and his examiner was a Jesuit. After a brilliant display made by Coffey, the Jesuit asked—“*Qualem gratiam accepit Judas Iscariotes?*” “*Gratiam sufficientem*,” replied Coffey. “*Bene quidem ruber Judas*,” observed the Jesuit. Coffey replied—

Rev. Michael Roan succeeded. He was born in the neighbourhood of Clara, studied in Navan and Maynooth, officiated as curate in Eglish, Castlepollard, and Mullingar, and was appointed pastor on the 11th of March, 1835. He died on the 12th of February, 1850, and rests in the chapel of Meedin, where a monument commemorates him in the following words :

“ Pray for the
eternal repose of the soul of the
Rev. Michael Roan, P.P.
of Mideen and Miltown,
who departed this life on the
12th of February, A.D. 1850,
in the 55th year of his age,
and 25th of his ministry.

Requiescat in pace. Amen.”

Rev. Gerald Robbins was born in Tubber, studied in Kilbeggan, Navan, and Maynooth, officiated as curate in Rochfort-bridge, Rahin, and Ballimore, and succeeded Father Roan in March, 1850. Since his appointment he has been fortunate in introducing the Sisters of Mercy, who, in their new Convent of Rochfort-bridge, will diffuse incalculable blessings amongst his flock.

15. *Sonna, or Kilbixy.*

This union comprises the ancient parochial districts of Kilbixy, Templeoran, and part of Kilmacnevin, all of which are situated in the barony of Moygoish, County Westmeath. There was a chapel at Templecross, belonging to the Abbey of Tristernagh, and another near Kilbixy, called Kill. There was a convent of nuns at Lara,* and a monastery at Tristernagh.

“ Utrum Judas Iscariotes *ruber erat* necne est mera conjectura tua, sed certissimum est quod erat *e Societate Jesu.*” The laugh, of course, turned on the examiner, and the Dominicans, to whose Order Coffey belonged, applauded the wit of their pupil.

* The townland was called Calliaghtown (the townland of the old ladies or women), now Collierstown, and there is a curious tradition in this neighbourhood that during the prevalence of some pestilence, all those

Kilbixy.—This old church was uprooted, and a Protestant house of worship built on the site. The once flourishing town of Kilbixy has long since been swept away.

Templeoran.—This old church measures forty-nine feet by nineteen. There is a flat stone in the grave-yard, with the following inscription:

“ Pray for the soul of the Rev.
Michael Dardis, of the Order
of Preachers, who departed
this life October 25, 1772, aged 34 years.”

The Rev. Michael Dardis was born in this neighbourhood, graduated in the Dominican College of Louvain (see *Hibernia Dominicana*, p. 448), and after his return to Ireland was attached to the Dominican Friary of Mullingar.

There is a holy well near the church, dedicated to St. Anne. The parishes of this union have been, in latter years, placed under the patronage of the Blessed Virgin.

Kilmacnevin.—This old church measures fifty-four feet by fifteen feet three inches. The chancel arch still remains. The Fathers M'Cormick are interred here.

Templecross.—This venerable old church measures thirty-three feet four inches by fifteen feet nine inches. It derived its name, very probably, from the fact of a portion of the true Cross having been preserved here. It was converted into a Protestant church in the seventeenth century; and Sir Henry Piers, in his *Description of Westmeath*, A.D. 1682 (p. 73), tells us of Protestant ordinations having taken place here. There is a monument to the family of Piers, dated 1620, and another to a priest of that name. The pedestal of a stone cross, which must have been large, is in the cemetery. There is a monu-

who reached Lara escaped. The convent was held in very great veneration.

NOTE.—The Very Rev. William Kelly, of the Archdiocese of Westminster, St. Mary and St. Michael's, London, and Rev. Mr. Dalton, V.G., Marysvill, California, are natives of this parish.

ment to the memory of a Father Cain, who was born at Empor, studied in Maynooth, and joined the Archdiocese of Dublin, with the following inscription :

“ O may eternal light perpetually shine on the soul of the
Rev. Gilbert Cain, late of
Emper, who departed this life the
15th of March, 1826, in the 26th
year of his age.”

Kill.—This old church stood near Kilbixy. All traces have been uprooted.

Baronstown.—A chapel was erected here in the last century, for the convenience of his mother, who was a Catholic, by the celebrated Anthony Malone, Prime Sergeant, and subsequently Chancellor of the Exchequer.

Pastors.

In 1704 Rev. John Pierse was registered at Mullingar as “Popish Priest of Templeoran.” He was ordained in the County Kildare, in 1680, by Dr. Forrestall, Bishop of Kildare, lived at Templeoran in the year of the Registration, was then fifty years of age, and had for sureties, in accordance with the penal statute, Mark Pierse of Tyfarnan, and John Humphry of Portloman.

Rev. Peter Denning succeeded. He lived on the site of the present chapel of Ballinacargy, died at an advanced age in 1781, and was buried in the church-yard of Templeoran.

Rev. Gerald O'Reilly succeeded. In the visitation of Dr. Plunket to this parish on the 25th of June, 1788, he found “four schools, one chapel repaired, and one rebuilt.” Father O'Reilly was transferred to Clonard on the 10th of August, 1789. There is a chalice still used in the parish with this inscription—“Expensis Parochiæ de Kilbixy. Pastore Girardo O'Reilly, 1782.”

Rev. John Byrne was appointed successor on the 10th of August, 1789. He died in Dublin in 1825, and was buried with his friends there.

Very Rev. Michael Mullen was born at Ardmulchan, studied in Navan and Maynooth, and was ordained in 1814. After having officiated as curate in Ardbraccan, or Bohermien, for seven years, he was appointed, in 1821, to the pastoral charge of Dunderry, and was translated at Michaelmas, 1825, to the union of Kilbixy. A faction closed the chapel doors against him, resolved to admit no one as pastor except Rev. Edward Duffy, their former curate. By degrees this absurd combination crumbled away, and all became reconciled to their learned and zealous parish priest. Father Mullen built the present chapel of Sonna on the site of its predecessor,* made an

* Early in the last century the Holy Sacrifice was offered up frequently in the open air, in various parts of the parishes. An humble thatched temple was erected at Crossharry, which was succeeded by the late erections at Sonna and Ballinacargy. The present beautiful churches occupy the sites of their predecessors.

NOTE 1.—It appears from Piers (*Chorographical Description of Westmeath*), and also from the traditions of the parish, that there was a celebrated relic preserved in the abbey of Tristernagh, or the church of Templecross, called the *Corpneu*, which was held in great veneration. The external of this relic is thus described by Piers :

“ *The thing itself* is no more than a small piece of wood, shaped somewhat like a Bible of the smaller volume, laced about with laces of brass, and on some parts studded over on the one side with pieces of crystal, all set in silver, and here and there larded with silver, set or chased into the wood, and fastened with nails, some brass and some silver ; on the other side appears a crucifix of brass ; and whether it have anything hidden within it, is known, I believe, to no man living ; but it hath been and is held, to this day, in great veneration by all of the Romish persuasion that live hereabouts. ” —p. 74.

Piers indulges in a page and a half of idle, antiquated, flippant gossip respecting this relic, and evidently sought no information on the subject from the clergy, or the intelligent inhabitants, who could then have easily enlightened him as to its nature ; or, if he took that trouble, he manifestly concealed it from his readers. Piers must have known that almost every monastery had a relic, such as a portion of the remains of some saint, the crozier, the mitre, or some such heir-loom of the founder or patron saint, a copy of the Gospels transcribed, or some record compiled by an eminent member of the community, and numberless other mementoes of departed worth, which were very naturally held in proportionate reverence amongst a primitive and a warm-hearted Catholic people. But Piers had no desire to be impartial ; he was too deeply impregnated with the exclusive bigotry of his age, and hence he took care to let known to his readers, on *ex parte* or ignorant evidence, whatever might tell against, or render ridiculous, the faith and practices of the Catholic people of Ireland.

addition to the chapel of Ballinacargy, erected the parochial house and numerous schools, and has been for many years V. F. and Master of Conference for the Deanery of Mullingar. He has at present, as administrator, Rev. Henry Barton, a native of Clara, an alumnus of Navan and Maynooth, who was ordained in 1848, and officiated for some years as curate in Mullingar. May many years interpose before the venerable and respected pastor ceases by his presence to edify and instruct us.

Since the foregoing was written, the venerable and saintly Father Mullen departed this life suddenly, in the parochial house of Navan, on the 11th of March, 1867, and, after due celebration in the parish church of Navan, over which the bishop presided, his earthly remains were conveyed to their last resting-place in the chapel of Ballinacargy. Father Mullen was a man of a high order of intellect, and of a very extensive range of information. When the writer of these pages was making his antiquarian pilgrimage throughout Westmeath, in the autumn of 1863, he met no pastor so accurately acquainted with the ecclesiastical history of his parish as the lamented deceased. His whole life was one continued series of prayer, self-denial, mortification, and zealous labor; and his venerable, subdued, and sanctified appearance gave evidence of the successful triumph of the spirit over the flesh. He loved the beauty of God's house—he loved to see concord and kindly feeling amongst the clergy; and during his long and useful ministration he demonstrated his sincerity in a thousand ways. For many years previous to his death, he seemed to have a presentiment that his summons to judgment would be sudden, and hence he used to say, "I strive to carry my soul in my hands, as I know not the moment when God will call for it." He died suddenly on Monday morning, but on the Saturday night previous he received the sacrament of penance. On the morning of his death he celebrated Mass at the side-altar of the Seminary chapel, made nearly an hour's thanksgiving, kneeling on the bare flags, and, when he was departing, he had the consolation of being assisted by the sacrament

of Extreme Unction. When his death was made known, there was but one opinion throughout the diocese, pervading clergy and people alike, and that was, that a great and a holy priest departed from amongst us to enjoy the reward which a merciful and a just Judge has in store for those who love him and serve him faithfully.

The Rev. John Cantwell, nephew to Dr. Cantwell, our late prelate, was born in Rahin, studied in Navan and Maynooth, and was ordained in 1848. He officiated for many years in Fore, under his venerable uncle, the Rev. Michael Coghlan, and was appointed to Ballinacargy in May, 1867.

16. *Turin, or Rathconnell.*

This union comprises the ancient parishes of Rathconnell, situated in the barony of Moyashel and Magheradernan, Tyfarnan, Taghmon, Stonehall, and Balreagh, which are located in the barony of Corkaree, County Westmeath.

Rathconnell, Rubha-Chonnaill, or Rochonnell. A battle was fought here in 798; in 1159, Murtagh O'Loghlin led an army here from the North, deposed Dermot O'Melaghlin, and gave the Kingdom of Meath, from the Shannon to the Sea, to his brother Donnagh. In 1642, Preston was defeated here by Sir Richard Grenville.

Of the pastors of Rathconnell before the Reformation, we find (*Pat. 3, Henry IV.*) James Symond was Vicar here.

The old church of Rathconnell is situated on a lofty hill, commanding an extensive view. The bell-tower, which is of great height, stands on the north side of the sanctuary. The church measures about seventy feet by twenty-two. The baptismal font is here; it has an aperture, and the bowl measures one foot six inches in diameter. In this church-yard repose Rev. Messrs. Hughes, Magrath, and Hart.

Taghmon.—Patrick Cruys was presented to the parochial church of Taghmon.—(*Pat. 13, Henry VI.*) The old

church * was taken down and a Protestant place of worship erected on the site.

Balreagh.—The old church stood on a hill, appropriately called the Mountain Parish. The walls have been for the most part torn down. Length, fifty feet six inches by twenty-one.

Chapels.

Early in the last century, Mass used to be celebrated in a secluded valley, on the lands of Toberquill; † and when Catholic chapels were tolerated, or connived at, a site was procured at Sheefin, and an humble temple erected, which lasted for many years. This was the predecessor of the present chapel of Taghmon, which was built on the townland of Parsonstown, by Rev. Andrew McAlroy, present P.P. of Kinnegad.

In the Turin district, a mud-wall thatched house was erected in the last century, about a quarter of a mile from where the present chapel stands. This was followed by the late chapel of Turin, on the present site, which lasted for many years. The present chapel was built in 1830, by Rev. Eugene O'Rorke. In the visitation of Dr. Plunket to this union, on the 28th of June, 1788, he found "two chapels rebuilt, and three schools."

Pastors.

In 1690, Rev. John Tyrrell was presented by James II. to the rectory of Rathconnell.

In 1704, Rev. Charles Reilly was registered as "Popish Priest of Roconnell, Taghmon and Tyfarnan." He was

* There is a tradition here that Cromwell, when besieging the Castle of Taghmon, slept for a night in the old church. The Nugents, it is said, made their escape, during the night from the Castle, and thus escaped being massacred.

† Tubberaquill signifies *Topairt a choill*. There were many wells in the parish, such as St. John's well near Rathconnell; Tubber-Ailleán or St. Aillian's well; Tubber-Patrick, near Kilmalish. There was an old church and grave-yard at Crosherdree.

There was an anchorite's cell anciently at Taghmon.—(See *St. Canice's Cathedral*, by Dr. Greaves, p. 70, note.)

ordained in 1692, lived at Taghmon in the year of the Registration, was then aged forty-eight, and had for sureties, in accordance with the penal statute, Colonel John Reilly of Ballymacad and Garret Dardis of Gigginstown. The year of his death and place of interment are unknown to me.

The Rev. Thomas Hope succeeded. He belonged to the Dominican Convent of Mullingar,* (*Hibernia Dominicana*, page 219), died on the 28th of February, 1777, aged sixty-eight, and was buried, most probably, with his friends, in the church-yard of Mullingar.

Rev. Robert Gilsenan succeeded. He resigned in 1781, and died in Bohermien on the 1st of May, 1790. Rev. James O'Ferrall succeeded, and was translated to Kilskyre.

The Rev. Thomas Stafford succeeded. This worthy Pastor died in October, 1809, and was buried in the east end of the old Church of Balreagh. Over his remains a monument has been erected with the following inscription :

“ This monument was erected by
the united parishes of Rathconnell
and Taughmon, as a mark of their
esteem for their late worthy pastor,
The Rev. Thomas Stafford, who departed
this life October 16th, 1809, aged 63 years.
Requiescat in pace. Amen.”

The Rev. Martin Hart was appointed successor on the 17th of October. He had been curate in Navan and subsequently in Mullingar. He died in July, 1825, and was buried in the east end of the old church of Rathconnell. Over his remains a monument has been raised with the following inscription :

“ Sacred to the memory of Rev. Martin Hart,
who died on the 26th of July, in
the year 1825, after discharging
with fidelity the duties of
Catholic Pastor in the parish of
Turin and Rathconnell. His

* De Burgo tells us that in 1757 he was translated to the Dominican Convent of Dublin (p. 219).

many virtues entitled him to respect. Zeal and prudence marked the labours of his ministry, and the mildness of his manners endeared him to all. Those who knew him well lament his death, and those who love him will recommend his soul to the mercy of his God. Requiescat in pace. Amen."

Rev. Eugene O'Rorke succeeded, and was translated to Killucan in September, 1837.

Rev. Andrew McAlroy was appointed from the curacy of Navan, on the 17th of September, 1837, and was translated to Kinnegad on the 24th of October, 1844.

Rev. William J. Halligan succeeded, and was translated to Delvin in November, 1847.

Rev. Thomas Bermingham was born in the parish of Killina, or Rahin, studied in Kilbeggan and Kilkenny, officiated for several years as curate in the parish of Delvin, and, on the translation of Rev. Mr. Halligan, was appointed to the pastoral charge of Turin.

CHAPTER XIX.

1. BALLIMORE.—2. CLARA.—3. DRUMRANY.—4. EGLISH.—
5. FRANKFORD.—6. KILBEGGAN.—7. KILKENNY WEST.
8. RAHIN.—9. TUBBER.—10. TULLAMORE

The Deanery or Conference District of Clara comprises the union-parishes of Ballimore, Clara, Drumraney, Eglisli, Frankford, Kilbeggan, Kilkenny West, Rahin, Tubber,

NOTE.—Killyna signifies "Cella Finiani," and there was a church here with a cemetery, both of which have been cleared off. Kilmalish, a few fragments of which remain, signifies Kilmolaise, "the church of Saint Molaise," otherwise called St. Laisrean. This learned and holy man was a disciple of St. Finian's, in the Monastery of Clonard, and subsequently founded the great Abbey of Devenish. In the *Annals of the Four Masters*, the death of St. Molasi, Abbot of Devenish, is entered at the 12th of September, A.D. 563.

and Tullamore. The Vicars and Masters of Conference are Very Rev. Mathew M'Alroy, P.P., V.G., Tullamore, and Very Rev. Dr. Hope, P.P., Ballimore.

1. *Ballimore.*

This union includes the ancient parishes of Ballimore-Loughseudy and Killare.

Ballimore.—This old church was torn down and uprooted, and a Protestant house of worship erected on its site. Of the ancient vicars we have now only a few names.

Maurice O'Kennedy, Pastor of Loughseudy, obtained leave to go to Rome.—(*Pat. 7 Henry IV.*) Andrew O'Casey was presented to the parochial church of the Blessed Virgin of Loghsewdy (*Pat. 3 Henry VI.*) John Coffy, Vicar of Ballymory, died in 1546. Richard Bermingham was presented to this parish.—(*Patent and Close Rolls*, p. 130.)

There is an oratory or mortuary chapel at Ballimore, which measures twenty-two feet nine inches by fourteen feet seven inches. Rev. Messrs. Walkin (a Friar), Levy, and Doyle (*inter alios*) are buried in Ballimore.

There is an old stone on the side of the hill of Mullagh-cloe, where it is said Father Dalton used to celebrate Mass; it was probably an altar-stone, and has the following inscription:

“ Me fieri fecit Joannes
Dalton, Sacerdos.
29 Aug.,
Anno Domini 1689.

Two old thorn trees grow over the stone, and have formed a little arbour. Here the priest offered the Holy Sacrifice, and the people knelt around on the side of the hill. There is a holy well, called Sunday Well, and also Mary's Well, convenient to the little chapel.

There was an old church, called *Temple-Lynn*, about a

mile and a half east of Ballimore. In old times there was a cemetery here; latterly it is a receptacle for unbaptized children. There is a broad terrace or double ditch at Ballimore-Loughsewdy, surrounded by firs and brushwood, called the Lord's Road, where the priest celebrated Mass in the days of persecution. Cases of this kind occurred even in the middle of the last century. On these occasions some of the flock kept vigil, lest the sacred ceremonies would be disturbed, and usually the Holy Sacrifice would be offered before the break of day.

Killare.—The old church measures sixty feet by twenty. In the grave-yard are interred Rev. Messrs. Walsh and Egan. About twenty or thirty perches north-east of Killare are the ruins of St. Bridget's Chapel; length, thirty-nine feet by nineteen. Two ash trees spread their branches over the site of the altar. St. Bridget's Well is still pointed out, shaded by an ash tree, and is still an object of reverence.

Pastors.

In 1704 the Rev. James Dalton was registered as "Popish Priest of Ballymore and Drumrany." He was ordained in Dublin, in 1676, by Dr. Plunket, Bishop of Meath, lived at Ballymacallin in the year of the Registration, was then aged fifty, and had for sureties, in accordance with the penal statute, Connor Wyre, of Derryroe, and Robert Dillon, of Ballymacallin.

Same year Rev. Laurence Dalton was registered as "Popish Priest of Killare." He was ordained, in 1695, at Namur, by John Vanden Pere, Bishop of Namur, lived at Killare in the year of the Registration, was then thirty-six years of age, and had for sureties Edward Fitzgerald, of Pierstown, and Thomas Burke, of Cappinconran.

There is a tradition amongst the people that Mass was often celebrated by Father Dalton of Killare, in the days of persecution, at the backs of ditches and on the sides of the hills.

The years of the deaths of these pastors, and places of repose, are unknown to me.

Immediate successor is also unknown to me.

Rev. Nicholas Levy succeeded. In his advanced years the parish was administered for him by Rev. Mr. Macolm, and subsequently by Rev. Mr. Pigeon. He died on the 13th of April, 1790, and was buried in the church-yard of Ballimore. After the death of Father Levy the union of Ballimore was united with that of Drumrany, under the Very Rev. Daniel Mulledy, and continued so until he died, in October, 1805, after which it was dissolved.

Rev. Owen Coffey was translated from Dysart to Ballimore on the 16th of October, 1805, and was made V.F. and Master of Conference. He lived to a very advanced age, died on the 1st of December, 1845, and was buried in the chapel of Ballimore.

Very Rev. William O'Brien succeeded. This pastor was born in the parish of Ballimore, studied in Navan and Maynooth, and was ordained in 1829. After having officiated as curate in Eglish, Tubber, and other places, he became administrator under Dr. Coffey, and subsequently parish priest. He commenced the erection of the present chapel of Ballimore in good times, got into debt, and was unable to extricate himself. He went to America, and died, about 1859, a pastor in Wisconsin.

The Very Rev. Michael Hope, D.D., was born in Delvin, studied in Navan, went to Rome in 1826, and was ordained on St. Patrick's Day in 1833, by Cardinal Pedecini, Prefect of the Propaganda. He officiated as curate in Tubber for seventeen years, during which time he collected, in America and other places, upwards of £1,000 for Rosemount chapel; and was appointed to the pastoral charge of Ballimore in 1850.

2. Clara.

This union comprises the parishes of Kilbride, situated in the barony of Kilcoursey, King's County, and Ardnorcher, or Horseleap, located partly in the barony of Kilcoursey, but chiefly in that of Moycashel, County Westmeath.

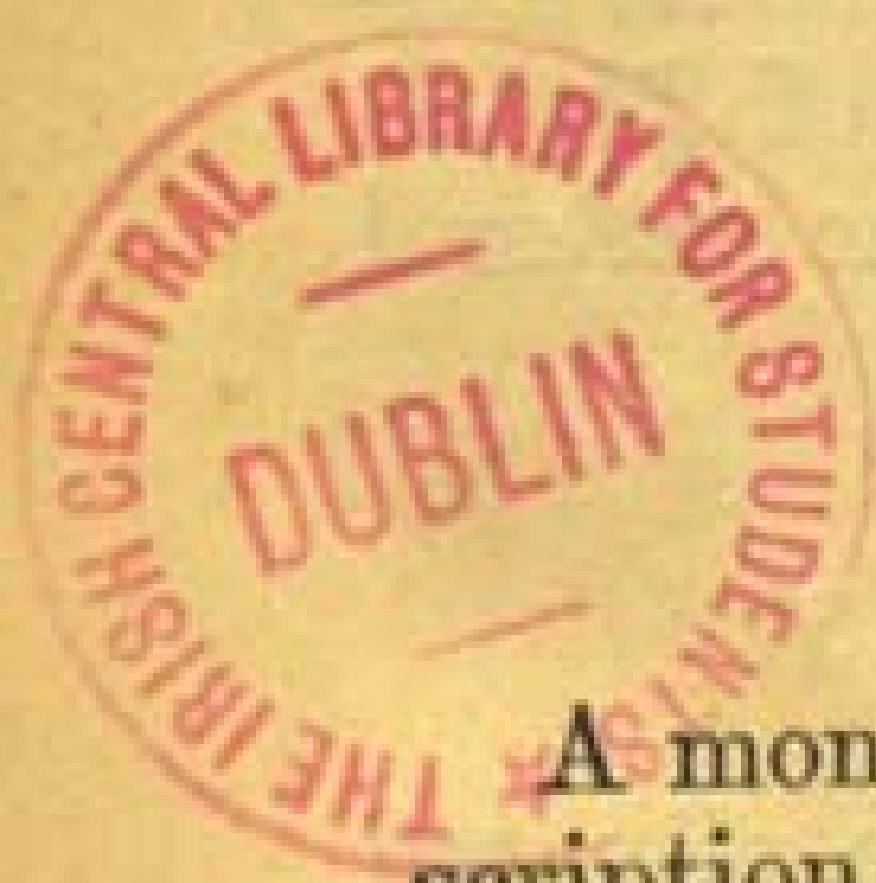
Kilbride.—A church and convent were founded here by St. Bridget, and there is a tradition amongst the people that this was the first church erected by her after her religious profession, on the hill of Usny. There are still some remains of an old monastery and chapel; and the fragments of a church in the cemetery, quite contiguous, measure fifty-two in length by twenty-four. Some years back, with the permission of the church-warden of that day, many of the stones of convent and church were carried away to build a house, and, by the providence of God, this house has been converted into a convent—the Sisters of Mercy are living there to-day. Thus, the mission of St. Bridget is still perpetuated amongst the people of Kilbride, or Clara, and the youth, as of old, are trained up in habits of virtue and industry.

Ardnurcher, or *Ath-an-urchair*, has been called also Horseleap, and the tradition of the place is, that it derives this name from the fact of Sir Hugh de Lacy having leaped on horseback over the drawbridge, making his escape from pursuit. The Four Masters record the erection of a castle here in the year 1192. The old church of Ardnurcher was levelled in the seventeenth century, and a Protestant house of worship was erected on the site. In the graveyard rest Rev. Mr. Sheeran, formerly pastor of Tubber, Rev. Kedagh Dempsey, Rev. Patrick Fallon, and many other ecclesiastics whose names are not now remembered. Over Rev. Mr. Dempsey is a stone, with the following:

“Pray for the soul of the
Rev. Kedaugh Dempsey,
who departed this life December
the 25th, 1753, aged 50 years.
Erected by his sister, Bridget Dempsey.”

A monument to Rev. Mr. Fallon has the following inscription:

“O Lord, have mercy on the soul of
the Rev. Patrick Fallon, who departed this
life on Sunday, the 13th day of July, 1823,
aged 35 years. This stone was erected as a



testimony of regard to his pious, learned,
and charitable memory, by his
affectionate father, Michael Fallon."

There are several other remarkable places in the union of Clara, besides those already mentioned—viz., Temple-Macateer, Tigh-Bhrigdhe, Syonan, Lismoynty, and Gageborough.

Temple-Macateer.—There was a church founded here, in the present parish of Ardnurcher, by the celebrated St. Kieran, of Clonmacnoise, which was called, after him, "*Teampul mhic a't saoir*," or "the church of the son of the artificer." The ruin stands still on a townland, to which it gives name, and hence St. Kieran is supposed to have been the ancient patron-saint of Ardnurcher. St. David has been the patron-saint for several centuries, and there is a holy well dedicated to him at Ballinlaban, which is still much frequented.

Tigh-Bhrigdhe, or "*Bridget's House*."—A small chapel stood here, on the townland of Ardnurcher, dedicated to St. Bridget, which in latter years has been pulled down and uprooted. St. Bridget's well is still here, and is occasionally frequented.

Syonan.—St. Adamnan, Abbot of Iona, the biographer of St. Columba, preached on a hill here to his relatives, the race of Fiacha, son of Niall, on the occasion of his visit to Ireland. In commemoration of this event the place has been called *Suide-Adamnain*, or the seat of St. Adamnan.—(See Dr. Reeve's *Adamnan*; Appendix to Preface, lxx.; *Four Masters*, at A.D. 703.)

Lismoyne, or Lismoynty, is remarkable as having been the residence of Conell Mac Geoghegan, translator of the *Annals of Clonmacnoise*.

Gageborough.—A convent was founded here by Matilda de Lacy, in the thirteenth century.

The Franciscan Monastery.

This religious house, called the Monastery of Lehinch, in the parish of Kilbride, was commenced on the feast of

St. Lewis, 25th of August, 1821, by Brother Lewis M. Delahunt, who was admitted by Dr. Plunket, and placed under the guardianship of Very Rev. Luke Doyle, then pastor of the parish. The founder had about twenty acres of land, which farm has been since augmented, and some of this is fee-simple property. Brother Benedict Farmer, and Brother Patrick Ryan, members of the Mount-Bellew Monastery, arrived in May, 1848, and received from Brother Lewis Delahunt the proprietorship of the place. Brother Patrick Ryan collected several thousand pounds in America for the monastery, and may be said to have sacrificed his life in the cause. The first stone of the new monastery was laid on the feast of the Visitation of the Blessed Virgin, by the Rev. Patrick Barry, in the twenty-second year of the episcopacy of Dr. Cantwell. This beautiful building cost about £4,000, and is a model in its way of symmetry and architecture. The community consists of lay brothers, who take the vows of poverty, chastity, and obedience—who till the land, teach school, dispense charity in proportion to their means, edify by the holiness of their lives, and stimulate to industry, morality, and discipline, by their praiseworthy example. Brother Patrick Ryan and Brother Felix Mairs died on the festival of the Assumption of the Blessed Virgin, 1854.

Brother Bonaventure Strahan died on the 24th of May, 1862; Brother Paul M'Cormack, in March, 1839; Brother Patrick Delahunt, in April, 1841; Brother Jerome Rochfort, in March, 1840; and Brother Michael Egan, on the 4th of June, 1842.

In the cemetery of the monastery are several tombs commemorating the deceased members of the brotherhood, the simple inscriptions on which cannot fail to touch the heart:

“Deus meus et omnia.

O Jesus, Son of the living God,
have mercy on the soul of Brother
Patrick Ryan, who departed this
life on the feast of the Assumption
of the Blessed Virgin Mary, A.D. 1854, in the 33rd year

of his age, and 16th from his entrance
into religion."

"Deus meus et omnia.
O Jesus, son of the living God,
have mercy on the soul of Brother
Felix Mairs, who departed this life
On the feast of the Assumption of the B. V. M.,
Anno Domini, 1854."

Several priests have been interred likewise in this graveyard—viz. Rev. Mr. Molloy, formerly pastor of Rahin; Rev. Mr. Barry, late pastor of Clara; also Rev. Messrs. Egan, Kelly, and Ryan. A monument commemorates Father Egan, with the following inscription:

"Sacred
to the memory of the
Rev. Michael Egan, who departed
this life on the 2nd day of May,
1849, in the 45th year of his age,
and 19th of his ministry.
Kind, benevolent, and warm-hearted;
in private life, attentive, laborious, and truly exemplary
in the faithful discharge of each duty of his sacred calling,
he died equally revered and lamented
by all who ever knew him. Requiescat in pace. Amen."

The Rev. Mr. Egan was born in the neighbourhood, studied in Spain, officiated as curate in Eglish, Ballimore, and Milltown. He was a Franciscan friar.

The Rev. Roger Kelly was born in this parish, and completed his studies in St. Jarlath's, Tuam. He officiated as curate in Rochfort-bridge, Dunboyne, &c., and died of decline in 1848.

The Rev. Peter Ryan was born in the parish of Clara, studied in Navan and Maynooth, and was ordained in 1851. He officiated as curate in Frankford and Tullamore, caught fever in the discharge of his sacred duties, and departed this life, universally regretted, in 1864. His remains were interred in his father's tomb, in the grave-

yard of the monastery, and over both is a monument, with the following inscription :

“Pie Jesu Domine, dona eis requiem. Amen.
 Erected by his sons in memory of
 William Ryan, of the Parks,
 who died March 10th, 1858, aged 69 years.
 Beneath are also deposited
 the mortal remains of his
 beloved son, the Rev. Peter Ryan,
 who died on the 1st of September, 1863,
 in the 11th year of his ministry, and the 36th of his age.
 May they rest in peace. Amen.”

Chapels.

In the dread penal times, the pastors of Clara suffered innumerable persecutions from the priest-hunters with which this neighbourhood abounded. Mass, in those days, was celebrated on the Erry hills, and continued so until sites for humble mud-wall chapels were tolerated at Aughamore and Horseleap. Since then religion has sensibly progressed.

Chalices.—There are two venerable heir-looms still used in the parish. The first has the following inscription on the pedestal :

“Orate pro Cornelio Fallono, S. T. Doctore, 1651.”

What a depth of reflection this expressive inscription suggests ! Surely, during the persecuting reign of Cromwell, the Rev. Cornelius Fallon, Doctor of Theology, required fervent prayers.

The second has the following inscription :

“R. D. Eugenius Geoghegan me fieri fecit, anno 1770, ad usum Parochiæ de Horseleap ea conditione ut utentes annuatim offerant Duo Sacrificia pro ejus anima.”

Pastors.

In 1704, Rev. James Dillon was registered at Mullingar as “Popish priest of Ardnorcher and Kilbride.” He was

ordained at Ballyleoge, County Galway, in 1683, by Dr. Keogh, Bishop of Clonfert, lived at Moycashel the year of the Registration, was then forty-five years of age, and had for "sureties," in accordance with the penal law, John Herald of Kilbeggan, and Aghery Sheil of Ballykilroe.

According to the traditions of the people, this Father Dillon was a confessor who suffered much for the faith. He lived in times when the priest was at the mercy of the common informer, and when betraying his whereabouts and leading to his arrest were deemed by Parliament an honourable service. The law guaranteed protection to the registering priests of 1704, but the law had no scruple in breaking faith, when it found that all its machinations to entrap these men into the oath of abjuration proved a signal failure. Of the Fathers and Guardians of the Irish Church of that day very few met with more unrelenting persecution than Father Dillon of Ardnorcher. This was owing, amongst other causes, to the persevering activity of a priest-hunter, named Lowe of Newtown, who pursued him with the scent of the blood-hound. There are very dark stories handed down respecting the low devices which this vile informer and priest-hound adopted to find out the haunts and hiding places of the Catholic clergy, and the lonely places where, at day-break, they ventured to perform the sacred ceremonies. On one occasion he bribed a woman to induce her husband to feign sickness, had himself concealed in the house in order to see the priest administer the Sacrament, and thus have evidence against him. The unfortunate man consented, took to his bed, sent for the priest, but, by a terrible retribution, when the priest arrived the man was dead. On another occasion he arrested Father James Dillon as he was celebrating Mass, had him tied with ropes, and in this plight marched him into the gaol of Mullingar. Father Dillon took ill, and for some time his life was despaired of; and to this circumstance he was chiefly indebted for his subsequent liberation.

The year of Father Dillon's death is unknown to me, but I was told he was buried in the church-yard of Kilbride.

The Rev. Nicholas Travers, O.P., succeeded. This pastor

was related to Father Dillon, joined the Dominican order, and officiated as curate under his predecessor. He died on the 29th March, 1793, aged ninety, and was buried in the grave-yard of Kilbride. His headstone has the following inscription :

“ Here lie the remains of the
Rev. Father and Brother in
Christ, Nicholas Travers, of
the Order of Preachers, Pro-
fessed for the Convent of
Longford in 1720, and afterwards
promoted to the care of Kilbride
and Horseleap, wherein about
40 years he with zeal and piety
advanced the honour and glory
of God, and died on the 29th of March,
1793, regretted by all, who will, it
is hoped, pray for his eternal rest.”

Rev. James Daly succeeded. He died on the 29th of March, 1805, and was buried in the church-yard of Kilbride. Over his remains a monument has been placed with the following :

“ This monument was erected by
Joseph Daly, in memory of his
brother, Rev. James Daly,
late Pastor of Kilbride and Horseleap,
who departed this life March 29th, 1805,
Aged 60 years.
Requiescat in pace. Amen.”

Rev. Thomas Walsh was appointed on the 30th of March, same year. He died on the 1st of May, 1810, and was buried in the church-yard of Killare. Over his remains is a monument with the following inscription :

“ O Lord have mercy on the soul of
The Rev. Thomas Walsh, P.P. of
Kilbride and Horseleap, who departed
this life May 1st, 1810, aged 46 years.

This monument was erected to his memory
by the Rev. James Egan.
May he rest in peace."

Rev. James Wyer succeeded. In 1820 Rev. James Sheerran was administrator. Early in 1822 Father Wyer was translated to the union of Tubber, died in 1823, and was buried in Castletown-Geoghegan.

Very Rev. Luke Doyle * succeeded. This distinguished pastor was born in Ballimore, studied in Navan and Maynooth, officiated for a time as curate in Milltown and Navan, and professed in the Diocesan Seminary. He administered in the parish of Moyvour in 1816 and '17 and was appointed administrator of Kilbeggan in September, 1818. On the 1st of June, 1820, he was appointed Pastor of Tubber, and early in 1822 he was translated to Clara, where he became Master of Conference and Vicar-General. At the election of 1824 for a Coadjutor Bishop, he was third (*dignus*) on the list. He died in November, 1824, and was buried in the church-yard of Ballimore. Over his remains a monument has been raised with the following inscription :

"Beneath this tomb lies the body
of the late
Very Rev. Luke Doyle, P.P. of
Clara,
and Vicar-General of Meath.
As if his many virtues and enlightened
zeal had already fitted him for heaven,
he was called to an early reward
in the next life on the 7th of November, 1824,
aged 38 years.
May his soul rest in peace. Amen."

* A nephew of Father Doyle's, and one to whom the writer is indebted for much information respecting the Pastors of Westmeath, is the Rev. William McCormick, one of the present Professors of Science and Classics in the Diocesan Seminary of Navan. This worthy confrere was born in the union of Ballimore, studied in Navan and Maynooth, and was ordained in 1829. He officiated as curate in Sonna, Fore, Kinnegad, Castlejordan ; professed in the Diocesan Seminary for two years ; officiated next as curate in

Rev. Patrick Barry succeeded. This worthy pastor was born in the parish of Dunboyne, studied in Navan and Maynooth, and was ordained in 1815. After having officiated as curate in Navan, with zeal and efficacy, he was appointed pastor of Clara, on the 9th of November, 1824. He died on the 11th of January, 1861, universally regretted, and was buried in the cemetery of the Franciscan Monastery of Clara. Over his remains a monument has been erected, which appropriately expresses his many excellent qualities in the following words:

“ The Rev. Patrick Barry, P.P.,
Kilbride and Horseleap.

This faithful Pastor laboured incessantly for the salvation of the people of these united parishes the last 37 years of his saintly life, truly venerable and dignified in the functions of his sacred ministry.

The erection and decoration of the parish chapels, the establishment of a Monastery and Schools, the founding of a Convent of the Sisters of Mercy, are monuments of his zeal and piety.

He was generous and hospitable, mild and amiable, of refined taste, polished manners, gentle and conciliating disposition.

He was loved and admired by all.

Many of a different religion have united with his own flock in paying this last tribute of respect to his memory.

He died the 11th of January, 1861, in the 73rd year of his age.
Requiescat in pace. Amen.”

Nobber, Killucan, and Tubber, whence he returned to the seminary as Professor, in March, 1858. As a scientific scholar he has no superior in Ireland, and his great abilities and vast information are only equalled by his profound humility, simplicity of manner, and unostentatious piety. His letters some years back on the usuries of the Loan Fund, and his numerous poems, are well known throughout the Diocese. Few ecclesiastics love the old land more ardently, and few are more willing to make sacrifices for her welfare, than Father McCormick. At the peril of alienating an old friend, the writer is compelled, through a sense of justice, to place on record the many obligations under which he has placed him.

The Rev. James Corcoran, present pastor, was born in the parish of Rahin, studied in Navan and Maynooth, and was ordained in 1841. He officiated as curate in Frankford, Athboy, and Clara, and was appointed pastor of this union immediately after the death of Father Barry.

3. *Drumrany.*

This union, as at present constituted, comprises the parishes of Drumrany and Naughville. There was a chapelry at Templeavally or Clonkeen.

Drumrany, or Drumrath.—This parish is situated in the barony of Kilkenny West, County Westmeath. The church was built by Sir Henry Dillon, at the close of the twelfth century, and was liberally endowed by the family of the founder. It has been torn down and uprooted, and a Protestant house of worship built with the materials alongside. There is a holy well dedicated to St. Enan. The grave-yard is extensive. On a slab is the following:

“Lord, have mercy on the soul of
the Rev. Mr. James Hines, Parish
Priest of Milane, who departed this life
September the 5th, 1806, aged 39 years.
Erected by his brother, Hugh Hines.”

The Rev. Thomas Moran is buried here with his friends.

The parish of Naughaval is situated partly in the barony of Abbeyshruel, County Longford, but chiefly in that of Kilkenny West, County Westmeath. The old church measures fifty-three feet by twenty-three. The Abbey of Ardnacranny, in this parish, was torn down. The chapel of Templeavalley, now Clonkeen, measures thirty-three feet by eighteen feet six inches. Here (*inter alios*) sleeps Rev. Christopher Banon, P.P. of Rathconrath.

In the present chapel of Naughvill there is a monu-

ment to the memory of Rev. Patrick Shanly, with the following inscription :

“ Gloria in excelsis Deo.
 Infra jacet corpus
 Reverendi Patricii Shanly,
 qui obiit tertio Calendarum
 Aprilis, A.D. 1846,
 Anno ætatis suæ vigesimo quinto,
 et Sacerdotii sui primo.
 Requiescat in pace.”

Chapels.

Early in the last century Mass used to be celebrated in the open air, on a Sunday morning, at a place called “Foggy Hollow,” and, at other times, at Killininny. At length the Catholics became possessed of a thatched house, which they converted into a chapel, and which was used as such for many years. To remove Catholic worship from the proximity of a neighbouring mansion, a site was granted on which a chapel was erected, which in time made way for the present truly handsome chapel of Drumrany, erected in 1857, in honour of the Immaculate Conception, by the present pastor, Rev. Thomas Guinan.

Pastors.

In 1690 Rev. James Dillon was presented by King James to the Vicarage of Drumrany.

In 1704 Rev. James Dalton was registered as Pastor of Drumrany and Ballimore.—(See Pastors of Ballimore.) Immediate successor now unknown.

Rev. James Kennedy succeeded. The year of his death and place of interment are unknown to me.

Very Rev. Daniel Mulledy succeeded. This distinguished pastor was born in the neighbourhood, graduated at first in the medical department, and subsequently in the theological ; he was, therefore, both a priest and a doctor, and was held in double respect, inasmuch as he was instrumental in alleviating the sufferings of the poor. At

first he was curate in the parish, then pastor, and subsequently Vicar-Forane and Master of Conference. On the 15th of April, 1790, he was appointed P.P. of Ballimore and Killare, and Administrator of Drumrany; and on the 22nd of July, same year, he was made Vicar-General of the deaneries of Ballimore and Frankford. He died on the 7th of October, 1805, of inflammation of the lungs, regretted by clergy and laity, and was buried on the banks of the Inny, in the grave-yard of Shrule. Over his remains a monument has been placed, with the following inscription:

“ May never-ending glory be
the attendant of the Rev.
Doctor Daniel Mulledy's soul.
He has been Rector for many
years of the Parishes of
Ballimore, Drumrany, Nouhill,
and Killare; likewise Vicar-
General of the Diocese of Meath.
He departed this life on the 7th
of October, 1805, aged 65 years.
This Monument was erected by
his Sister, to perpetuate his to-be-
lamented memory.”

After the death of Father Mulledy the union of Ballimore and Drumrany was dissolved, and on the 16th of October, 1805, Rev. James Fegan was appointed pastor of Drumrany and Noghul. This pastor was born in the neighbourhood, and received ordination in the chapel of Navan on the 17th of April, 1786. He died on the 16th of January, 1842, aged ninety, and was buried in the chapel of Drumrany, where a slab commemorates him thus:

“ Pray for the soul
of the Rev. James Fegan, who
departed this life January 16th,
1842, sincerely regretted by a
faithful flock, among whom he officiated
as Pastor during the space of
37 years.”

Rev. Patrick Malinn succeeded. This pastor was born in the neighbourhood, studied in Salamanca, joined the Carmelite Order, and was secularized. He officiated as curate here, and for some time administered in Tang. He died on the 11th of November, 1855, and was buried in the chapel of Drumrany, where a monument commemorates him thus :

“ Ora pro anima
Rev. Patricii Malin
per 15 annos hujus ecclesiæ parochi
qui totis ejus de hoc mundo opibus in usus
pios testamento consecratis et sacris
fideliter susceptis inter amaros gregis
illi commissi dolores obdormivit
in Domino die 11 Novembris, A.D. 1855,
Ætatis suæ 66.
Requiescat in pace.”

The Rev. Thomas Guinan was born in the parish of Rahin, studied in Navan and Maynooth, and was ordained in 1836. He officiated as curate in Kilbeggan and Clara, was appointed to the pastoral charge of Drumrany in November, 1855, and to Noughval in January, 1862. A very beautiful chapel has been erected by the pastor, at Drumrany, outside of which is a slab, with the following inscription :

“ A. M. D. G.
and in honour of
the Immaculate Conception
of the
Blessed Virgin Mary,
this Church has been erected
A.D. 1857.
T. Guinan, P.P.”

4. *English.*

This union comprises the parishes of English and Drumcullin. English is situated partly in the barony of Lower Ormond, County Tipperary, but chiefly in that of English, or Fircall, King's County. Drumcullin is a parish in the

barony of EGLISH, or Fircall, King's County. There was an abbey at Killyon, in the present district of Drumcullin.

EGLISH.—The walls of the old church have been levelled and swept away with a vengeance. A Protestant church has been erected in its place. The Rev. Mr. Considine, formerly pastor here, rests under a tomb, the inscription on which is now illegible. St. James was the patron of this parish.

Drumcullen.—The patron saint, since the Anglo-Norman invasion, was St. John. Some of the old walls of the church are still standing, and form a beautiful and a venerable old ruin. There are several priests buried in this grave-yard in one tomb, many of whose names are now unknown. Rev. Messrs. Egan and Pidgeon rest here, and also a Rev. Mr. Kelly, Pastor of Longford, now united to Kinitty, in the diocese of Killaloe.

Killyon.—There was an abbey here, called *Killiadhuin*, in honor of St. Liadain, mother of St. Kieran of Saiger. It is said that there were two acres of land under the buildings alone. A small portion of the walls is still to be seen.—(See Abbeys of the King's County.)

Holy Wells.

On the townland of Cloughal, in the parish of EGLISH, very near where Mass was celebrated in the penal times, there were seven holy wells, within the space of a few perches. Five of these wells are still to be seen; the other two have disappeared in consequence of a drain constructed some time ago along the sides of them, and the bank having fallen into them. There are two other holy wells, said to have belonged to the same group, one about a mile and a half distant, the other three quarters of a mile. Stations were performed at these wells on the vigil of St. James's festival, and miraculous cures are said to have been effected. Pilgrims came here from remote places, and even at the present time they are frequented, though not in such numbers as formerly. One of these wells was called Tubbernabearly, "the Well of the Pearls."

In the parish of Drumcullen, on the townland of Knockbaron, there are also seven holy wells, scattered about the hill of Knockbaron, but there is one principal one, called St. John's Well, at which stations used to be held, which were frequented by great numbers of the people. This well is only a few perches distant from the place where Mass was celebrated in the penal times, and is upwards of 200 feet above the road in any direction you approach it. There is another well on the townland of Scarry, on the borders of Frankford, which was dedicated to St. Cormac.

Pilgrimages to "holy wells" were once a very cherished and a very popular devotion amongst the Catholics of Ireland. In an ancient Life of St. Columbkille, preserved in the *Leabhar Breac*, it is remarked of him that—

"He blessed three hundred miraculous crosses,
He blessed three hundred wells, which were constant."

The holy wells of Ireland were, in many instances, blessed by the saints whose names they bear, and, in cases where the saints were foreign, they were specially dedicated to them, and placed under their invocation. On the vigil, or morning, of the saint's festival, the people frequented these wells, performed their devotions, and prepared for the sacraments. These wells were resorted to during the year as special places of prayers and devotion, and the symbol of redemption usually stood over the well, to remind the pilgrims that "they were purchased with a great price." There is no doubt many miracles, moral and physical, have taken place at the stations of the holy wells of Ireland. Almighty God could as easily have used the instrumentality of these waters to exhibit his power and mercy towards fallen man, as he did the waters of Probatica, or Bethsaida, at Jerusalem, mentioned in the fifth chapter of the Gospel of St. John, to heal the sick, the blind, the lame, and the withered. The Church of Ireland approved of these devotions as known auxiliaries to lively faith and augmented fervour, and indulgences were proportionately granted to such as performed the devotions with the proper dispositions. Abuses subse-

quently crept in, having their origin in the penal times, when the Catholic religion was forbidden by Act of Parliament, and the priests of the people hunted like the wolf; and, in course of time, these gatherings at the holy wells became objectionable to the ecclesiastical authorities, because frequented by the ill-disposed, as well as by those who went purely and solely for the sake of devotion. Hence, in latter years pilgrimages have been, in most places, discouraged, in consequence of the degeneracy of the times, and the dangers of abuses; and the pastors have exhorted their flocks to pray and prepare for the sacraments where they can do so with security, and without disedification—namely, in their parish churches. Much, however, of the poetry of religion, of the chivalry of lively faith—much that was grand and romantic in the heartfelt devotion of a truly Catholic people, is intertwined with the memory of the holy wells of Ireland.*

Chapels.

In the days of persecution, Mass used to be offered up in the open air on the townland of Cloghal, about one mile and a half from the present chapel of EGLISH. It is a very romantic-looking place, with hills and valleys, and there is a rock there which served for an altar on these occasions. The priest was often pursued up the mountains by the hired informers, and many interesting traditions still exist of his almost miraculous escapes. At one time, the priest-hunters laid a snare for the pastor, which was partially successful. They succeeded in bribing a Catholic to feign sickness, and have the priest sent for. The poor priest hastened, fearless of consequences, when there was duty to be discharged. On arriving at the house of the supposed invalid, the ruffians, who were in ambush, rushed forth, surrounded the priest, seized him, and yelled

* It was not the water, *of itself*, that performed the miracle, but God used the water as an instrument, either to reward the lively faith of the pilgrim, or through the intercession of the patron saint.

NOTE.—I am indebted to the Rev. Eugene Farrelly, C.C. of EGLISH, for much valuable information communicated.

like fiends at his capture. The unfortunate hypocrite who had betrayed his priest was now found to be dead in his bed. The priest-catchers were overcome with terror, and suffered the priest to take his departure.

Mass used to be celebrated in the open air, also, on a rock on the hill of Knockbaron, convenient to the old church of Drumcullen, and there are vivid traditions amongst the people of the sufferings of the Catholic clergy and the frequent *priest-hunts* through the wild, romantic glens of Knockbaron. After a partial relaxation of the penal code, a mud-wall thatched chapel was erected at Five-Alley, about half a mile distant from the present chapel of EGLISH, and another, of similarly humble pretensions, was built at Rath, district of Drumcullen, a short distance from the present chapel of Rath. Accordingly, as the Catholics were increasing in numbers and wealth, the old mud-wall temples made way for new erections, of proportionate dimensions, so that Dr. Plunket, at his visitation here, on the 11th of June, 1788, found "five schools and two chapels rebuilt." The present chapel of Rath was erected by Rev. Mr. Pidgeon, and that of EGLISH by Rev. Mr. O'Donoghoe. In the chapel of Rath is interred Rev. John Grogan, late pastor of Kildalkey, and a slab on the wall has the following:

"In memoriam Rev. Dom. Joannis Grogan,
qui pridie obiit sexto Kal. Nov., 1856,
ætatis anno 67—sacerdotii vero 37.—R.I.P."

A grave-yard is attached to the present chapel of EGLISH, which was consecrated by Dr. Cantwell on the 5th of July, 1838.

Pastors:

In 1690 Rev. Edward Molloy was presented to the vicarage of Farkall.

In 1704 Rev. Loughlin Leynam was registered at Philipstown as "Popish Priest of EGLISH, Balliboy, and Drumcullen," was ordained in 1680, at Athcarne, County Meath,

by Dr. Cusack, lived at Lisduffe the year of the Registration, and was then forty-six years of age.

The Rev. Mr. Considine succeeded, and was buried in the church-yard of Eglish.

The Rev. John Egan, O.M., succeeded, died on the 14th of March, 1807, and was buried in the church-yard of Drumcullen.

The Rev. Andrew Pigeon, or Colm, succeeded as administrator, and subsequently as pastor. He died on the 24th of January, 1819, and was buried in the venerable and romantic church-yard of Drumcullen.

The Rev. Daniel O'Donaghoe succeeded, and was translated to Rathmolyon on the 24th of February, 1836.

The Rev. Patrick Kiernan succeeded, and was translated to Dunderry on the 22nd of January, 1837.

The Rev. Walter Murtagh succeeded, and was translated to Castlepollard in May, 1846.

The Rev. Terence Devine, next pastor, was born in the parish of Mayne; studied in France, was ordained in 1828, or about that time, and officiated as chaplain for two years with some family on the Continent. After his return, he discharged the duties of curate in the parishes of Kinnegad, Killucan, Castlejordan, and Tullamore. He died in 1850, and was buried in the chapel of Eglish, on the Gospel side of the altar.

The Rev. James Murray, present pastor, was born at Kenny, parish of Mullingar, studied in Navan and Maynooth, and was ordained on the 2nd of October, 1833. He officiated as curate in Ratoath, Kilcloon, Moynalty, and Kilskyre, and was appointed to the pastoral charge of Eglish on the 3rd of October, 1850.

5. *Frankford, or Ballyboy.*

This union comprises the ancient parishes of Balliboy and Killaughey. There was an abbey at Kilcormick, or Frankford, and a chapel at Rathline.

Ballyboy.—The old church was uprooted, and a Protestant edifice erected on its site. There is a monument here

to the Magawleys of Temora, under which Rev. Mr. Magawley is interred.

*Killaughey, or Killayhey,** is a parish in the barony of Ballyboy.† The old church measures sixty-three feet internally (including belfry) by nineteen. The east end was torn down. The two Rev. Mr. Caffreys are buried here. There was a cross near the church-yard, at which people used to stop at funerals and say the "De Profundis."

Rathline‡ was a chapel in the parish of Killaghy. The old walls, with the exception of the west end, were torn down, and the stones used in building a wall round the cemetery. The breadth of the church was twenty-two feet six inches. A Rev. Mr. Flynn was buried here. There is a holy well§ convenient, dedicated to the Blessed Virgin, which used to be frequented on the 8th of September. A very aged ash tree keeps sentinel, and a wall encompasses it. There used to be a fair held here on the 14th of May.

Cully,|| or Cullee.—There was a Franciscan Friary here, which lasted the greater part of the last century. Many of these Fathers, in the penal times, discharged parochial duty in the neighbouring parishes.

Chapels.

In the parish of Ballyboy Mass was celebrated, in the early part of the last century, in the open air, alongside the Moate of Ballyboy. There is a tradition still vivid amongst the people, of a priest having been arrested in his vestments, while celebrating the sacred ceremonies. There was an old chapel at Ballyfarrell, never roofed.

* Killoghy means the Church of St. Eochy.

† Balliboy signifies "the Townland of the Yellow Ford."

‡ This seems to have been the Abbey of Rathlibthen mentioned in Archdall's *Monasticon*.

§ There is a holy well, called St. Cormac's Well, north-west of the Brewery of Frankford.

|| This was a home for the persecuted Franciscan friars in the last century. They had a farm of land attached to the Friary, and in this secluded place they observed the rules of their holy institute, and sent forth missionaries to the neighbouring parishes.

In the district of Killaghy there was a chapel connected with the Friary of Cully. There was a chapel at Rathkerrig, a wild, mountainous place; next, on the present site of Mountbolus, followed by the present handsome chapel of Mountbolus. The present chapel of Frankford, now about to be succeeded by another erection, was built on a portion of the site of the grave-yard of Kilcormick, which was attached to the monastery and church of Kilcormick, now called Frankford.* Some time in the last century, when this chapel was about being erected, all the skulls and bones in the cemetery were dug up, piled together, and surrounded by a stone wall. The fragments of mortality were covered with clay, and this mound of the dead can still be seen in the chapel-yard of Frankford, having a figure of the Crucifixion on the north side of it. This pagan desecration of the dead—this cruel and heartless (if not impious and sacrilegious) intrusion on a consecrated cemetery, where slept the prince and the peasant, the priest and the monk—where generation after generation of the people, for miles around, went to repose in the silence of the grave—cannot be stigmatized in language sufficiently expressive and condemnatory. If no site could be obtained for a chapel, save and except by rudely invading the *graves of our fathers*, by shovelling up the bones of the dear departed, and carting them off as if they were a nuisance or an obstacle—then, better, indeed, have the Holy Sacrifice offered up, as it was oftentimes before, on the mountain top, in the secluded valley, or by the shady breen;—better, indeed, kneel in the green fields, with the open canopy of heaven above us, and thus patiently await more tolerant times, than, like parricides, to tear open and outrage the tombs of the dead.

The chapel of Mountbolus was built by Rev. Walter Lynch, assisted by his curates for the time being, especially by Rev. Patrick Gibney, the present pastor of

* The ancient and venerated name of *Kilcormick* was changed to that of *Frankford* by a Frank Magawley, who had lived in Frankfort, in Germany, and who then owned the town.

Castletown-Kilpatrick. In Battersby's *Registry* for 1840 (p. 247), the following notice occurs of this chapel:

"This grand and magnificent temple, in the united parishes of Frankford and Killoughy, King's County, has been erected within the last three years, by the excellent pastor, the Rev. Walter Lynch, through whose zeal and attention, assisted by a poor but faithful flock, it stands, and shall, we trust, continue to stand for ages, as the proud ornament of divine worship—a specimen of the pastor's taste for religious dignity, and of the people's devoted attachment to Catholicism. It is a beautiful oblong edifice, one hundred and twenty feet by forty, thirty feet in height, adorned by a beautiful French vestry, which cost £1,200, subscribed by the parishioners, save £316. the charitable bequest of the late William Molloy, Esq., of Cork. The altar, ornaments, and vestments were presented by the worthy family of Broughall Castle. A grand Maltese cross surmounts the front, and a neat belfry is over the elegant vestry."

Owing to the laudable zeal of the late Rev. Mr. Lynch, special Indulgences were obtained from Rome for those who celebrated Mass or prayed fervently and contritely in the chapel of Frankford. The following is a translation of the Papal Brief:

"From an audience of his Holiness, held the 31st of May, 1822.

"To increase the faith of Christ, and cherish piety, his Holiness Pope Pius VII., by Divine Providence (I, the underwritten Secretary of the Holy Congregation for the Propagation of the Faith thereunto moving), hath granted and declared a perpetual Indulgence to all and singular the Priests, or Regulars of any received Order, who shall devoutly celebrate the Holy Sacrifice of the Mass on the high altar of the parochial Church of Frankford, in the Diocese of Meath, Ireland. Furthermore, to all and singular the devout of either sex, who, truly penitent, shall confess and receive the Holy Communion, and visit the before-mentioned church in Frankford, on any one Sunday in the year, or on any of the higher festivals of the Blessed Virgin Mary, or on the festival of St. Joseph, the Spouse of the Blessed Virgin Mary, or on the festival of St.

Aloysius Gonzaga, or on the festivals of Holy Cross ; and shall there, for some space of time between the rising of the sun and the setting thereof, offer their pious prayers to God for the propagation of the holy Faith, a Plenary Indulgence is hereby granted, which may be applied in suffrage for the souls in Purgatory ; also a partial Indulgence of 300 days, as often as they shall contritely and devoutly visit and pray in said Church, and before said altar, the consent of the Priest of said Parish being first obtained. Finally, a perpetual and Plenary Indulgence is hereby granted to all the faithful who shall, in said Church, teach the Catechism of the Holy Catholic Faith to the uninstructed on Sundays and holidays of obligation, and who shall worthily confess and receive the Blessed Eucharist once in each month, and shall pray at said altar.

“ Dated Rome, the day and year the above Indulgences were granted.

“ CM. PEDICINI, Secretary.

The Presbytery.

The present parochial house of Frankford was erected on a portion of the extensive site of the ancient Abbey of Kilcormick, by Rev. Michael Kearney, while pastor here, and after his translation was purchased for £500, by the Right Hon. Warner William, Lord Baron Rossmore. In 1835 Rev. Walter Lynch wrote to his Lordship, offering himself as a tenant for this house, and the reply was a generous present of house and premises to the parish in perpetuity. His Lordship directed Sir Colman O'Loughlin to draw up the deed of conveyance at his own expense, and the memorial of this deed was entered in the Registrar's Office, on the 6th of October, 1835. The following is Lord Rossmore's letter, which is inserted here as a *grateful acknowledgement of a benevolent act* :

“ London, May 19th, 1835.

“ MY DEAR MR. LYNCH,

“ I have just been favoured with your very kind letter, and thank you much for your enquiries as to my health. I am happy to say I am as well as I can be, excepting some little remains of sciatica, which I hope will take leave of me during the

warm weather. I certainly do recollect communicating to Count Magawley and others, some years ago, that ‘I thought my house in Frankford ought to be the residence of the Roman Catholic clergyman, as it was so contiguous to the chapel,’ and as you now express a wish to become my tenant, allow me, as a tribute of my respect for your character and conduct as a Christian clergyman, so well known to me, and also as a mark of my affection and regard for your parishioners, many of whom are my old acquaintances, and thro’ whose fields I and all my family have been in the habit of riding from our youth, *to present it to you and them free of all rent, with the turbary and offices and everything belonging to it, from this day for ever.* You will, I believe, think it unnecessary for me to add, that having consulted my son, Lieut.-Col. Westenra, on this subject, he instantly coincided in opinion with me, and he requests of me to offer you his best regards and remembrances.

“Believe me, my dear Mr. Lynch,

“With esteem and regard,

“Your very sincere and faithful servant,

“CAIRNES ROSSMORE.

“To the Rev. Mr. Lynch,

“Frankford.”

Pastors.

In 1704, Rev. Loughlin Leynam was registered “Popish Priest of Eglish, Ballyboy, and Drimcullin.”

Same year, Rev. Brian Connor was registered as “Popish priest of Killaghey.” He was ordained at Miltownfallow, County Roscommon, in 1683, by Dr. Keogh, bishop of Clonfert, lived at Cully the year of the Registration, was then forty years of age, and had for “sureties,” in accordance with the penal law, P. McManus of Ballyvaugher, and Peter Sheil of Athgall.

Immediate successor of Rev. Mr. Leynam is unknown to me.

The Friars of Cully attended Killaghy throughout the greater part of the last century.

In 1780, Rev. Mr. Caffrey, a Friar, was pastor of Killaghy, and Rev. Robert Wilson of Ballyboy. This Rev. Mr.

Caffrey was assisted by his brother, who belonged to the same order, and both are buried in the grave-yard of Killaghy.

Rev. Henry Dogherty succeeded Rev. Mr. Caffrey about 1781, and after Rev. Mr. Wilson's death, about 1784, we find him pastor of Frankford, or Ballyboy, and Killaghy. Rev. Mr. Dogherty was translated to Trim on the 2nd of June, 1786.

Very Rev. Michael Kearney succeeded. This pastor had been curate here, and after his promotion he became Vicar-Forane. He was translated in June, 1807, to Tullamore, and thence to Kells.

Rev. Michael Callan succeeded. He was translated from Kilbeg, on the 17th of June, 1807, and on the 10th of November, 1814, he was removed to St. Mary's Drogheda.

Rev. James O'Rafferty was appointed pastor from the curacy of Navan, on the 10th of November, 1814, and was translated to Tullamore, in August, 1820.

Rev. Awly McAuley succeeded. This pastor was born of the noble and distinguished house of McAuley of Temora, studied in Rome, and officiated as curate in Tullamore. A short time after his appointment to Frankford he resigned and went to Parma, where his brother, Count McAwley, was Prime Minister (or Chamberlain) to Maria Louisa. He next went to America, labored there for a time, and after his return, became administrator of Moyvore, and subsequently administrator of Castletown-Geoghegan. He died in 1824, and was buried in the family tomb in the church-yard of Ballyboy.

Rev. Walter Lynch, succeeding pastor, was born in the parish of Duleek, on the 2nd of March, 1796, studied in Navan, entered Maynooth in 1815, and was ordained by Dr. Murray, on the 20th of May, 1820. On the 3rd of November, same year, he was appointed to the curacy of Frankford, and, on the resignation of Rev. Mr. Magawley, in the following year he was appointed pastor. He erected the splendid church of Mountbolus, which is a credit to the diocese, and, during a long administration, wor

the respect of all who ever knew him, or were spectators of his dignified priestly life. He died suddenly of disease of the heart, on the 23rd of October, 1863, and was buried amidst universal regret, in the chapel of Mountbolus. A marble monument over his grave commemorates him in the following words:

“Pray for the soul of
The Very Rev. Walter Lynch,
who for 42 years had been
the pious and zealous pastor of the
united parishes of Frankford and Killoughy.
Born 2nd of March, 1796.—Died 23rd October, 1863.
Requiescat in pace. Amen.”

The Rev. Michael Duffy, P.P. of Multifernam, was translated here, and after a few days resigned.

The Rev. Bernard Flood, present pastor, was born at Robertstown, union of Kilbeg, is a nephew to Rev. Michael Flood, late pastor of Kilskyre, and very closely related to the late Very Rev. Eugene O'Reilly of Navan. He studied in Navan, Carlow, and Tuam, and was ordained in Maynooth in 1841. After officiating as curate in Castlepollard and Empor, he was appointed to the curacy of Tullamore in 1846, and laboured there during the famine and cholera, to 1852. He officiated in Duleek from 1852 to 1863, and in September of that year was appointed pastor of Mayne, whence he was translated, on the 22nd of November following, to Frankford. He is at present erecting a new church at Frankford which, when completed, will have cost £2,000, and has already expended close on £200 in putting up pews, and repairing the roof and windows of the chapel of Mountbolus.

6. *Kilbeggan.*

This union comprises the parishes of Kilbeggan and Rahugh, both of which are situated in the barony of Moycashel, County Westmeath.

Kilbeggan.—The town, situated on the river Brosna, was

once of considerable importance, and returned two members to the Irish Parliament, till the time of the ill-fated Union, when it was disfranchised, and £15,000 awarded as compensation to Gustavus Lambert, Esq., the proprietor. The Cistercian Abbey has been completely uprooted, so that not a stone remains of that once magnificent and frequented structure. The site of the monastery is now a green field. There were two churches here—the abbey church and parochial church. The one is represented by a green mound called “the Church of the Relic,” and the other is occupied by the present Protestant edifice. All ancient traces of Catholicity have been swept away, so that not a vestige remains, unless the cross of Christ on the modern tomb-stones of the faithful.

Rathhugh, or Rahue.—The old church measures sixty-six feet by eighteen feet four inches. The situation is charming, and there is an air of antiquity and reverence around the hallowed walls. The cemetery is extensive, and amongst the many tomb-stones, there is one, a gem in its way, which will interest the reader. It commemorates a young, zealous priest, who officiated for a short time in Kilbeggan, and joined the archdiocese of Dublin:

“A sorrowful mother, convinced
of the efficacy of prayer, erected
this monument to obtain the
suffrages of the faithful before
the throne of mercy for the
Rev. Michael McDonnagh, who
departed this life the 6th of
September, 1818, in the 29th year of his age,
a pious, modest, charitable priest.
Thrice holy Lord of Hosts,
have mercy on his soul.”

The following letter from a most respectable and trustworthy source, describes St. Aedh's, or Bishop Hugh's stone,* and holy well, in the field adjoining the church-

* The popular tradition is, that St. Aidus was accustomed to pray at this stone; and when stations were formerly held here, the people, after performing their devotions at the stone, next visited the holy well.

yard of Rahue, the places where the Holy Sacrifice of the Mass was offered in the penal times, the outrages inflicted on the religious feelings of the people in 1798, and a remarkable Bulla, or medal and stone, found in the abbey-ground of Kilbeggan in 1857, and at present in the possession of my worthy friend, the Rev. William Hope:

“Kilbeggan, December 12th, 1866.

“MY DEAR FATHER COGAN,

“I have to apologise for having delayed so long replying to yours of the 17th ult.
I will give you all the information I possess on the several matters you refer to. I paid a visit to the stone of Bishop Hugh, and had it cleared of the moss that had thickly grown on it. The stone itself is nearly square, and a deep line runs round within about two inches of the edge. The surface is very irregular; it does not appear ever to have been polished. A cross in a circle is deeply cut on the surface. The arms of the cross terminate in outer lines. In the centre of the cross there is a deep circular cavity, about six or seven inches in diameter. There is a smaller cavity at the intersection of one of the arms of the cross. This large cavity, which is about an inch and half deep at the centre, may have given rise to the legend which represents it as formed by Bishop Hugh's knee. In latter times people used to go to the stone to be cured of head-ache. At a short distance from the site of the old monastery there is a well called Bishop Hugh's Well; it is now closed up. It is on the old abbey grounds. Stations were performed there on the 2nd of November, and that day was always observed as a holiday by the people till about thirty-five years ago. There is still a tradition in the neighbourhood, that a person named Ranell, who rented the abbey lands from the Lowes,* having caused the tokens to be collected after a station, and to be thrown into the fire in his presence, was found dead in his chair before they were consumed. The man's tombstone, and

* The memory of this family is execrated by the people, and, according to all accounts, deservedly. Several priests are said to have been hanged by a member of this house, and others are said to have been persecuted and imprisoned. One of these priest-hunters was shot, and thus fell a victim to the vengeance of the people; another became mad; a third broke his neck; and a fourth died a more infamous death.

that of his only daughter, who died unmarried, are still in good preservation in the church-yard.

“I should have mentioned that I could not discover the slightest trace of any inscription on Bishop Hugh's stone.

“In the parish of Rahugh, Mass used to be celebrated, in the last century, at Knockbo and Kiltubber, near the chapel of Rahugh; and in the parish of Kilbeggan, at Cruckanvara, within the townland of Kilbeggan, and at Commagh, on the north bank of the Brosna, within a short distance of the town.*

“A detachment of Northumberland Fencibles, under a Captain Thatcher, was stationed in Kilbeggan in '98. There was also a local corps of Yeomanry, under Captain Berry, stationed here at the same time. The latter asked permission of Captain Thatcher to set fire to the chapel whilst the people were at Mass. They rode up to the chapel with drawn swords for that purpose, but Thatcher would not consent until the congregation had left. The chapel was ultimately spared.†

“When Lord Cornwallis was passing through Kilbeggan, the chapel was taken possession of by his men, who burned the pews; and at their departure, *a large plaster figure of the Redeemer was found with a deep cut, as if by a sabre, across the throat.* It remained in that state till the old chapel was removed to make place for the present one, about 1803.

“The medal,‡ or Bulla, found in the abbey lands of Kilbeggan, is of lead; it is about the size of a crown piece. On one side, in large raised letters, is the following inscription:—‘Gregorius XI., PP;’ on the other side there are two heads—that on the left is represented with a flowing, and that on the right with a close-cropped beard. Over the heads the inscription is ‘S.P.E., S.P.A.’ The latter inscription is by no means

* There was another place in the neighbourhood, named Bulreath, where priests offered Mass, during the last century, at a cross-roads, where great numbers of the people attended, some of whom were obliged to keep vigil during the sacred ceremonies.

† There were several Orange wretches in Kilbeggan, in 1798, who availed themselves of the disturbed times to massacre their neighbours. One of these, named J—— C—— (we conceal the names for the sake of their descendants), was accustomed to boast that he shot nine men; and a fiendish woman, wife to T—— G——, shot a poor peasant, as he was on his way to Kilbeggan, for a midwife to attend his wife in confinement.

‡ Gregory XI. was created Pope in 1370, and reigned seven years, two months, and twenty days.

as distinct as that on the other side, but I have given it as accurately as I could.

“If I can in any other way afford you any assistance in your *most laborious and useful undertaking*, it will afford me very great pleasure, indeed, to do so.”

Pastors.

In 1690 Rev. John Daly was presented by James II. to the rectory of Kilbeggan.

In 1704 Rev. Anthony Mitchell was registered at Mullingar as “Popish Priest of Kilbeggan.” He was ordained at Valentia, in Spain, by John Salizanes, Bishop of Valentia, in 1668, lived at Donore the year of the Registration, was then forty-eight years of age, and had for “sureties,” in accordance with the penal statute, Hugh Flanagan of Horseleap, and Denis Brown of Hopestown.

Same year, Rev. Anthony Coghlan was registered as “Popish Priest of Castlelost and Rahue,”

Rev. Mr. Devine succeeded. Place of interment and year of his death are now unknown.

Rev. Mr. Magrath succeeded, and is buried, most probably, in Rathconnell.

Rev. Peter Brady succeeded, and was translated, most probably, to Kilbride.

Rev. Thomas Dunne succeeded. This pastor was born in Kilmessan, studied in Salamanca, and was appointed here about 1779. He died at a very advanced age, on the 20th of October, 1813, and was buried in the churchyard of the Relic. Over his remains a monument has been erected with the following inscription:

“Blessed are the dead who die
in the Lord. In testimony of the
respect and esteem which the
Roman Catholic and Protestant
inhabitants of Kilbeggan had for
the Rev. Thomas Dunne, they have
erected this monument to his
memory. During a period of 35
years he discharged, to the great

edification of his flock, the sacred duties of Parish Priest. He departed this life much regretted, at an advanced age, the 20th of October, A.D. 1813. May he rest in peace. Amen."

The Rev. Thomas Petit was appointed pastor on the 27th of October, same year, and was suspended on the 9th of September, 1818.

The Rev. Luke Doyle was appointed administrator, after the removal of Rev. Mr. Petit, and was translated to Tubber on the 1st of June, 1820.

The Rev. John Cantwell succeeded, and was inducted by the Very Rev. Michael Kearney, in June, same year. Dr. Cantwell, after his elevation to the See of Meath, appointed his curate to the pastoral charge of Kilbeggan.

The Rev. Matthew Pierce was born in Navan, studied in the Diocesan Seminary and Maynooth, officiated as curate in Curraba, Turin, Duleek, and Kilbeggan, was appointed pastor in 1831, died after a short illness on the 29th of December, 1863, in the sixty-eighth year of his age and the fortieth of his sacred ministry, and was buried in the chapel of Kilbeggan.

The Rev. William Hope was born in the union of Turin, studied in Navan and Maynooth, and was ordained at Pentecost, 1847. He officiated, amongst other places, in Rochfort-bridge and Kilbeggan, and was appointed to the pastoral charge of this union in January, 1864.

7. *Kilkenny West.*

This union at present comprises the ancient parochial divisions of Kilkenny West and Bunown, both of which are situated in the barony of Kilkenny West, County Westmeath.

Kilkenny West.—The church of this place was founded and endowed by the once lordly house of Dillon, and an abbey was founded here in the thirteenth century by the Rev. Thomas Dillon, son to Sir Henry, Lord of Drumrany, where he and many members of the family were interred.

The abbey walls were torn down, and the old church was uprooted to make way for the present Protestant house of worship. There is a mortuary chapel in the grave-yard, which measures nineteen feet ten inches, by twelve feet six inches, over the entrance of which is a stone with the following quaint inscription :

“ Within this
chapel lieth
the body of too
secular Priests,
Father Chris-
ty Dilon and
Father Peter
Dilon. Died in
the year 1678.
C. Y. Died 1680.”

There is a tomb in the church-yard with this inscription :

“ Pray for the soul of the
Rev. Thomas Clarke, who, in the 29th
year of his age, departed this life,
much regretted by all his acquaintances,
to whom he made himself endeared during
life by his sweet and amiable disposition.
He died on the 28th of January, 1825.
Requiescat in pace. Amen”

The *debris* of ruined churches, dismantled monastic edifices, and crumbling castles are scattered profusely throughout this neighbourhood.*

Bunown.—The old church was most beautifully situated on the brink of Lough Ree. It measures fifty-eight feet by twenty. There is a monument here to the memory of Rev. Thomas Ganly, who was born in this neighbourhood, and was ordained in the chapel of Navan on the 17th of April, 1786. He officiated as curate in Athboy. A chalice,

* There was a holy well dedicated to St. Canice, or Kenny, which used to be frequented on the 11th of October.

used at present in Kinnegad, has inscribed "Rev. Thomas Ganly, 1799." He subsequently officiated in Mullingar:

"This monument was erected in
memory of the Rev. Thomas Ganly,
who departed this life June 7th, 1800, aged
41 years; and in memory of Father Darby,
who died September 16th, 1798, aged 80"

Inis-Aingin (Inchinneen), now called Hare Island, Inishmore, or Inchmore (the Great Island), Inch-turk, Nun's Island, and Inishboffin, situated in Loughree, in all of which there were abbeys or churches, belong to the union of Kilkenny West. The scenery along Lough Ree and the Shannon is truly charming and sublime. The bracing air which encounters you—the placid waters of the lake—the numerous islands which dot the horizon—the extensive prospect of water and wood—the gay yacht as it speeds by with its cargo of pleasure-seekers—the stillness and solemnity of everything around you—the crumbling walls and ivy-mantled ruins of ancient churches, monasteries, and hermitages—will each lend a charm to the panorama, and amply repay invalid, tourist, artist, or antiquary, who visits the hills or islands of Lough Ree.

Pastors.

In 1704 Rev. John Cormick was registered at Mullingar as "Popish priest of Kilkenny West and Noghevall." He was ordained at Kilkenny in 1685, by Dr. Phelan, Bishop of Ossory, lived at Killinfaghny the year of the Registration, was then forty-five years of age, and had for "sureties," in accordance with the penal statute, Robert Mulledy of Creggy, and Robert Dillon of Ballymacallen.

Rev. James Dillon succeeded. This pastor was born in the parish, and officiated as curate under his predecessor. He suffered much in the days of persecution, and oftentimes on Sunday mornings celebrated Mass in the fields of Tubber-Clare and Carafin. There is a hill, still called "Cruckawn-Soggarth"—"the Priest's Hill"—where the

Holy Sacrifice was offered up, at the break of day, in the gloomy times of the last century.

In 1780 we find Rev. Daniel Mulledy, Pastor of Drumrany, Noghul, Kilkenny West, and Bunown. On the 15th of April, 1790, the union of Kilkenny West and Drumrany was dissolved, and Rev. Andrew Colm, or Pidgeon, was appointed pastor of the former. On the 17th of July, 1792, Rev. Andrew Pidgeon was removed from the parish, and Rev. Michael M'Cormick, Pastor of Moyvour, was appointed in his place. This pastor was born in this neighbourhood, and had studied in France. He died at a very advanced age, on the 3rd of April, 1827, and was buried with his friends in the church-yard of Pierce-town.

The Very Rev. John Kearney was succeeding pastor. This distinguished man was born in the parish of Killare, studied in Navan and Maynooth, and was ordained about the year 1817. He officiated as curate in Trim, and in this capacity, successfully resisted the shameless attempts made to proselytise the unfortunate prisoners in the gaol. A number of Protestant tracts were distributed therein by the authorities; but Father Kearney courageously went from cell to cell, gathered together all he could find, and indignantly flung them outside. This act of his created great sensation at the time, and elicited loud and threatening reclamation from the bigots, but he was fearless and unflinching. He subsequently discharged the duties of curate in Clara, became administrator in Kilkenny West, and, after the death of Father M'Cormick, succeeded as pastor. In all the political efforts made to raise up Ireland Father Kearney took an able and conspicuous part. He was one of a noble band to whom posterity will yet do justice for their praiseworthy and patriotic efforts to secure a home for the Irish people in the land of their forefathers. The speeches, writings, and valuable services of Father Kearney on the Tenant Question are still fresh in the recollections of the people. He departed this life on the 17th of December, 1861, universally regretted, and was buried in the chapel of Tobber-

clare. Over his grave there is a beautiful and a costly mural monument, on which the following is inscribed :

“ Of your charity,
 pray for the soul of the Very Rev.
 John Kearney, V.F. and P.P., who
 departed this life on the 17th of
 December, 1861, in the 71st year of
 his age, and the 37th of his
 incumbency as Parish Priest of the
 united parishes of Kilkenny West,
 Benown, and Noughaval.
 His mortal remains lie interred
 near here beneath, and the
 parishioners, joined by a few
 personal friends, erected this
 monument as a tribute to his brilliant
 talents and distinguished virtues, &c.,
 more especially the untiring zeal
 with which he laboured amongst
 them for so many years as a true,
 minister of Christ, and dispenser
 of the mysteries of God.—R.I.P.”

The Rev. Michael Murray was born at Kenny, in the parish of Mullingar, studied in Navan and Maynooth, and was ordained in 1837. He officiated as curate in Eglish, Kilkenny West, and Ballimore, was administrator of Tang, and succeeded Father Kearney as pastor on the 16th of February, 1862, where we wish him many happy years.

8. *Rahin, or Killina.*

This union comprises the parishes of Rahin and Lynally, both of which are situated in the barony of Ballycowan, King's County.

Rahin.—This celebrated place, once a city of churches and schools, is hallowed by a thousand recollections, which remind us both of the sanctity and learning of ancient Ireland, and of the long train of miseries and oppression which discord, conquest, and heresy have imposed upon us. The monastery is gone; the city of *Cell-Belaigh*,

once frequented by students from Great Britain and the Continent, has departed; four of the ancient churches have completely disappeared; and the few fragments which remain are melancholy mementoes of the ancient magnificence and importance of this place. One of the chapels measures, internally, twenty-six feet by thirteen feet three inches; another, thirty-three feet six inches by seventeen feet ten inches. A Protestant church occupies the site of a third; and for a description of the architectural beauty of these ruins, the reader is referred to Dr. Petrie's comprehensive essay on the Round Towers and Ancient Architecture of Ireland. There is a monument in the church-yard to the memory of Rev. Thomas Kennedy,* late curate of Clara, who died of fever caught in the discharge of his sacred duties:—

“ Sacred
to the memory of
the Rev. Thomas Kennedy,
who departed this life on the 18th
of August, 1839, in the 33rd year of his
age, and 9th of his ministry.
Kind, benevolent, and warm-hearted
in private life; attentive, laborious, and
truly exemplary in the faithful
discharge of each duty of his sacred
calling; he died, equally revered and
lamented by all who ever knew him.
Requiescat in pace. Amen.”

Another monument commemorates the parents of our venerable bishop, Dr. Cantwell:

“ Lord have mercy on the soul of
Edward Cantwell,

* In the Registry of Dr. Cantwell, at present in my possession, I find the following entry at August 18th, 1839:—“ On this evening, at 9 o'clock, departed this life Rev. Thomas Kennedy, curate of Clara (King's 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.”

who departed this life May 26th, 1831,
aged 81 years.

Also Catherine, his beloved wife,
who departed this life
June 16th, 1842,
aged 82 years.

This tribute of filial duty and
affectionate love was erected by
the Most Rev. John Cantwell,
D.D., Bishop of Meath.

Blessed are the dead who die in the Lord."

Lynally.—The old church was converted into a Protestant edifice; the east end of the ancient building remains. There is a monument in the grave-yard to the memory of Rev. Michael Donnellon. He was born in Tullamore, studied in Navan and Maynooth, and officiated for seven years in Rahin and Frankford. He is said to have been a great musician, a splendid performer on the clarionet, and to have cultivated this taste to perfection. He died of decline, and was buried in Lynally, where a monument commemorates him thus:

"Ossa

Rev. Mich. Donnellon, Ecclesiae R.C. Midensis Presbyter
hic subtus cubant

in spem St. ministerii non inanem

Parociae Rahan scilicet ac Frankford septem

heu paucis!! eductum annos hunc agnovere

doctum et docentem

Indolis ingenium atque eruditio eminuere et has in eo dotes

obumbravit pietas

Concionator gravis gratiam in Christo salutiferam quam abunde

hausit ipse puram ab humana faece

gregi propinavit

Ecclesiae moerorem Fratribus exemplar actis quos doctrina

Vitaque beavit infandum sui desiderium

linquens

Nov. die X., A.D. MDCCCXXX., Aetas XXXI.

in Domino obdormivit.

Requiescat in pace. Amen."

Presentation Convent of Killina, or Rahin.

This religious house was founded at Killina on the 16th of July, 1817, and was placed under the patronage of the Blessed Virgin. Its principal benefactor was Miss O'Brien of Rahin Lodge, called afterwards, in religion, Sister Mary Clare, who endowed it with three acres of land, on which the convent was erected, and also gave means for the maintenance of four subjects. The Superiores, or Rev. Mothers, since its foundation, were:

Mother Angela Bigger, from 1817 to 1823.

Mother Teresa Bigger, from 1823 to 1824.

Mother Angela Bigger, from 1824 to 1826.

Mother Teresa Bigger, from 1826 to 1833.

Mother Angela Bigger, from 1833 to 1840.

Mother Stanislaus Blake, from 1840 to 1843.

Mother Angela Bigger, from 1843 to 1847.

Mother Stanislaus Blake, from 1847 to 1855.

Mother Bridget Murphy, from 1855 to 1861.

Mother Magdalen Larkin, from 1861 to 1864.

Mother Bridget Murphy, from 1864 to the present year.

Tombs of the Deceased Nuns.

In the beautiful cemetery of the convent the headstones have the following inscriptions:

“ Mary Anne Bigger,

in Religion

Mary Teresa.

Professed 26th of July, 1802 ;

Died 4th of December, 1833,

Aged 60.

O Lord, thy mercy

is for ever.

Despise not

the work of

thy hands.—*Psalm 136.*”

“ Clare Bigger,

in Religion

Mary Angela.

Professed

25th January, 1796 ;

Died

2nd February, 1847,

Aged 73."

" Mary Anne St. Leger,

in Religion

Sister Mary Austin.

Professed

2nd June, 1822 ;

Died

18th October, 1824,

Aged 29.

" Rose St. Leger,

Widow,

in Religion

Sister M. Anne Monica.

Professed

18th December, 1821 ;

Died

28th July, 1830,

Aged 65."

" Mary Duignan,

in Religion Mary Teresa.

Professed 24th September,

1838 ; died 20th March, 1839,

Aged 21.

At least you, my friends,

have pity on me.—*Job, 19th chap.*"

"To the memory of

Maria O'Brien,

called in Religion Sister Mary Clare,

who made her solemn profession,

in the Religious Order of the Blessed Virgin Mary,

in the Convent of Killina, on the

12th of January, A.D. 1825,

and closed a life of singular

edification on the 18th of May, 1827,

Aged 62 years and 4 months.

This monument was erected by
her affectionate Brother,
John O'Brien."

The original convent cost about £2,000, but an immense sum has since been expended on alterations, enlargement, and improvement. There are at present nine professed religious in the community, and they have a large day-school, in which they impart to the young females of the parish a solid religious and secular education. A more beautiful convent, a more heavenly retreat, there is not in the diocese of Meath, than Killina or Rahin.

The College of St. Stanislaus, Tullabeg, was founded about the year 1818, and was liberally endowed by the generous family of O'Brien, of Rahan Lodge. The college course embraces a full English and classical education, and has been very successful since its foundation.

The Penal Times.

Mass used to be celebrated, in the early days of the last century, at a very secluded place near Killina, where there is still an immense block of stone, with an inscription, "I. M. S.," which served the purposes of an altar. There was a well in the neighbourhood, dedicated to St. John, which used to be frequented on his festival.

In the demesne of Charleville there is another altar-stone, where Mass used frequently to be celebrated in the last century, and during which a number of the most active of the congregation were accustomed to keep vigil, to protect the priest and the sacred ceremonies from the unwelcome intrusion of the priest-hunters. There was a holy well here called Christ's, and the patron day was on the festival of Corpus Christi.

In the year '98 the Black Horse (as they were called) and the Orange yeomanry gave great annoyance to the Catholics of this district. For several Sundays Mass was prevented, and the people were so terrified at the wanton

cruelties perpetrated by the military, that they often remained in the fields all night, apprehensive lest their houses would be attacked and themselves put to death.

Pastors.

In 1704 Rev. William Sheil was registered at Philipstown, as "Popish Priest of Lynally and Rahan." He was ordained at Ballyloge, County Galway, in 1683, by Dr. Keogh, Bishop of Clonfert, lived at Athgall the year of the Registration, was then forty-five years of age, and had for "sureties," in accordance with the penal law, John Kenna of Lynally, and Peter Sheil of Athgall.

Rev. Mr. Caffrey, one of the Franciscan Friars of Cully, officiated here. He was buried with his brother, who was pastor of Lynally, in the grave-yard of Lynally.

Rev. Mr. Walsh succeeded. He died, or was translated elsewhere, shortly before 1780.

Rev. John Murray succeeded, and was translated to Fore on the 20th of June, 1786, and subsequently to Castlepollard.

Rev. James Murray, brother of the preceding pastor, was appointed to Rahin on the 20th of June, 1786, and was translated to Tullamore on the 20th of March, 1799.

Rev. John O'Hara succeeded. This pastor was ordained by Dr. Plunket in the chapel of Navan, on the 25th of May, 1782, after which, in accordance with the usage of that day, he went to the Continent to study Theology and the Sacred Scriptures for five or six years. He officiated as curate in Tullamore for several years, and was appointed to Rahin on the 20th of March, 1799. He was a very zealous and exemplary priest, and was held in great respect by clergy and laity. He died on the 10th of September, 1806, and was buried with his friends in the churchyard of Lynally.

Rev. James Wyer, succeeded as pastor on the 11th of September, 1806, and was translated to Clara in May, 1810.

Rev. Arthur Molloy, next pastor was inducted by Very Rev. Michael Kearney, on the 1st of July, 1810. After a

few years this pastor lost the use of his mind, and during his derangement the parish was administered by Rev. L. Cunningham. Father Molloy died some time about 1821, and was buried in the cemetery of the Franciscan monastery of Clara.

Rev. Laurence Cunningham succeeded. This pastor was from the West of Ireland, and administered from November, 1812. He was a man remarkable for zeal and simplicity. He died on the 25th of April, 1846, and was buried in the chapel of Rahin, where a monument commemorates him in the following words :

“ This monument is erected to the
memory of one of your late venerated pastors
The Rev. Laurence Cunningham,
whose relics lie beneath.

He governed the united parishes
of Rahan and Lynally for 36 years,
and was called to the reward of his labours
on the 25th of April, 1846.

Simplicity, religion's dove,
Was purest in his fame ;
His flock was all his care and love,
And heaven all his aim.

Requiescat in pace. Amen.”

The Rev. John Coghlan succeeded. This revered and respected pastor was born in Ballycumber, diocese of Ardagh, studied in Navan and Maynooth, and was ordained in 1815. After having officiated as curate successively in the parishes of Clara, Fore, and Rahin, he was appointed, in 1823, parish priest of Multifarnam, whence he was translated, in January, 1831, to the parish of Miltown, or Rathconrath. He erected here the present chapel of Miltown, and endeared himself to all by his zealous labours and unbounded charity and hospitality. He was translated to Rahin in May, 1846, caught fever in the discharge of his sacred duties, died, regretted by all who knew him, on the 14th of November, 1847, and was buried in the chapel of Rahin, where a marble slab commemorates him in the following words :

“The good Pastor giveth
his life for his flock.—*St. John, 10th chap.*

The Rev. John Coghlan, P.P.

of this union, fell a victim
to the malignant fever
which carried off so many
in the year 1847.

His love for his flock was sincere;
his zeal for religion unbounded.

He was a faithful friend,
a true patriot,
a good Priest.

May he rest in peace.—Amen.”

The Rev. Joseph Fitzgerald succeeded. This eminent scholar and divine was born in Tullamore, received his elementary education in a school of much repute conducted there by his father, graduated subsequently in Navan, and completed his course in the college of Maynooth. His first appearance at Conference attracted the attention of the learned and venerable Dr. Plunket, who entered that evening in his Registry—“1820, May 25th, Conference at Trim. The sermon by Mr. Fitzgerald; his first appearance; he received many compliments.” Father Fitzgerald officiated as curate with great zeal and success in Kinnefad, and subsequently in Trim, in both of which places his memory is still revered. After the death of Father Moran, in 1830, he was appointed pastor of Delvin, and was translated, in November, 1847, to the parish of Rahin. The name of Father Fitzgerald is so well known in the world of letters, that there is scarcely any necessity of alluding to it in this limited page. He was a member of the Royal Irish Academy and of the Irish Archæological Society. He contributed many articles to the leading journals of the day, in which his gracefulness and elegance of diction attracted much public attention. But what will tend most to perpetuate his name in literature is his beautiful poetry, by which his name is identified with the music and poetry of Ireland. His poem on “The Old Songs of Old Ireland” and “Erin’s Sacred Harp” will always elicit

admiration. For some years previous to his death, he was in very delicate health, and at length he sunk under the burden of his infirmities, on the 18th of February, 1857, in the sixty-third year of his age, and thirty-sixth of his sacred ministry. He was buried in the chapel of Rahin, amidst wide-spread regret, where a marble slab commemorates him thus:

“Rev. Joseph Fitzgerald,
P.P.,
Died the 18th of February, 1856,
Aged 63 years.
Requiescat in pace. Amen.”

The Rev. Bernard Masterson was appointed from the curacy of Mullingar to the administratorship of this union in January, 1855, and was translated to Kilcloon in October, 1857.

The Rev. Thomas Byrne was born in the parish of Mullingar, studied in France, officiated as curate in Lobinstown, Oldcastle, &c., and was appointed pastor of Rahin, on the 2nd of October, 1857. He was a zealous priest and a fine preacher. His health was very indifferent for several years previous to his death, and at length he broke down in the discharge of his sacred duties on the 19th of September, 1859, and was buried with due solemnity in the chapel of Rahin.

The Rev. Michael Colgan was translated from Summerhill to Rahin in October, 1839.—(See *Pastors of Summerhill*). Since his appointment he has expended £200 in the decoration of Killina chapel, and is at present erecting a bell-tower, which bell will cost £400. He has three excellent schools in operation, with ten acres of land attached to one of them for agricultural purposes. Having inherited ample means from his wealthy and respectable friends, he has expended £500 on the parochial house and farm, and has the Bishop's letter, with diocesan seal, to oblige his successors to pay £10 per annum to the Rev. Mother of Rahin Convent, which sum is to be expended in purchasing clothes for the poor children that shall frequent the

school. This thoughtful provision for the poor of the parish shall entitle the pastor to the lasting gratitude of posterity.

9. *Tubber,* or Kill.*

This union comprises the parishes of Kilmanaghan and Kilcumreragh.

Kilmanaghan is a parish partly in the barony of Clonlonan, County Westmeath, but chiefly in that of Kilcoursey, King's County.

Kilcumreragh is a parish partly in the barony of Kilcoursey, King's County, partly in that of Clonlonan, but chiefly in that of Moycashel, County Westmeath.

*Kilmanaghan.**—The old church was uprooted and a Protestant edifice, now deserted, erected on the site.

Kilcumreragh.—The old church measures in length fifty-three feet four inches. The walls have been for the most part torn down. There is an air of holiness and desolation about this deserted sanctuary. Here sleep Dr. Geoghegan, late Coadjutor-Bishop of Meath, and Rev. Messrs. McNamee and O'Leary. There is a monument to the Geoghegans of Ballybrickoge with the following inscription:

“ Within these walls
are buried the
Geoghegans of Bally-
brickoge, for whose
soules you are desi-
red to pray. May they
rest in peace. Amen.”

* The patron saint of this church is St. Manchan. In the *Martyrology of Donegal* we have the following notice of him:—“St. Manchan of Liath, son of Indagh; Mella was the name of his mother, and his two sisters were Grealla and Greilseach. There is a church called Liath-Manchain in Dealbh-na-Mhic-C'ochlain. His relics are at the same place, in a shrine, which is beautifully covered with boards on the inside, and with bronze outside them, and very beautifully carved. According to a very old vellum book, Manchan of Liath, in habits and life, was like unto St. Jerome, who was very learned.” The festival of this saint was held on the 24th of January, and to this day his relics are preserved in a triangular shrine, in the parish of Lemonaghan, diocese of Ardagh.

There was a holy well here called Tobar Amháill (St. Avell's Well), which was frequented on Good Friday. There was a church at a place called Kilcatherine; there was another, in the last century, at a place called Ballagh.

The patron of the Kill is St. Thomas, whose festival is held on the 21st of December. There is an immense ash-tree on the townland of Kill-Murrough, convenient to which Mass was celebrated in the last century; it is still called in Irish "the ash-tree of the priests."

Pastors.

In 1704 Rev. Michael Dillon was registered at Mullingar as "Popish Priest of Kilcumreragh, Kilmanaghan, and Kilbride." He was ordained at Tournay, in Flanders, in 1685, by Gilbert de Pralin, Bishop of Tournay, lived at Ballybrickoge the year of the Registration, was then forty-five years of age, and had for "sureties," in accordance with the penal statute, Edward Fitzgerald of Piers-town, and Henry Marley of Farthingstown.

A Rev. Mr. Geoghegan is said to have succeeded, who was buried in Kilcumreragh.

The Rev. Eugene Geoghegan, subsequently Coadjutor Bishop of Meath, succeeded. He died on the 26th of May, 1778.

Rev. Patrick M'Namee succeeded. This pastor was born in the parish of Navan, and officiated for a time as curate under Dr. Geoghegan. In the visitation of Dr. Plunket to this parish, on the 6th of June, 1788, he found "one chapel repaired and three schools." The rev. pastor died on the 8th of April, 1808, and was buried in the same grave, in the old church of Kilcumreragh, with Dr. Geoghegan, his predecessor.

The Rev. Patrick O'Leary succeeded. This pastor was born in the parish of Navan, and was ordained in the chapel of Navan by Dr. Plunket, on the 2nd of April, 1793. After having studied on the Continent, he returned early in 1798, and was appointed curate in Inniskeen, or Kingscourt, and subsequently in Dunshaughlin.

He succeeded his uncle, Rev. Mr. M'Namee, on the 10th of April, 1808, died in May, 1820, and was buried with his predecessors in the old church of Kilcumreragh.

The Rev. Luke Doyle succeeded, and was translated to Clara early in 1822.

Rev. James Wyer was translated here in place of Rev. Luke Doyle; died in February, 1823, and was buried in Castletown-Geoghegan.

Rev. James Sheeran succeeded. This pastor was born in the parish of Horseleap, studied in Navan and Maynooth, officiated as curate in Castlepollard and Clara, and was appointed on the 13th of February, 1823. He died on the 7th of October, 1824, and was buried in the churchyard of Ardnurcher, or Horseleap, where a monument marks his resting-place, with the following inscription :

“Have mercy, O Lord, on the soul of
The Rev. James Sheeran,
Parish Priest of Kill and Kilmonahan,
who departed this life the 7th of October, 1824,
aged 36 years.
Erected by his father, Denis Sheeran.”

The Rev. John O'Loughlin, present pastor, was born in the parish of Killare, studied in Navan and Maynooth, and was ordained in 1815. After officiating as curate in the parishes of Mountnugent, Clara, Dunshaughlin, and Drumrany, he was appointed to the pastoral charge of Tubber on the 9th of October, 1824, where he still rules, now a venerable old man.

Convent of Moate.

The Carmelites have a convent in Moate, in the diocese of Meath, which was founded about the year 1770. After the dispersion of the community of *Ardnacrana*, consequent on the success of Cromwell, some of the friars fled to the Continent, and others took refuge in the caves and woods of the country. In course of time these heroic men passed away, and were succeeded occasionally by other

members of the order, who discharged parochial duties in various parts of the diocese. About the year 1735, some of this order returned from Spain, and took up their abode in the neighbourhood of Moate, where they were supported for many years by the generous people of Westmeath. When the storm of persecution was about to cease, a Mr. Potts succeeded in getting the present site, about the year 1770 from one of the Clibborn family, and here the friars built a chapel which, in the year '98, was turned into a barrack for the soldiers, and a portion of it made use of as a stable for the horses. During some time the convent of Moate held so conspicuous a position amongst the Carmelite communities, that it was the noviciate of the order in Ireland.

Priors.—The Rev. Father Hilary was prior here; he died P.P. of Kilconnell and Aughrim in 1817.

The Rev. Father Ferry was prior. He died in the archdiocese of Tuam in 1823.

The Rev. Thomas Finny, a very distinguished man, was sent to Moate, as one of the community, on the 25th of November, 1801. He subsequently became Prior of Moate, Provincial of the order, and died in 1833, P.P. in the County Wicklow. This Father Finny, or Feeny, was one of the most celebrated preachers in his day.

The Rev. Mr. Prendergast was prior. He afterwards was consecrated Bishop of Malabar.

The Rev. Michael Coleman was prior. He died in another convent of the order, in the year 1850.

The Rev. Simon M'Carthy was prior. He was drowned off the coast of Wales, with many others in the same ship, in the year 1831.

The Rev. John O'Flynn became prior in 1825, and died in 1855.

The Rev. Father Lulam was prior, and died in 1863.

The Rev. Father Flood was prior here from 1860 to 1864.

The Rev. Father Paul M'Donnell was appointed prior in 1864, and still happily presides.

The probable cost of the old convent and chapel may

have been about £2,000. There is a new Gothic chapel which cost about £2,000 also, although it is not yet finished.

10. *Tullamore.*

This union comprises the parishes of Durrow and Tullamore, or Kilbride.

Durrow is a parish partly in the barony of Moycashel, County Westmeath, but chiefly in that of Ballycowan, King's county. Here was the famous abbey of St. Columba.

Durrow, Durrow! what associations and holy memories linger around you! Durrow, hallowed by the foot-prints of St. Columbkille—one of his most cherished retreats from the turmoil and strife of the world. Let the antiquarian or the mere tourist visit Durrow—even now in its desolation—in its annihilation—and he will experience feelings of awe and solemnity which the tongue cannot tell, which the pen cannot describe. St. Columba's abbey and church, it is true, are no longer there; the green grass and the wild shrubs grow over the solitude. The matin bell no longer summons from his slumbers the cloistered monk, to chant the praises of God—to commence his routine of sacred duties—or welcomes the children of the poor, the wayfarer and the stranger, to join in holy exercises and to partake of hospitality. Professions and ceremonies, anniversaries and festivities, have long since ceased; the lights have been quenched on the altars; and the holy men have departed—their souls to a better world, and their bodies to sanctify the earth on which you tread. Durrow no longer exists—not a stone of it remains; its glories live in the traditions of the people, and its merits have ascended like incense around the throne of the omnipotent God. Durrow, so long the abode of sanctity and learning, has been torn down and uprooted; the sacrilegious plunderer and exterminator have ploughed up and swept away every vestige of abbey and church; and the souls of Lacy, Elizabeth, and Norbury, can perhaps, best tell how such acts are judged by heaven. Yet, in its ruin and loneliness there is

a charm, a holy spell around the hallowed site and the surrounding scenery which no earthly power can uproot, and which speaks to the heart, in a language not to be mistaken, that here, undoubtedly, was *one of the ancient sanctuaries of Ireland*.

The Martyrology of Donegal commemorates the festival of St. Cormac* of Durrow, at the 21st of June.

In reference to him it adds :

“Corbmac Ua Liathian, Abbot of Durrow (he was also an anchorite) successor of Colum-Cille. He was of the race of Oiloll Olum. It was of him Colum-Cille made the prediction, as in the poem † beginning ‘Corbmac Ua Liathan, of fair colour,’ and in that beginning ‘Hail to thee, O fair Corbmac, &c.’”

The beautiful *Evangeliarium*,‡ or copy of the Gospels, known as the Book of Durrow, and supposed to have been transcribed by St. Columba, is at present preserved in the library of Trinity College, Dublin. There is an ancient Irish Poem,§ which professes to have been composed by St. Columbkille, on the occasion of his departure for the last time from Durrow, and which thus refers to the disciples whom he left after him to direct and govern his community :

“Beloved, the excellent seven,
Whom Christ has chosen to his Kingdom ;
To whom I leave, for their purity,
The constant care of this my church.
Three of whom are here at this side :
Cormac son of Dima, and Ængnus,

* In reference to the crozier of Durrow, O'Curry remarks : “ Our collections of antiquities contain several beautiful croziers, many of which are of a very early period. Amongst these may be particularly noticed a fragment of the crozier of Durrow, which, perhaps, is the oldest we have, and which, there is reason to believe, belonged to St. Colum Cille, himself the founder of the Church of Durrow ; it was presented by him to Cormac, his dear friend and successor.”—(*O'Curry's Lectures*, p. 338.)

† These two poems are published in Dr. Reeves' *Adamnan*, p. 264-274.

‡ *O'Curry's Lectures*, p. 23. Dr. Reeves' *Adamnan*, p. 256.

§ *Adamnan*, 276-7.

And Collan of pure heart,
 Who has joined himself to them.
 Libren, Senan, comely Conrach,
 The son of Ua-Chein, and his brother,
 Are the four, besides the others,
 Who shall arrive at this place.
 They are the seven pillars,
 And they are the seven chiefs,
 Whom God has sure commanded
 To dwell in the same abode."

In the church-yard of Durrow there is still a very handsome specimen of the ancient sculptured crosses, once so numerous in Ireland. Convenient to the cemetery, in the demense, there is a large quadrangular stone, with sides inclining, which formed the pedestal of another cross. There is a holy well here, dedicated to St. Columbkil, once venerated and frequented, but now muddy and neglected. The grave-yard of Durrow has been for ages a favourite place of sepulture, and we may predicate of it what has been said of *Ara-na-naomh*, or, "Arran of the Saints," that the Living God alone knows the number of the holy men who sleep here. There are two ancient Irish monumental stones in the church-yard, one to the memory of Cathalan, and the other asks a prayer for Aigidiu.* There is a stone to the memory of a Rev. Walter Plunket, with the following inscription:

"Erected
 to the memory of
 The Rev. Walter Plunket,
 who died 3rd of July, 1773,
 aged 36 years."

Rev. Patrick Geoghegan, Rev. James Murray, late pastors of Tullamore, and Rev. Simon White, late pastor of Mayne, are buried here. There is a monument to the memory of Rev. John Kelly, who was born in this neighbourhood and officiated as curate in Clara:

* See Petrie's *Round Towers*, p. 326.

“Lord, have mercy on the
soul of the Rev. John Kelly,
who departed this life April 4th,
1809, aged 24 years.”

Another stone commemorates Rev. Peter Ryan, a native of this neighbourhood, cousin to Rev. John Kelly, who officiated as curate in Tullamore, and died after an illness of three days :

“O Lord, have mercy
on the soul of the Rev.
Peter Ryan, who departed this
life May 23rd, 1809,
Aged 23 years.”

Dr. Petrie is of opinion that there was a round tower in former times at Durrow (see his Essay, pp. 382-4) ; however, if such there had been, all traces have been uprooted and swept away, like those of the abbey and church. The old crosses are the solitary sentinels, reminding us of the ages of faith.

Tullamore, or Kilbride.—This parish is situated in the barony of Ballycowan, King's County. The parish originally formed part of Durrow, and the lands belonged to St. Columba's abbey. About 1790, Tullamore was an obscure village, since which time it was rebuilt by the proprietor, the Earl of Charleville. The old church of Kilbride, situated at some distance from the town, measures fifty-eight feet two inches by twenty-four feet four inches. Amongst the tombs is one to the memory of the late Constantine Molloy,* Esq., who died on the 1st of April, 1844,

* He was father to the present Counsellor Molloy, who, by all accounts, is an ornament to his profession. The noble sept of O'Molloy seems to have adopted St. Constantine of Rahin as the patron saint of the family, and to have perpetuated their traditionary respect for his memory by assuming *Constantine* as a family name. There is a tombstone in the churchyard of Lynally, in the union of Rahin, with the following inscription :

“Hic jacet corpus Domini
Constantini O'Molloy de
Cully qui me fieri fecit
Anno Domini
1683.”

aged seventy-five years. He was one of the yeomanry in 1798, and did good service in protecting the people from the oppression and persecution of the Orange troopers. It was a favourite pastime with these fanatics to close the chapel doors, to forbid the Mass, and to threaten the lives of such as would dare to worship God according to the old way. They expelled the people from the chapel of Ballyduff, and followed them to Mucklow, whither they went to assist at the Holy Sacrifice. Mr. Molloy, and a chosen band, formed themselves into a body-guard for the protection of religion, and having taken their stand at the chapel doors, threatened to shoot any Orangeman who would dare to interrupt the sacred ceremonies. There are many interesting anecdotes respecting his courage and bravery in these trying times, and the wholesome fear with which he inspired the cowardly bigots of his day.

Kilcruttin.—This old church is uprooted. There is a tomb here with the following inscription :

“ Pray for the soul of the
Rev. Mr. James Ginaghty (or Cunaghry),
who departed this life
Ye 4th of April, 1798, aged 96.”

Chapels of Tullamore.

In the district of Durrow, Mass was celebrated, in the early days of the last century, in various unfrequented places, and, amongst others, in a garden on the townland of Kildangan. A chapel was erected in the parish, which, in course of time, was replaced by another,* and this again by the present handsome chapel of Durrow. There was a lettered stone attached to one of these old chapels, which attracted the attention of some of the local gentry, as they were hunting in the neighbourhood, and they expressed a determination to have the priest punished.

* The present pastor of Tullamore met, some years ago, an old man who remembered having seen Dr. Geoghegan's horse tied to a tree, while he was administering the sacrament of Confirmation in the old chapel of Durrow.

Stepney,* the proprietor of Durrow, sent privately for the priest (Dr. Anthony Nolan),† and advised him to have the stone removed or defaced. The pastor got it defaced by a mason, and as there was no longer any symbol of Popery about it, the gentry allowed it to remain. The Stepneys were a kind-hearted family, who lived on friendly terms with their Catholic neighbours, and often interposed to prevent persecution.

In the Tullamore district, there was a chapel at Ballyduff. The site of the present chapel was granted by the Charleville family.

Chalices.—There are two old chalices still in use, having on the pedestals the following inscriptions :

“Orate pro anima Fratris Thadei Kelly, qui me fieri fecit pro Conventu de Killconnell, anno 1649.”

“Ora pro anima Fratris Petri Gogherty, Prioris Trimensis, qui me fieri fecit 1713.”

List of the Dead.

The following Priests are commemorated on the list of the dead—viz., Rev. Messrs. Geoghegan, Murray, Kearney, O’Rafferty, Ryan, Kelly, Keegan, Beggan, Ryan, and McCann.

The Rev. James Keegan died while curate of Tullamore, on the 5th of August, 1849, and was buried in the present chapel of Durrow.

The Rev. Patrick Beggan, curate of Tullamore, died on the 1st of January, 1860, and was buried in the chapel of Durrow.

The Rev. Peter Ryan, curate of Tullamore, died on the

* This was George Stepney, Esq., who was married to Letitia Champagne, daughter to the Rev. Arthur Champagne, Rector of Mullingar —(See Registry of Mullingar ; Archdall’s *Lodge’s Peerage*, vol. 2nd, p. 148.) One of Stepney’s sons prevented the Black Horse, in 1798, after the battle of Kilbeggan (on the 16th of June), from perpetrating outrages on the Catholics of Durrow.

† I regret not having materials at hand to illustrate Dr. Nolan’s life. From the reference to him in the case of the Seculars *versus* the Dominicans (see Mullingar), he seems to have been a man of considerable note in the diocese.

25th of August, 1863, and was buried in the Franciscan Monastery of Clara.

The Rev. Connor McCann, curate of Tullamore, died in the first year of his priesthood, on the 7th of July, 1866, and was buried in the chapel of Durrow. *Requiescant in pace.*

Pastors.

In 1704 Rev. Brian Geoghegan was registered at Philipstown, in compliance with the statute, as "Popish Priest of Durrow and Kilbride." He was ordained at Boloninagreeny, County Westmeath, in 1672, by Dr. Patrick Plunket, Bishop of Meath, lived at Coohany in the year of the Registration, was then fifty-two years of age, and had for "sureties," in accordance with the penal law, Jeffry Luther of Ballyduff and Edward Barnes of Tullamore.

The year of this pastor's death is now unknown, but his burial place was Durrow.

The Rev. Mr. Dermot succeeded.

The Rev. Anthony Nowlan, a friar, succeeded. He was a native of Durrow, and was a very distinguished man; he is buried in Durrow.

Rev. Patrick Geoghegan succeeded. In the visitation of Dr. Plunket to Tullamore, on the 7th of June, 1788, he found "four schools in the parish." In the year 1798 the pastor suffered much from the bigotry and fanaticism of the Orange yeomanry.* On the 15th of March, 1799, the venerable and respected pastor departed this life, and was buried, much regretted by all who knew him, in the churchyard of Durrow. On his head-stone is the following inscription :

" Here lyeth the body
of the Rev. Patrick Geoghegan,
late pastor of Durrow and Kilbride,
who departed this life March
the 15th, 1799. Requiescat in pace. Amen."

* He was hunted from his home, and caught cold hiding in a field of corn, from which he never after recovered.

Very Rev. James Murray succeeded. This pastor was translated from Rahin on the 20th of March, same year. He built the present chapel and parochial house of Tullamore, and was held in great respect and esteem by all classes. He died on the 12th of May, 1807, and was buried in the church-yard of Durrow, where a head-stone commemorates him in the following words :

“ Here are deposited the remains
of the Rev. James Murray, late
P.P. of Tullamore and Durrow,
who departed this life the 12th
of May, 1807, in the 49th year of
his age. Requiescat in pace. Amen.”]

Very Rev. Michael Kearney succeeded. This distinguished pastor had been parish priest of Frankford, and was translated to Tullamore after the death of Father Murray. He was translated, in August, 1820, to Kells, and died on the 11th of February, 1827.—(See vol. i., p. 214.)

Very Rev. James O'Rafferty succeeded. This pastor was born in the neighbourhood of Kinnegad, studied in Navan and Maynooth, and received ordination* from Dr. Troy, on the 27th of May, 1809. He officiated as curate in Navan, under Dr. Plunket; was appointed pastor of Frankford on the 10th of May, 1814; and, in August, 1820, was translated to Tullamore, where in course of time he became Vicar-General of Meath, and Master of Conference for the Deanery of Clara. He enlarged and decorated the chapel of Tullamore, founded the Convent of Mercy, built the chapel of Durrow, and took a conspicuous part in the Repeal agitation. He was a man of great influence in the King's County, and was noted for unbounded hospitality. He died, greatly regretted, on the 22nd of June, 1857, and was buried, after due honor and celebration, in the chapel of Durrow, where a monument commemorates him with the following inscription :

* Ordination certificate in my possession.

“Of your charity pray for the soul of
the Very Rev. James O’Rafferty,

P.P. of Tullamore and Durrow, and V.G. of Meath.

He erected this Church, beneath which his mortal remains
repose, and enclosed the consecrated burial-ground
within which it stands.

His zeal is attested at Tullamore by the splendid
Institutions to piety and education which there
proclaim his untiring exertions in the service of God.

Full of years, and rich in works of precious merit,
he died on the 22nd of June, 1857,
in the 78th year of his age, and 51st of his ministry.

May he rest in peace. Amen.”

In the chapel of Tullamore there is a marble slab with
the following :

“The Very Rev. James O’Rafferty, P.P. of Tullamore and
V.G. of Meath, died June 22nd, 1857, in the
78th year of his age, and 38th of his pastoral charge.

This Church, enlarged and decorated ; the massive Gothic Church
at Durrow, beneath which his remains are deposited ;

the beautiful Mercy Convent, with the extensive range of
Schools for both sexes adjacent,

are splendid memorials of his enlightened zeal ;
and they have served as a guide to his numerous friends and
admirers

in the selection of a suitable monument to place his name in
lasting benediction.

The subscriptions for that purpose have secured
St. Bridget’s Seminary,

to be a residence and School for Christian Brothers
to train up for God unborn generations, and thus give
practical effect to the cherished aspirations of his whole life.

Unremitting labour in the ministry, boundless hospitality,
and ardent love of country, dignified and adorned in him
the character of the Good Shepherd, and with him had ever
that holy end for their object. May he rest in peace. Amen.”

The Very Rev. Mathew McAlroy, present pastor, was
born in the parish of Rahugh, studied in Navan and May-
nooth, where he was ordained in 1836. He officiated for

a time as curate in Miltown, professed in the Diocesan Seminary, and was appointed thence to the curacy of Mullingar in 1840. On the 9th of March, 1850, he was appointed to the pastoral charge of Multifarnham, and on the 22nd of November, 1854, he was translated to Rathmolyon. In July, 1857, he was appointed pastor of Tullamore, and, subsequently, Vicar-General of the diocese, and Master of Conference for the deanery of Clara.

To the Very Rev. Messrs. O'Rafferty and McAlroy we are all indebted for the preservation of the great bulk of Dr. Plunket's papers, and without these valuable aids the history of our diocese would now be a melancholy blank—a mere skeleton, without matter or vitality. Dr. O'Rafferty, when curate in Navan, observed the vast mass of papers and letters which Dr. Plunket had piled on the shelves of his library. Hence, after the departure of that great prelate, he attended the auction of his effects, and, comprehending the loss which the diocese would sustain if these records passed away, collected with pious, praiseworthy care, all he could secure, brought them to Tullamore, and guarded them during life from dispersion and destruction. Father McAlroy exercised similar vigilance, and, at the direction of Dr. Cantwell, entrusted them in the most friendly manner to the writer of these pages, enjoining at the same time rigorous guardianship over their safety and preservation. Hence the thanks of all who take an interest in the history of our diocese are justly due to the past, and present pastor of Tullamore; and the author avails himself of this occasion to put on record the many obligations under which they have placed him. When we consider the lamentable fate of other diocesan records, our feelings of gratitude to these two priests will be more intelligible. Some of the papers of Dr. Troy, Archbishop of Dublin, were found round soft goods emanating from a grocer's shop. The correspondence and papers of Dr. O'Reilly, Archbishop of Armagh, of Dr. Caulfield of Ferns, of Dr. Kinsella of Ossory, of Dr. Kelly of Tuam, and almost of every other Irish Prelate since the Reformation, have been lost to posterity for ever. The papers of Dr.

Curtis,* late Primate, were found on a hay loft belonging to a grocer in Drogheda. The voluminous manuscript collections of the Dominicans of Galway, which ranged over a century and a half, were burned or destroyed, some years ago, owing to the stupidity of a servant; and we ourselves have often detected leaves of old parochial registries and other important ecclesiastical documents, which had been sold or ejected as waste paper, as worthless lumber, return from houses of trade, enveloping soap, candles, tobacco, and other such vendibles. In fact, most of the materials of Irish Church History, for the last century and a half, have been hopelessly lost to the world, through the negligence and indifference of some of ourselves; and in this respect we fervently trust that the future may be more conservative of our literary heirlooms than the past has been.

* See Life of Dr. Doyle by Fitzpatrick, vol. ii., pp. 45, 46.

CORRIGENDA.

- Page 32, the 11th line, for "grea" read "great."
" 233, under "NOTE," for "statute" read "statue."
" 240, in line the 14th, "is" should be "it."
" 252, in line 14th, omit "a" Father O'Ferrall.
" " line 27th, for "breath" read "breadth."
" 262, last line but one, omit "old."
" 273, line 14th, for "pesantry" read "peasantry."
" 288, last line but eight, for "1778" read "1788."
" 352, in 8th line, "pretented" should be "pretended."
" 396, in 20th line, for "church-yard" of Kilkeran read "church."

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Irish Independent

DUBLIN, FRIDAY, DEC. 7, 1923.

COLLIER THE ROBBER A SPY

IN PAY OF THE CASTLE!

Not me like the cut of a whip when I
 and how he ended his days—a spy in
 secret service of Dublin Castle. Ever
 I was the height of your knee I
 been hearing traditions of the personal
 characteristics of the last Irish highway-
 of the old school; and these were
 all to Collier's credit. A week ago
 shown me, set down in black and
 over the initials of the late W. F.
 man, M.B.I.A., eminent antiquary,
 a sound authority on local history,
 this notorious freebooter closed his
 as a common informer in his native
 leath.

Historical truth demands that this
 known fact be given a wide publicity.

Supported for Life.

It is only about eighty years since the
 in rung down on Collier's wild career
 highwayman, what time he was
 ported for life to the penal settlements
 Australia. By a prank of fate this
 sole sentence appears to have led to his
 late freedom.

The story is an old one of how he, in
 sion with the Governor of the con-
 colony, who had wagered heavily on
 success of the adventure, slipped the
 "grip" on a military officer of
 rank and robbed him of all he
 essed—watch, money, sword, and even
 gold ornaments of his tunic—thus

free on the understanding that he would
 join the British Army.

Home Again.

Nor was it long after he had taken the
 shilling and entered a colonial regiment
 when Private Collier had his promotion,
 discharge from the Army, and a free
 passage back to Ireland. The country was
 then in a state of intense political dis-
 content.

People wondered to see the ex-highway-
 man home again, but nobody seems to have
 suspected the price he paid for his liberty.
 He settled down in Luílow St., Navan,
 where Mr. Wakeman chanced to be re-
 siding at the time. They got on neigh-
 bourly terms, and Wakeman was often
 puzzled as to how Collier lived, and to
 observe the extreme caution with which he
 talked of his own affairs when the subject
 was mooted.

Meanwhile the reformed robber kept open
 house for all comers.

The Secret Revealed.

Young Ireland had shot its feeble bolt,
 and the country was slowly recovering
 from the stunning disasters of the late
 'forties, when Collier was called suddenly
 to his account. He died of cholera while
 attending Bellewstown races in 1849.

Some years afterwards Wakeman got
 hold of an account book which had be-
 longed to a late chief of the Meath police.
 Therein he discovered many curious entries
 like these:—

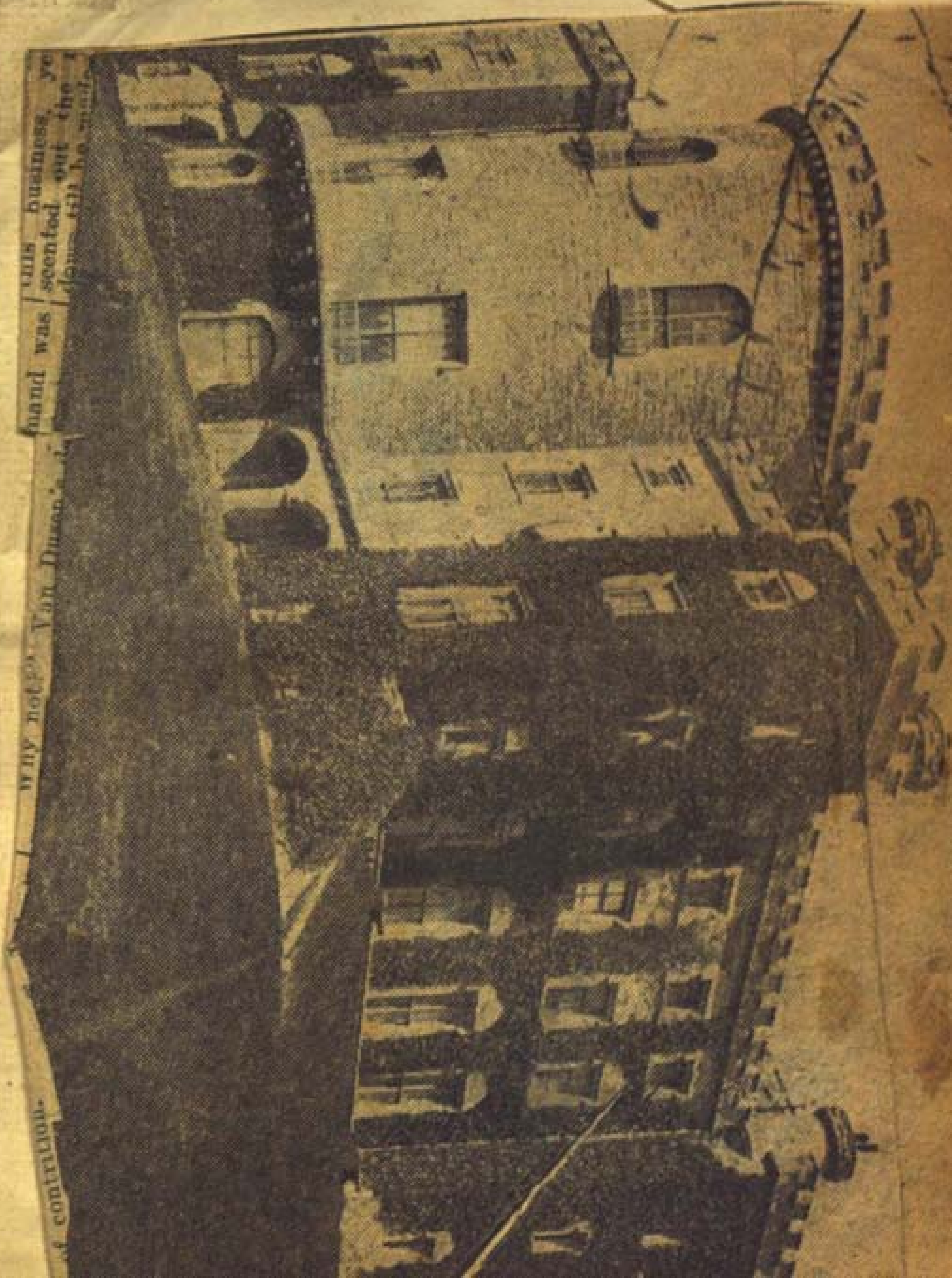
Paid to C. for secret information. £1 0 0
 Sundries to C. 1 15 0

Any doubts he may have had as to the
 identity of "C" were set at rest by the
 owner of the book, who declared that on
 several occasions he had himself "passed
 Collier the secret service money."

Wakeman has left a good picture of Col-
 lier's personal appearance—a strapping fel-
 low, loose-limbed, thin and muscular, and
 standing six-foot-two. He dressed well, al-
 ways wore knee-breeches, a blue tail-coat
 with brass buttons, a canary-coloured vest.

The same author. Moran's coach from Dublin was just entering Navan when the ex-highwayman, in a half-drunken state sprang like a tiger from the ditch, seized the foremost pair of horses by the mouth, and threw them back on their haunches. Then with one vigorous bound he was back on the roadside again whistling wildly, slapping his iron knee, and proudly exclaiming: "Egad, Collier, there's a kick left in you yet!"

TERENCE O'HANLON.



hand was / cals business, ye
scanted out the
claws till he made
any notes Van Dusen's
of contrivance.