

CATHEDRAL AND ROUND TOWER. KILDARE.



COLLECTIONS  
RELATING TO THE DIOCESES OF  
KILDARE AND LEIGHLIN.

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Second Series.—Diocese of Kildare.

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BY THE  
REV. M. COMERFORD, M.R.I.A.

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“Deus, auribus nostris audivimus; patres nostri annuntiaverunt nobis, opus  
quod operatus Es in diebus eorum, et in diebus antiquis.”—*Ps. xliii.* 1, 2.



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TO THE  
**Most Emt. & Most Rev. Patrick Francis Moran,**  
CARDINAL OF THE HOLY ROMAN CHURCH,  
OF THE TITLE OF S. SUSANNA,  
ARCHBISHOP OF SYDNEY,  
ETC. ETC.,  
WHOM THE  
VENERABLE CHURCH OF KILDARE AND LEIGHLIN  
IS PROUD TO RANK AMONGST  
HER MOST ILLUSTRIOUS SONS,  
This Volume is Dedicated,  
BY HIS EMINENCE'S  
HUMBLE AND DEVOTED FRIEND,

THE COMPILER.



1871

REPORT OF THE COMMISSIONER OF THE LAND OFFICE

FOR THE YEAR 1871

IN RESPONSE TO A RESOLUTION

PASSED BY THE HOUSE OF REPRESENTATIVES

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OF THE LAND OFFICE

OF THE LAND OFFICE

THE COMMISSIONER



## PREFACE.

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THIS Volume contains a brief historical notice of the Parishes (22) comprised in the Diocese of Kildare; a similar notice of the Parishes of the Diocese of Leighlin being reserved for a third Volume. The sources from which the facts, here strung together, have been collected, are necessarily various; amongst which are the Works of the Irish Annalists, those of Colgan, Ware, Archdall, Cardinal Moran, and O'Donovan's valuable notes to his edition of the Four Masters, and also those made by him in connection with the Ordnance Survey, now preserved in MS. in the Library of the Royal Irish Academy. The particulars regarding the present condition of Monastic and Church ruins, etc., have been obtained chiefly by personal examination; in making which, the ready kindness, in every instance, of the clergy, and the valuable assistance accorded by them, justly claim the Writer's grateful acknowledgment.

The Most Reverend, the Bishop of Lita, having kindly undertaken to offer a copy of the First Volume of these COLLECTIONS for the acceptance of our Holy Father, the Pope, has favoured the Writer with the following letter:—

*"Rome, 8th November, 1883.*

"REV. DEAR SIR,

"It affords me sincere pleasure to inform you that, on last Monday, I had the honour of an audience from the Holy Father, and that I presented to him your valuable work on the Bishops of the United Dioceses of Kildare and Leighlin. His Holiness was graciously pleased to accept it with thankfulness. And, although he does not understand the English language, he was pleased to receive your work, even as a proof

of that love of ecclesiastical studies which it discloses in its learned author, and which he ardently desires to see imitated, as far as possible; by all members of the clergy.

“Wishing you many years to labour so fruitfully for God’s honour, the salvation of souls, and the advantage of our ecclesiastical literature, I remain, with great respect,

“Yours very sincerely,

✠ T. KIRBY.”





## COLLECTIONS, ETC.—DIOCESE OF KILDARE.

### PARISH OF KILDARE.

ANCIENT KILDARE is believed to have stood a little to the west of the present town. From a passage in the Book of Leinster, quoted by O'Curry, (*Lectures*, p. 487,) it appears that the place was previously named Drumcree, (*Druimcriadh*, i.e. "the Ridge of Clay.") It received its present appellation "from a goodly, high oak," under the shadow of which St. Brigid constructed her cell. "When the most glorious virgin, Brigid, returned to her own country," writes her Biographer, Cogitosus, Bishop of Kildare, in the 10th century, "she was received with great honour and with the great joy of the whole Province, and there a cell was assigned unto her in which this Saint of God led a wonderful life. There she erected a monastery of many virgins, and there, in honour of St. Brigid, a very great city afterwards sprung up which is at this day the Metropolis of the Lagenians. That cell is called in the Scotie, Cill-dara, which sounds in Latin, Cella Quercus, i.e. *the cell of the oak*. For there was a very high oak tree there which St. Brigid loved much and blessed; of which the trunk still (*circa* A.D. 980,) remains. No one dares to cut it with a weapon; but he who can break off any part of it with his hands, deems it a great advantage, hoping for the aid of God by means of it; because through the benediction of St. Brigid, many miracles have been performed by that wood. The same name which this cell bore, the city also is named." (*Vita IV. St. Brigidæ, lib. II. c. 3, Tr. Thaum.*) St. Brigid established herself at Kildare some time about the year 470, to which period, therefore, the town can trace its foundation.

St. Brigid was born at Faughart, now a village in the Diocese of Armagh, and County of Louth, probably in the year 453. Her father, Dubhtach, and her mother, Brocessa or Brotseach, were both distinguished for their noble descent and their Christian virtues, "Sancta itaque Brigida, quam Deus præscivit ad suam imaginem et prædestinavit, a Christianis, nobilibusque parentibus genita." (*Cogitosus.*) The same is repeated in the

Prologue to the Vita VI., or metrical Life of the Saint, by Cilien of Iniskeltra. (*Tr. Thaum.*)

“Dubhtacus ejus erat genitor cognomine dictus,  
 Clarus homo meritis, clarus et a proavis;  
 Nobilis atque humilis, mitis, pietate repletus;  
 Nobilior propria conjuge, prole pia.”

Dubhtach was descended of Eochad, brother of the celebrated Con of the Hundred Battles; and Brotseach was of the noble race of Dal Conchobhair or O'Conor. The parents of the Saint belonged to the district of Leinster; whether her being born at Fauchart was owing to their having a residence there also, or to their having been on a visit there at the time, cannot now be determined. Her biographer, Cogitosus, tells us that she received a good education:—“A sua pueritia bonarum literarum studiis inolevit;” and even in her childhood that extraordinary charity towards the poor, which so distinguished her in after life, manifested itself. Having grown up, she declined various offers of marriage, declaring her purpose of serving God in the Religious Life. In fulfilment of this resolution she had recourse to a holy Bishop named Maccaille, who had a Church at Cruachan-Bri-Eile, in Ifalgia, now the Hill of Croghan, where the site of his Church is still observable, and where his feast was celebrated on the 25th of April. The Bishop being satisfied as to her holy dispositions, received her to Religious Profession, by clothing her with a white mantle and placing a veil of the same colour on her head. Such was the dress of the early Irish nuns, and so it continued for some centuries after the time of St. Brigid:—“Ille, coeleste intuens desiderium, et pudicitiam, et tantam castitatis amorem in tali virgine, pallium album et vestem candidam super ipsius venerabile caput imposuit.” (*Cogitosus.*) The Profession of the Saint took place about the years 467 or 469. We are not here concerned about the first Communities founded by St. Brigid; the fame of her holiness having spread abroad, the people of her native place sent to invite her to found a Convent amongst them. In compliance with this request, she established herself at Kildare sometime about the year 470. Her first house there was a mere cell; after some time however, the number of those who flocked thither to serve God under her guidance became so great that she had to apply herself to the construction of a monastery of large proportions. This took place, according to Ware, in 480, but other authorities place the date somewhat later. For the details of the wonderful life of this great Servant of God the reader is referred to the Lives of the Irish Saints, by the Rev. J. O'Hanlon, M.R.I.A. The year in which St. Brigid died is



uncertain; without entering into the merits of the disputed point, it will be sufficient to state that the weight of authority appears to favour the accuracy of the entry in the Annals of Ulster which assigns it to the year 523, in the 70th year of her age. "A.D. 523, Quies S. Brigidæ, an. lxx. ætatis suæ." The Annals of Donegal, at Feb. 1st, after tracing her illustrious descent, say, "It was Ultan of Ard-Breccain that collected the (account of the) virtues and miracles of Brigid together, and he commanded his disciple, Brogan to put them into poetry." The Poem of St. Brogan-Cloen in praise of St. Brigid, here referred to, may be seen—both the original Irish and a Latin translation—in the I. E. Record for February, 1868. It was composed about the year 650, partly in the Monastery of St. Moedhoc, at Clonmore, in the County of Carlow. The Annals of Donegal, still treating of St. Brigid, say of her:—"It was this Brigid that did not take her mind or her attention from the Lord for the space of one hour at any time, but was constantly mentioning Him, and ever constantly thinking of Him, as is evident in her own Life, and also in the Life of St. Brenainn, Bishop of Cluain-fearta. She was very hospitable and very charitable to guests and to needy people. She was humble, and attended to the herding of sheep and early rising, as her Life proves, and as Cuimin of Coindaire states in the Poem whose beginning is:—'Patrick of the fort of Macha loved,' &c. Thus he says:—

'The Blessed Virgin loved  
Constant piety, which was not prescribed;  
Sheep-herding and early rising,  
Hospitality towards men of virtues.'

"She spent indeed 74 years diligently serving the Lord, performing signs and miracles, curing every disease, and sickness in general. The Life of Ciaran of Cluain states, c. 47, that the Order of Brigid was (one) of the eight Orders that were in Erin." February was called in Irish, "the month of Brigid's festival;" and Irish writers style her the *Mary of Erin*, and, on account of her many virtues, assign to her, after the Mother of God, the second place amongst the virgin Saints in heaven. St. Ængus in the Feilire, thus marked her feast:—

"The Calends of February are magnified,  
By a galaxy of martyrs of great valour;  
Brigid the spotless, of loudest fame,  
Chaste head of the nuns of Erin."

The old Brehon laws prescribe special devotion to St. Brigid, and tribute to her Convent as duties of the Kings of Leinster. Through respect for the Saint, the town and suburbs of Kildare



possessed the privilege of Sanctuary:—"Maxima hæc civitas et Metropolitana est; in cujus suburbanis, quæ sancta certo limite designavit Brigida, nullus carnalis adversarius nec consensus timetur hostium." (*Trias Thaum.* 534.) St. Tighearnach, Abbot of Clones, and Bishop of Cloghar in succession to St. Maccarten, one of the most illustrious of the Saints of Erin, was baptized at Kildare by St. Conlaeth, St. Brigid acting as Sponsor. A gloss in the *Leabhar Breac* on the entry in the *Feilire* of Ængus at the 4th of April, the feast-day of this Saint, quaintly records this event as follows:—"Coirpre, son of Fergus of Leinster, i.e. of Leix, was Tighearnach's father. Or he is of Ui-Bairrchi. Now Coirpre bore him under cover to Kildare. He came into the guest-house. Brigid beheld a watch of angels over the head of the house, and she asked who was there. "One young man is there," quoth the servant. "Look thou still," quoth Brigid. Then he looked. "There is, in sooth," quoth he, "a little babe in the young man's bosom." "Good is the babe," quoth Brigid. Brigid (Conlaeth?) comes into the guest-house, and baptizes the child, and Brigid holds him at his baptism.

**KILDARE CATHEDRAL.**—The Church erected in the time of St. Brigid and St. Conlaeth was probably constructed of wood, like nearly all the Churches of that period. The earliest description of the Cathedral of Kildare extant, is that of Cogitosus, which is given in Vol. I. p. 3, of these Collections. This description was written early in the ninth century—between A.D. 799 and 835—as is proved thus: The writer describes the costly shrines of SS. Brigid and Conlaeth as they then existed at Kildare. Now, in the *Annals of Ulster* the enshrining of the Relics of St. Conlaeth is recorded to have taken place in 799; and these Shrines were carried away by the Danes in 835, when half the Church was burnt, as we learn from McGeoghegan. These facts fix the time when this description was written, as between these dates. Indeed the period might be narrowed even more; this writer states that Kildare was an inviolable Sanctuary, free from all apprehension of hostile attack, a description which could not be justly applied to it after 830, when "Ceallagh Mac Bran gave an overthrow to the Clergy of Kildare within their own house, when many of them were slain." (*Vide infra.*) Petrie inclines to the belief that the Church described by Cogitosus was *not* constructed of wood; the supposition of Lanigan that it was so, being, in his opinion, by no means authorized by the text; the evidence adduced by Petrie relative to the antiquity of stone Churches in Ireland goes far to prove that that at Kildare was of this class. It will

be also observable that the plan and general form of this Church which consisted of nave and chancel, was exactly that commonly adopted in the Abbey and Cathedral Churches in Ireland, and that the deviation from the usual custom, in having two lateral doorways instead of a single western one, is pointed out as a peculiarity necessary from the circumstance of the Church having been designed for the use of two communities of different sexes who had distinct and separate places assigned them, according to the almost universal practice of ancient times. The necessity for this separation of the sexes also led to the division of the nave, by a wooden partition, into two equal portions, which were entered by the lateral doorways already mentioned; and it led, again, to the piercing of the wall or partition, which separated the nave from the chancel, with a doorway on each side of the chancel arch, in order to admit the entrance into the chancel of the bishop with his chapter, on the right or south side, and of the abbess with her nuns on the left or north side. Another peculiar feature noticed in the description of the Church is its having a number of windows, whereas the Irish Churches were remarkable for the fewness of such apertures; this peculiarity arose from the arrangements of the Church into a double nave which, in consequence, required a double number of windows to light it. (*Round Towers*, p. 200.)

A.D. 835. In this year the Danes of Wicklow plundered Kildare and burned half the Church. They also carried away the costly Shrines of St. Brigid and St. Conlaeth. (*Four Masters; McGeoghegan*.) Although the Shrines of the Saints fell a prey to these marauders, the Relics—at least those of St. Brigid—were rescued from desecration, and were conveyed for safety to Down. In 1185 the Relics of SS. Patrick, Brigid, and Columba were discovered, an account of which and their subsequent translation in the year following is given in the Office of the Translation of these Saints, printed in Paris in 1620, and republished by Colgan. (*Tr. Thaum.*) (See Appendix to this Volume.) Dr. Lanigan thus summarizes this account. It being generally believed that the bodies of the three Saints were in Down, Malachy, its Bishop, used to pray frequently to God that He would vouchsafe to point out to him the particular place or places in which they were concealed. On a certain night, while fervently praying to this effect in the Church of Down, he saw a light like a sun-beam traversing the Church, which stopped at the spot where the bodies were. Immediately procuring the necessary implements, he dug in that spot, and found the bones of the three bodies, which he then put into distinct coffins, and



placed again under the ground. Having communicated what had happened, to John de Courcey, then Lord of Down, they determined on sending messengers to Pope Urban III., for the purpose of procuring the removal or translation of these Relics to a more respectable part of the Church. The Pope, agreeing with their request, sent as his Legate on this occasion, Vivian, Cardinal Priest of St. Stephen in Monte Coelio, who had been at Down nine years before, and who was well acquainted with John de Courcey and the Bishop Malachy. On his arrival the Relics were removed with the usual solemnities, to a more distinguished part of the Church, on the 9th of June, the festival of St. Columba. They were deposited in one monument, according to the well-known distich:—

“Nunc tres in Duno tumulo tumulantur in uno,  
Brigida, Patricius, atque Columba pius.”

Besides the Cardinal, there were present at this translation, fifteen bishops, together with abbots, provosts, deans, archdeacons, priests, &c. It was resolved that the anniversary of it should be celebrated in Ireland as a festival, and that the feast of St. Columba should be translated to the day after the octave of said festival, that is, to the 17th of June. (*Eccl. Hist. IV. p. 275.*) In the Annals of the Four Masters, at the year 1293, we find the following:—“It was revealed to Nicholas Mac Maelisa, (Coarb of St. Patrick), that the Relics of Patrick, Columbkille and Brigid were at Sabhall, (*i.e.* Saul, about two miles from Downpatrick); they were taken up by him, and great miracles were afterwards wrought by them, and after having been honourably covered, they were deposited in a Shrine.” This Shrine of the three great Patrons of Erin remained at Down till the time of Henry VIII. when it suffered desecration, in 1538. (*Haverty, c. 30, p. 365.*) It is, however, stated that the head of St. Brigid was rescued by some of the clergy, who conveyed it to Neustadt in Austria, and thence, in 1587, it was taken to the Church of the Jesuits at Lisbon, to whom it was given by the Emperor, Rudolf II. A Foot of St. Brigid which had been preserved in a Church dedicated to her in the Diocese of Cashel, is now in the possession of the Archbishop of that See. A portion of the veil of St. Brigid also, is amongst the treasures of the Redemptoristine Nuns at Dublin; and in the Gold Room of the Royal Irish Academy is preserved the Reliquary of the slipper of this Saint. This interesting object (*No. 1023, in Catalogue*), is thus described:—“Reliquary composed of brass, shoe-shaped, on upper portion jewel settings, Figure of Christ and head of St.



John in relief, incised figure of female, decorations, monogram, etc., and the legend: *Hoc est Juramentum naturale*, 3. *Anno Domini*, 1410. *Lochreich—S. Brigida Virgo Kildariensis—Hiberniæ Patrona.*" This inscription shows that the Relic was preserved at Lochrea, and was used as a *Swearing Relic*; *Juramentum naturale* signifying, no doubt, the same as *Juramentum Corporale*, a name by which all oaths were called, for the confirmation of which some sacred object was touched.

A.D. 868. The Church of Kildare was rebuilt by Queen Flanna, wife of Aedh Finliath, King of Ireland. In *Fragments of Irish Annals*, at this date, p. 179, it is stated that this Queen was engaged at Kildare in the rebuilding of St. Brigid's Church, and, whilst inspecting the works, she accidentally overheard the workmen conspiring against her husband. To this incident is due, Fr. Shearman remarks, (*Loca Patr.* 353), this casual reference to her piety in restoring, in 868, the Church which probably was in ruin since it was burned by the Danes in 835.

A.D. 1050. Kildare with its Daimlaig, (i.e. great stone Church), was burned. (*Four Masters*).

A.D. 1067. Kildare with its Church burnt. (*Id.*)

A.D. 1132. St. Laurence O'Toole was Baptized at Kildare. His *Life* states that he was sent by his father, Maurice O'Toole, from his residence, in or near Castledermot, to a chieftain at Kildare called Donat or Dermot, who was charged with the duty of presenting the child at the Baptismal font. As the Saint's father and this chieftain appear not to have been on friendly terms previously, it may have been that the birth of this child was taken as an opportunity for reconciliation; probably also, in compliment to Donat and to accommodate him, the ceremony was fixed to take place at Kildare.

A.D. 1136. Kildare Church was plundered by Dermot O'Bryan. (*Annals of Inisfallen.*)

Our Annalists record that in 1138, and again, in 1150, Kildare was burned; we may readily suppose that its Church continued in ruins.

A.D. 1223. Ralph de Bristol became Bishop of Kildare; he found his Cathedral ruinous. It is stated of him by Ware that "he was at no small expense in repairing and beautifying the Church of Kildare." His work might more correctly be called the re-building of the Church, as it is to this period the structure now existing is referred by those qualified to speak on such subjects.

Dr. Edmund Lane, Bishop of Kildare from 1482 to 1513,

along with building a College in which the Dean and Chapter should reside, repaired and beautified the Cathedral.

In 1600, the town of Kildare suffered so severely that all the houses were in ruins and without a single inhabitant; that the Cathedral shared in the general wreck is shown, firstly, in the *Liber Regalis Visitationis* of 1615, in which it is stated:—“*Ecclesia Diœcesis Darensis situata est in villa de Kildare, et nunc admodum ruinosâ est;*” and again in the Report of Dr. Pilsworth, Protestant Bishop of Kildare, on the state of the Diocese, dated 13th May, 1622. “The roof of the Body of the said Church is altogether ruinous, being pulled down in the late wars. The parishioners of the same are so poor that they are unable to repair the same, unless his excellent majesty vouchsafe of his wonted goodness to grant some extraordinary help and furtherance thereto.” (V. 3, 1, 2, *Marsh's Library, Dublin.*)

In 1641, the Cathedral suffered severely, having had the steeple beaten down by a cannonade. In March, 1642, Arch-deacon Golborne and Mr Lightborne deposed that “in the rebellion of 1641, the ornaments of the Cathedral of Kildare and the books belonging to the same, value ten pounds, also the chapter chest, containing all the evidences and rescripts of the chapter were, in December, 1641, taken away by Rosse McGeoghegan, titular Bishop of Kildare, Dempsey, his Vicar-General, William Borey, priest, and the friars of the Gray Abbey there, etc., and the Church and tithes and rents belonging to the said chapter were seized by the said Bishop, friars, and priests, to the yearly loss of the said Dean and Chapter of more than £130 per annum.” (*MS., T.C.D., F. 2, 6.*) Dr. Rosse McGeoghegan restored and reconsecrated the ancient Cathedral of his Diocese, and there performed the sacred offices of our holy Religion. In 1643, the town was made a garrison post under the Earl of Castlehaven. In a curious Tract entitled, *Triumphant Proceedings of the army in Ireland*, we read that “In March, 1643, the Papists consecrated Kildare Church and sayd Mass in it. The maner was, that all Protestants' bones were digged up, and corps buried in the Church were cast to the dung-hill; and they say it is lawful to say Mass; and thus they do in all consecration of Churches.”

The wars of the 17th century left the Cathedral in ruins. In 1686 the choir portion was fitted up for Protestant service, the rest of the building remaining in ruins, until the year 1871, when the work of restoration was taken in hands. The following is an extract from the Report drawn up, on this occasion, by the eminent Architect, the late Mr. Street:—

“This ancient Cathedral appears to have been built in the



early part of the thirteenth century. It was a simple Cross Church, without aisles, but with—apparently—a Chapel of some kind opening out of the Eastern side of the South Transept. A Tower rose above the intersection of the arms of the cross; whilst a noble Round Tower stood, and still stands, not far from the Western end of the Nave.

“The state of the fabric at present is this :—The choir is the only part still roofed and used for service. Its architectural character is of the poorest description. The rest of the Church is in ruins. The South Transept and the Nave have lost their roofs, but almost all their other architectural features still remain, either intact or in such a state as to make their restoration a matter of no difficulty. The Southern elevation of the South Transept is one of great simplicity and of good character and proportion. Its window is a well-designed triplet, simple externally, but with shafts and mouldings internally. The side walls of the Nave present a very remarkable design. The windows are simple lancets, separated from each other by buttresses. Between these buttresses bold arches are formed, nearly on a face with the front of the buttresses, and with a narrow space between them and the face of the wall. The effect of this arrangement is to throw a very bold shadow over the window, and to produce a most picturesque effect. But the reason for it is not clear. It looks somewhat as though the men who were building had more acquaintance with military than with ecclesiastical architecture, and as though the defence of the Church from hostile attack was a chief motive in this part of the design—a part which, to me at least, is novel. Whatever the history of the design may be, this at any rate is certain, that the effect of it is very striking and picturesque.

“The West End of the Nave is destroyed, and its place occupied by a modern wall. It probably had a window either of five or of three lights, generally similar in detail to the window in the gable of the South Transept.

“The North Transept has been entirely destroyed, some part of it within a few years, when a new Tower was built in the angle between it and the Choir. This Tower is a poor erection, and most awkwardly placed, just behind the ruins of the noble Central Tower. The Central Tower is a mere wreck; one side only—the South—is fairly perfect; the whole of the rest of it has been destroyed. It is a work of fine design and proportion, not very lofty, but, in its complete state, so large as to give a good deal of the dignity of a Cathedral to what might otherwise have looked somewhat too much like a Parish Church.

“There are various other fragments of great architectural and



antiquarian interest in this building; among them I may notice some fine encaustic tiles, and several fine monuments, with sculpture on the sides or slabs.

"Having given this general description of the character of the fabric, it remains for me to indicate what would, in my judgment, be the first steps that should be taken towards its repair and restoration. I should propose to take in hand the exact and careful restoration of the whole of the ancient portion of the Cathedral. This would involve repairs of stonework, re-erection of the roofs, and flooring of the Nave and Transepts, and the removal of the Modern Tower, and the restoration of the old one. Ample authority exists for the whole of this work, so that it might really be a work of restoration, in the best sense of the word.

"A few years more, and what now remains of this interesting Church may have become a thing of the past. Each winter's rain and frost help to disintegrate the very fabric of the walls, and that which is possible now may not be possible ere long."

The restoration, so far as it has been executed, has been done in strict accordance with the recommendations of Mr. Street; the great central tower has been rebuilt, and, except the choir, the other portions of the Church have been roofed in, the Duke of Leinster being the chief contributor to the fund for carrying on the works. A wing has been fitted up for religious service for the dozen worshippers who assemble there on Sundays. When the *Restoration proper* takes place; when this old Catholic Cathedral is restored to its rightful owners and to the worship of that religion for which it was erected, the work, now left unfinished, will, no doubt, be speedily completed.

ROUND TOWER OF KILDARE.—The *Cloichteach* of Kildare is one of the largest and most interesting of its kind. It stands near the west end of the nave of the Cathedral, and is built of two kinds of stone, 13 feet being of white granite, and the rest of a common stone of a dark colour. It is terminated in a battlement, but this, it need hardly be remarked, is a modern addition of the last century, and replaces the usual conical termination. The chief architectural feature, however, is a fine Irish Romanesque doorway. "This interesting doorway," writes Petrie, (*Round Towers*, p. 233), "is built of a hard silicious sand-stone, of light colour, the ornaments of which are carved in very low relief. Its general form may be described as consisting originally of four concentric arches, one recessed beyond the other, and resting on round pilasters or semi-columns, with flat imposts or capitals. The ornaments on the external arch have

been long destroyed, and their places were supplied with rude masonry at the commencement of the last century. The ornaments on the recessed arches are also much injured, and the fourth, or innermost arch is the only one now remaining in tolerable preservation. The external arch is seven feet two inches in height, and three feet eight inches in width; the second arch is six feet ten inches in height, and three feet two inches in width; the third arch is six feet seven inches in height, and two feet ten inches in width; and the fourth or innermost arch is five feet eight inches in height, and two feet one inch in width, and one foot three inches in depth. The entire depth of the doorway, or thickness of the wall, is four feet; and the height of its floor from the ground is fifteen feet." The period to which Petrie is inclined to ascribe the erection of this tower is that when the description of the Church was written by Cogitosus, namely, the close of the eighth, or beginning of the ninth century. "Indeed," he adds, "were I disposed to venture on assigning this doorway to an earlier period, nay, even to the age of St. Brigid, to which Cambrensis would seem to refer it, there is, I think, nothing in its style of architecture which would invalidate such a supposition, as there is no feature in its decorations of which earlier examples may not be found in the corrupted architecture of Greece and Rome." (*Id.* p. 232.) That the Tower of Kildare was, in the 12th century, considered of great antiquity, even so great as the time of St. Brigid, plainly appears from a story told by Cambrensis of a falcon which was thought to have frequented its summit from the days of that Saint. (*De Falcone Kildaricæ.*) "From the time of Brigid a certain fine falcon used to resort this place and was accustomed to settle on the top of the Ecclesiastical Tower. Whence it was called by the people the Bird of Brigid, and was held in veneration by all. This bird, as if trained for the purpose, was wont, at the bidding of the inhabitants or the soldiers of the camp, to pursue the birds which resorted the plains and rivers about Kildare, and to bring them to earth with great velocity to the no small amusement of the beholders," etc. This story is not worth quoting except for the incidental allusion made in it to the *ecclesiastical tower*. It may not be esteemed out of place to state here the conclusions to which Petrie has arrived, with regard to the date of the Irish Round Towers, and the uses which they were intended to serve. They are the following:—

I. That they were of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries.



II. That they were designed to answer, at least, a two-fold use, namely, to serve as belfries, and as keeps or places of strength, in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics, to whom they belonged, could retire for security in case of sudden predatory attack.

III. That they were probably used, when occasion required, as beacons and watch-towers.

For these conclusions he adduces the following proofs:—1. The Towers are *never* found unconnected with ancient ecclesiastical foundations. 2. Their architectural styles exhibit no features or peculiarities not equally found in the *original* Churches with which they were locally connected, when such remain. 3. On several of them, Christian emblems are observable, and others display in the details a style of architecture universally acknowledged to be of Christian origin. 4. They possess, invariably, architectural features not found in any buildings in Ireland ascertained to be of Pagan times.

For the second conclusion:—

1. Their architectural construction eminently favours this conclusion. 2. A variety of passages, extracted from our Annals, and other authentic documents, will prove that they were constantly applied to both these purposes.

For the third conclusion:—

1. There are some historical evidences which render such a hypothesis extremely probable. 2. The necessity which must have existed in early Christian times, for such beacons and watch-towers, and the perfect fitness of the Round Towers to answer such purposes, will strongly support this conclusion. For details of these arguments, see Petrie's *Ecclesiastical Architecture of Ireland with Essay on the Origin and Uses of the Round Towers*.

Colonel Montmorency, in an Essay on the subject, remarks:—  
“The pillar-tower, as a defensive hold, taking into account the period that produced it, may fairly pass for one of the completest inventions that can well be imagined. Impregnable every way, and proof against fire, it could never be taken by assault. Although the abbey and its dependencies blazed around, the tower disregarded the fury of the flames; its extreme height, its isolated position and diminutive door-way, elevated so many feet above the ground, placed it beyond the reach of the destroyer. The signal once made, announcing the approach of a foe, by those who kept watch on the top, the alarm spread instantaneously, not only amongst the inmates of the cloister, but the inhabitants were roused to arms in the country many

miles around." It has also been observed by Sir Walter Scott, "These towers might possibly have been contrived for the temporary retreat of the priest, and the means of protecting the holy things from desecration on the occasion of alarm, which in these uncertain times suddenly happened and as suddenly passed away." Cambrensis, writing in 1187, twice refers to these towers as *ecclesiastical towers*. "Turres ecclesiasticas quæ more patriæ arctæ sunt et alta, necnon et rotundæ;" and in the legend of the Falcon, he says, "Falco . . . ecclesiasticæ turris summitate insidere consueverat." The first intention of the Irish tower was for strength of defence and faithfulness of watch. Bells, small as these which are left to us still, were deposited in them, and thus they came to be termed *cloichteachs*, i.e. bell-houses or places for the housing of bells. They may have served for the safe keeping of these objects which, in the early Irish Church, and connected with her saints, were accounted amongst her most sacred treasures, and were preserved with the shrine and crozier, in these keeps of the monastery. (Miss Stokes: *Origin and Use of Irish Church Towers*.)

FIRE-HOUSE OF ST. BRIGID.—Cambrensis, writing in the 12th century, thus refers to this fire, c. 34, *et seq.* :—

"At Kildare in Leinster, which the glorious Brigid renders ennobled, many miracles are deserving of being recorded, amongst which the fire of St. Brigid comes first; this they call *inextinguishable*, not that it could not be extinguished, but because the nuns feed it with fuel and tend it so carefully that it has ever continued *inextinct* from the time of the Virgin, and notwithstanding the great quantity of wood that has been consumed during so long a time, yet the ashes never accumulate. When, in the time of St. Brigid, twenty nuns had served the Lord here, she making the twentieth; after her glorious transit, nineteen always remained, and the number was not increased, and when each had kept the fire in order her own night, on the twentieth night the last nun put faggots on the fire, saying, 'Brigid, keep your own fire, for this night has fallen to you;' and the fire being left so, is found still burning in the morning, the fuel being consumed as usual. The fire is surrounded by a circular fence of twigs, within which a male enters not, and if one should by chance presume to enter, which was sometimes attempted by giddy persons, he escapes not without enduring punishment. Also it is permitted only for women to blow the fire, and for these not with their breath, but only with bellows or fans. In like manner the young of goats are not allowed here on account of the cause of the Virgin." Cambrensis then tells of



an archer of the family of Richard, Earl Marshall, who had leaped over the fence and blown the fire with his mouth, in punishment for which he became insane and died; and also of another who, being in the act of crossing the fence, and having one foot over, was drawn back and restrained by his comrades; the foot, with the leg, became withered forthwith, and he remained maimed for the rest of his life.

Ware records that A.D. 1220, "Henry de Loundres, Archbishop of Dublin, and Justiciary of Ireland, put out the fire called inextinguishable, which had been preserved from a very early time by the nuns of St. Brigid; this fire was, however relighted, and continued to burn till the total suppression of monasteries. The ruins of this Fire-house may still be seen." Seward, *Top. Hib.*, states that this fire was kept here for superstitious purposes, in a small cell or house, near the Church, 20 feet square, some ruins of which are still (1792) visible. This, and other writers, assert that this fire was a remnant of Paganism; that Brigid before her conversion had been a Vestal Virgin, etc. "Such assertions," writes Dr. O'Donovan, (*Ord. Papers*), "are disgraceful to the human intellect. Where is the authority for saying that St. Brigid was ever a Vestal Virgin? How can it be proved that the preservation of this fire, for the use of the poor and strangers, was not a laudable and truly Christian idea? If St. Brigid wished to light a perpetual fire, could she not have done so on the authority of the Word of God? (*Leviticus*, vi. 12.)" The Lives of St. Brigid show that she was remarkable for her charity and hospitality towards the poor, pilgrims, and strangers. There can be hardly a doubt that it was to provide for the wants of these that this fire was kept constantly alight, and that her community after her demise kept it still burning, partly in continuation of her hospitable practice, and partly as a memorial of their holy Founder. Cogitosus, in his Life of the Saint, says that, imitating holy Job, she never suffered the poor to go unrelieved, and that she even, for this purpose, disposed of precious vestments which St. Conlaeth had brought from Rome; an act which St. Conlaeth, who thought that the line should be drawn somewhere, considered excessive, and found fault with:—"Secundum enim exemplum beatissimi Job, (Brigida) nunquam inopes a se recedere sinu vacuo passa est; nam vestimenta transmarina et peregrina Episcopi Conlaeth, decorati luminis quibus in solemnitatibus Domini et Vigiliis Apostolorum sacra in altaribus offerens mysteria utebatur, pauperibus largita est." (*Tr. Thaum.* c. 39, 522.) Archbishop de Loundres, an Englishman, and but lately arrived in the country, no doubt, had this perpetual fire at Kildare represented to him as a relic of Paganism,

and acting seemingly with precipitancy, extinguished it; but, as has been told, it was soon relighted and continued alight as long as the Community of St. Brigid existed.

A Close Roll, dated Dublin, 28th January, 1397, directed Robert de Clayton, Clerk of the Hanaper, to grant letters of Royal Protection to the Prioress and Convent of the *Fire-house of Kildare*. "Priorissae et Conventui de Fyre-house de Kildaria."

Hollinshed, a writer of the 16th century, in his Chronicle, states:—"There was in Kildare an ancient monument named the Fire-house. . . . I travelled of set purpose to the towne of Kildare to see this place, where I did see such a monument like a vault, which to this daie they call the Fire-house."

Giraldus Cambrensis describes a wonderful Manuscript still preserved at Kildare in his time. There is a growing belief that the Manuscript called the *Book of Kells*, now preserved in the Library of Trinity College, Dublin, is the identical Book described by Cambrensis. This Manuscript, writes Dr. Petrie, (*Round Towers*, p. 206), for beauty and splendour is not surpassed by any of its age known to exist; indeed, in looking at this exquisite piece of penmanship, it is difficult to avoid thinking that it is the very manuscript so elaborately described by Giraldus. Mr. Digby Wyatt, in a Paper read before the Royal Institute of British Architects, declares that in delicacy of handling and minuteness of faultless execution, the whole range of palæology offers nothing comparable to the early Irish and British manuscript. When in Dublin he had the opportunity of studying very carefully the most marvellous of all, the *Book of Kells*, some of the ornaments of which he attempted to copy, but broke down in despair. Of this very book Mr. Westwood examined the pages as he did for hours together, without ever detecting a false line or an irregular interlacement. In one space of about a quarter of an inch superficial, he counted with a magnifying glass no less than 158 interlacements of a slender ribbon pattern, formed by white lines edged in black ones, and upon a black ground. "No wonder," he adds, "that tradition should allege that these unerring lines should have been traced by angels." The following is the description of the book and the composition of it, given by Cambrensis:—"Amongst all the wonderful things at Kildare nothing appears to me more wonderful than that admirable book written, as they say, at the time of the Virgin from the dictation of an angel. This Book contains a Harmony of the Four Evangelists according to St. Jerome; in which there are nearly as many different figures variously illuminated in colours, as there are pages. In one part



you may behold the countenance of majesty divinely depicted; in another, the mystic emblems of the Evangelists, some represented with six, others with four, others with two, wings; here, an eagle, there a calf, now the face of a man, again, that of a lion, as well as an almost infinite number of other figures, which, if you merely glance at in the usual way without taking special notice of, they will appear to be blots rather than ligatures, and displaying nothing exquisite where, notwithstanding, there is nothing but what is exquisite. But if you examine them sharply and try to penetrate their beauty, you will be able to note the delicate, beautiful, and minute interlacings, in colours still fresh and bright, so that you would be led to believe that they were indeed the work of an angel rather than of man. The oftener and more carefully I have examined them, the more was I struck with new wonder, and each time I saw fresh subjects to call for admiration." Giraldus then proceeds to relate the story of the writing of this Book as it was told in his time:—"On the first night (preceding the morning on which the writer was to commence the Book,) an angel stood by him in sleep showing him a picture depicted on a tablet which he held in his hand, and said, 'Think you that you can depict this representation on the first page of the book which you are about to write?' The scribe distrusting his ability to accomplish a work so artistic and unusual, answered that he could not. The angel then said, 'On to-morrow morning, ask your mistress to offer prayers to the Lord for you, that He may enlighten and assist you both mentally and corporally, so that you may be able to see and apprehend the task proposed to you, and be able to execute it.' After this, the angel again appeared to him on the succeeding night, displaying the same picture and also many others, all of which the scribe, apprehending, through the assistance of Divine Grace, fixed faithfully on his memory and carefully reproduced in their proper places throughout the volume. In this way was the Book written, the angel showing the pattern, St. Brigid praying, and the scribe copying."

#### ABBESSES OF KILDARE.

The Line of Bishops of Kildare having been given in Vol. I., we have now to set down the list of Abbesses in succession to St. Brigid, as far as they could be ascertained from our national Annals. St. Brigid died, probably in A.D. 523, and in the same year is recorded the death of St. Blatha or Flora, said in the *Tr. Thaum*, to have been cook to St. Brigid.

A.D. 524. St. Darlugdacha, who succeeded St. Brigid as Abbess, died on the 1st February. She was honoured on the same day, (*AA. SS.* 229.)

A.D. 580. St. Talulla, daughter of Nadfraich, Abbess of Kildare, died. (*AA. SS.* 340.) In the Martyrology of Tallaght her feast is entered at the 8th January:—"Tuililatha, V., Abb. Cilli dara."

A.D. 590. St. Comnata, Abbess of Kildare, died. (*Tr. Thaum.* 629.) Her feast appears in *Mart. Tall.* at 1st January.

A.D. 687. Gnathnat, Abbess of Kildare, died. (*Four Masters*; *Tr. Thaum.* 629.)

A.D. 726. St. Sebhdann, daughter of Corc, Abbess of Kildare, died. (*Four Masters.*)

A.D. 738. St. Affrica, Abbess of Kildare, died. (*Id.*)

A.D. 753. St. Martha, Abbess of Kildare, died. (*Id.*)

A.D. 768. Lerthan, Abbess of Kildare, died. (*Id.*)

A.D. 792. Condal, daughter of Murchad, Abbess of Kildare, died. (*Id.*)

A.D. 796. The *Annals of Ulster* state that Condata, Abbess of Kildare, died this year. This probably is a mistake for Condal.

A.D. 800 (recté, 807 O'D.) St. Fine, Abbess of Kildare, died on the 9th January. (*Four Masters.*)

A.D. 829. Muirenn, Abbess of Kildare, died. (*Id.*)

A.D. 833. Affric, Abbess of Kildare, died. (*Id.*)

A.D. 853. Catan, Abbess of Kildare, died. (*Id.*)

A.D. 883. Tuilelaith, daughter of Uarghalach, Abbess of Kildare, died, on the 10th of January. (*Id.*)

A.D. 907. Muirionn was Abbess of Kildare. In this year, Cormac, Archbishop of Cashel and King of Munster, bequeathed his horse to this Abbey with its splendid trappings, one ounce of gold, and an embroidered vestment. (*Keating's Hist. Ireland.*)

A.D. 914. Cobhflaith, daughter of Duibhduin, Abbess of Kildare, died. (*Four Masters.*)

A.D. 916. Muireann, daughter of Suart, Abbess of Kildare, died on the 26th of May. (*Id.*)

A.D. 927. The Danes of Dublin, under Godfred, plundered this, and all the other Religious houses at Kildare.

A.D. 962. Muireann, daughter of Mac Colman, Abbess of Kildare, died. (*Id.*)



A.D. 977. (recté, 979, O'D.) Muireann, daughter of King Congalagh, Abbess of Kildare, died. (*Id.*)

A.D. 1015. Eithne, daughter of Suairt, successor of Brigid, died. (*McGeoghegan.*)

A.D. 1069. The Abbess Domgilla, died. (*McGeoghegan.*)

A.D. 1072. Duibhoil, successor of Brigid, died. (*Four Masters.*)

A.D. 1112. Gormlaith, daughter of Murchadh, son of Dairmaid, successor of Brigid, died after penance. (*Id.*) "Among the holy females of these times, the most celebrated seems to have been Gormlat or Gormfhlaith, daughter of Morogh Mac-Maol-nambo, a Leinster Prince, and Abbess of Kildare, celebrated for her austerities, who died in 1112." (*Lanigan, IV., 54.*)

A.D. 1135. The Abbess of Kildare was forcibly taken from her cloister by Dermot McMorrough, King of Leinster, and compelled to marry one of his people; in perpetrating this outrage he killed 170 of the townspeople and household of the Abbess. (*Annals of Clonmacnoise.*)

A.D. 1167. Mor, daughter of Donall O'Connor Faily, Abbess of Kildare, died. (*Four Masters; Tr. Thaum.*)

A.D. 1171. Sadhbh, daughter of Gluiniarn MacMurchadha, successor of Brigid, died, after penance. (*Four Masters.*)

Our Annalists do not appear to have recorded the names of the Abbesses of this monastery from this time till its suppression, temp. Henry VIII.

On the 4th January, 1585, a Grant was made to Anthony Deeringe, of this monastery, with a castle adjoining, 2 tenements, 8 acres of land in the town and fields of Kildare, and 4 messuages, 44 acres in Calliaghton alias Knockencayllagh, in said county, lately demised by Redmond Oge Fitzgerald, for 21 years, at the annual rent of £3 10s. 8d., Irish money; to hold the same for ever, as of the manor of Kells, and not in capite. (*Auditor General.*)

An Inquisition, taken 3rd August, 1606, finds that the last Abbess was seized of the townland of Knockinalliagh, containing 80 acres of arable, annual value, besides reprises, 40s. (*Chief Remembrancer.*)

#### ABBOTS OF KILDARE.

It is very probable that the clergy serving the Church of Kildare, from the time of the establishment of the See, lived in Community, of which the Bishop was the Superior, or Abbot. St. Conlaith, St. Aedh, etc., are styled in our Annals, Abbots and Bishops of Kildare; but it does not

appear that there was a Religious house of men, as such, founded until perhaps a century later, when the Canons Regular of St. Augustine are supposed to have established themselves there. The names are given below, of those recorded by our Annalists as Abbots of Kildare; it will be borne in mind that, of the earlier names, some were certainly, others most probably, Bishops of the See.

A.D. 519. St. Conlaeth, Abbot and Bishop of Kildare, died on the 3rd of May. The Mart. Donegal says of him:—"Roinchenn was his first name. He was of the race of Laeghaire Lorc, son of Ugaine Mor. From this Laeghaire Lorc, who was monarch of Erip, the Leinstermen are descended." A commentator on the Feil. Æng. in Leabhar Breac, states:—"Ronchend was Conlaed's name at first, and he is called My-Conda of Daire. Conlaed, *i.* Cunnail Aed, *i.e.* friendly Aed (Hugh) was his name, and Bishop of Kildare was he, and wolves devoured him at Sciaich Conlaed, beside Liamain (Dunlavin) in Mog-Laigen."

A.D. 520. St. Naithfraich, Abbot of Kildare, and said to have been charioteer to St. Brigid, died. (*Tr. Thaum*, 629.) This Saint's festival was celebrated on the 11th December. The fable of his having been *charioteer* to St. Brigid is probably accounted for by the entry in the Mart. Don. at this day:—"Nadfraeich, Bishop. The Life of Brigid (c. 17) states that Nadfraeich, of the men of Tuirbhi, was her lector and her preacher; for she said after she received orders (after her Profession) that she would not take food without being previously preached to." St. Naithfraich then was her spiritual director, not the director of her horses.

A.D. 638. St. Aedh, surnamed *Dubh*, or *the dark*, Abbot and Bishop of Kildare, died, on the 10th of May. He had been at first King of Leinster. (*Four MM.*)

A.D. 694. St. Loichene Meann, or the Silent, surnamed the Wise, Abbot of Kildare, died. (*Id.*) Two feasts in his honour are marked in the Mart. Tall., viz., the 12th January, and the 12th June. The latter is named in *Tr. Thaum*, as the day of his demise.

A.D. 697. Forannan, Abbot of Kildare, died on the 15th Jan. (*Id.*)

A.D. 743. St. Dodimog, anchorite, Abbot of Kildare and of Clonard, died. (*Four MM.*; *M'Geoghegan.*)

A.D. 747. Cathal, son of Forannan, Abbot of Kildare, died. (*Four MM.*)



A.D. 792. (recté 798, O'D.) Eudus O'Dicholla, Abbot of Kildare, died. (*Id.*)

A.D. 799. (recté 804, O'D.) Faelan, son of Ceallach, Abbot of Kildare, died. (*Id.*)

A.D. 816. St. Airbertach, Abbot of Kildare, died. (*Tr. Thaum., Four MM.*)

A.D. 821. Muireadach, son of Ceallach, Abbot of Kildare, died. (*Four MM.*)

A.D. 827. Siadhal, or Sedulius, son of Fearadhach, Abbot of Kildare, died. (*Id.*) Of him Lanigan, *Eccl. Hist. III.*, 255, says:—"Sedulius in all probability was the author of the Commentaries on the Epistles of St. Paul, which are universally allowed to have been written by an Irishman of that name. Some other works, under the name of Sedulius, were probably also written by him. He must not be confounded with Sedulius, Abbot and Bishop of Roscommon, who died in 814, whereas the Abbot of Kildare lived until 829. That the author of the Commentaries referred to, was Sedulius of Kildare seems unquestionable, particularly as he was living in 818, at which year, as marked by Hepidanus, the monk of St. Gall, a *Sedulius Scottus* was greatly distinguished." For other works attributed to this author, see *Lanigan, III.*, 256, n. 125.

A.D. 863. Ceallach, son of Ailell, Abbot of Kildare, and the Abbot of Ja, died in Pictland. (*Four MM.*)

A.D. 868. Cobhthach, Abbot of Kildare, who was a wise man and learned doctor, died. (*Four MM.*)

A.D. 870. Moreigh McBroyn, who had swayed the sceptre of Leinster, but meekly resigning, became Abbot of Kildare, died. (*Tr. Thaum.*, 629.)

A.D. 873. Lasran MacMoctigern, Abbot of Kildare, died. (*Id.*)

A.D. 878. Suibny O'Finachta, Abbot of Kildare,—Bishop of Kildare, according to the *Four MM.*,—died. (*Id.*)

A.D. 881. Scannal, styled ABBOT, by Colgan, and *Bishop*, by the *Four MM.*, died on the 27th June.

A.D. 882. St. Muredach, son of Brann, King of Leinster, Abbot of Kildare, died. (*Tr. Th.*)

A.D. 883. The Blessed Tuathal, son of Ailbhe, Abbot of Kildare, died. The Danes spoiled Kildare and its religious houses, this year, taking captive, thence, the aged and reverend Abbot Swyney MacDuffe Davoren, together with 280 of his clergy and community. (*Tr. Thaum.*, 629.) This Abbot appears to have regained his freedom; we find his death recorded, as Prior of Kildare, in the year 903.

A.D. 920. Died Flanagan McRiagan, Abbot of Kildare and Prince of Moylepoile McAillilla; he was esteemed the best scribe and anchorite in the kingdom of Leinster. (*Tr. Thaum.*, 629.)

A.D. 953. Culean McCellagh, Abbot of Kildare, was slain by the Danes of Dublin, when they pillaged the town. (*Id.*)

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

A.D. 1030. Mael Martin, Abbot of Kildare, died. (*Colgan.*) He was *Bishop* of Kildare, as appears from *Four MM.*

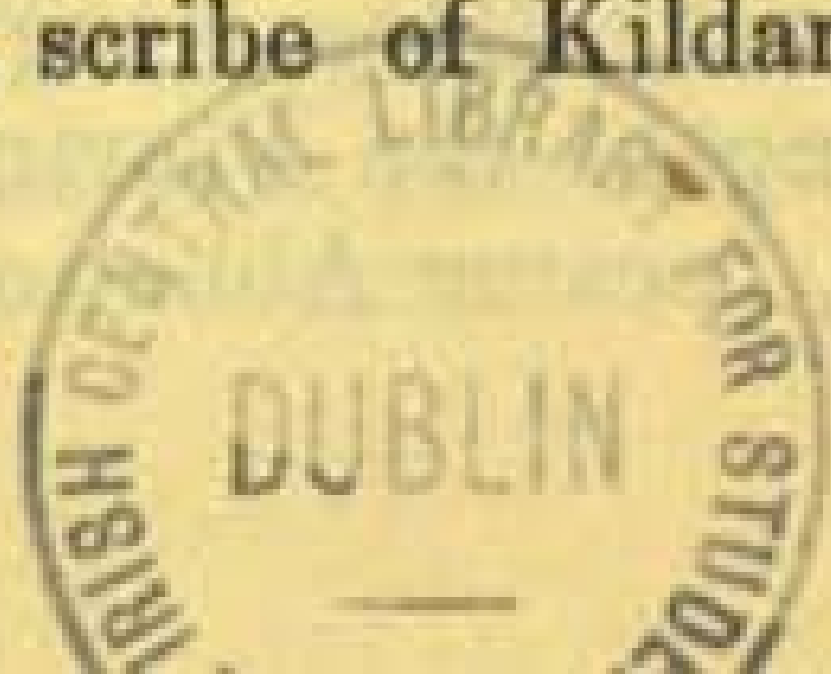
A.D. 1041. Murchad, son of Dunlang, notwithstanding all the opposition which the Abbot could make, forcibly carried from Kildare as a prisoner, Gillacomgal, the son of Donchuan and grandson of Dunlang. (*Tr. Thaum.*)

Finn McGussan, Bishop of Kildare, who died in 1085, is styled *Abbot*, by Colgan, as also the five succeeding Bishops of Kildare. (*Tr. Thaum.*, 630.)

#### ANNALS OF THE CITY OF KILDARE.

Kildare owed its origin to St. Brigid, and may date its foundation from the period when that Saint founded her monastery there; about the year 470. Her biographer, Cogitosus, writing at the end of the eighth, or commencement of the ninth century, states that "in honour of St. Brigid a very great city sprung up which at this day, (the period above referred to), is the Metropolis of the Leinstermen." The schools of Kildare were amongst the most famous in Ireland, as may be judged from the number of distinguished scholars who taught there and whose names appear in her records. Another remarkable thing in the history of Kildare is, the great number of times we find it to have been burnt and spoiled. Some of these burnings appear to have been accidental, these for instance which occurred prior to the time when Cogitosus wrote; if these had been acts of violence, he could not have stated, as he does, that "the city and suburbs possessed the privilege of sanctuary which no one dares to violate." Later on, however, it was, for three hundred years and more, the object of frequent raids, sometimes, indeed, perpetrated by native chiefs, but, for the most part, by the Danes who had established themselves at Dublin, Waterford, Wicklow, and Wexford. The subjoined entries are taken from our historical records:—

A.D. 686. The repose of Banbhan, scribe of Kildare. (*Fragments of I. Annals.*)





A.D. 708. Kildare was burned. (*Four MM.*)

A.D. 720. St. Colman Banban, scribe of Kildare, died. (*Id.*)

A.D. 724. MacOnchon, scribe of Kildare, died. (*Id.*)

A.D. 770. Kildare was burnt. (*Id.*)

A.D. 774. Kildare was burnt. (*Id.*)

A.D. 777. (recté 782, O'D.) The battle of Cuirreach (the Curragh) by the side of Kildare, was fought on the sixth of the Calends of September, on Tuesday, between Rory, son of Faellan, and Bran, son of Muiradach, wherein Mughron, son of Flann, Lord Offaly, and Dubhdachrich, son of Laidhgnen, were slain in a combat. The victory was gained by Rory. (*Four MM.*) The Annals of Ulster add that Bran was taken prisoner:—*Bran captivus ductus est.*

A.D. 799. In this year the Relics of St. Conlaeth were placed in a shrine of gold and silver. (*Annal. Ult.*)

A.D. 803. (recté 808, O'D.) Finshneachta, son of Ceallach, King of Leinster, died at Kildare. (*Four MM.*)

A.D. 825. The destruction of the Fair of Colman, by Muireadhach, against the South Leinstermen, when many were slain. (*Annals Ulster.*) The Fair of Colman, or *Circinium Colmain*, was held on the present Curragh of Kildare, in *Campo Liphè* where the royal fair and sports of Leinster were celebrated. The Curragh is styled, throughout the Annals of the Four Masters, *Curragh Liffey*, from which it may be concluded that the Curragh anciently extended eastward, as far as the river Liffey. The word Curragh has two significations, namely, a shrubby moor, and a level plain or race-course; and it appears from the derivation given in Cormac's Glossary, that it has this twofold signification from a very early period. (*O'Donovan.*) Local tradition states that the King of Leinster who was contemporary with St. Brigid, had the deformity of long ears, like those of an ass, which rendered him unpopular. He applied to the Saint for a cure, and promised, in return, to grant her any request. St. Brigid consented. She threw him into a sleep, from which when he awoke, he found he had a pair of shapely ears. He asked her what reward she desired. Brigid, wishing to be moderate, replied, that all she would ask was as much land near her cell as her mantle would cover. St. Brigid spread her mantle on the field, and lo! God caused the cloak to extend so that it covered all now known as the Curragh. The King, astonished at the miracle, at once gladly conferred on her the whole extent. This King's grandson, Aed Dubh, who was chosen King of the Province by the unanimous voice of the Lagenians, became Abbot of the monastery established near the

nunnery of Kildare. St. Brigid never prevented the neighbouring people from turning their cattle to graze upon the land. Giraldus states :—" There are also here (Kildare) most delightful plains, which are called the pasturage of St. Brigid, into which no one dares enter a plough, and of which it is estimated as a miracle that although the cattle of the whole Province may have clipped the grass close to the ground in the evening, it will appear the next morning as high as ever ; as if it had been said of these pastures :—

" Et quantum longis carpunt armenta diebus,  
Exigua tantum gelidus ros nocte reponit."

" And as much as the herds crop during the long day,  
So much does the cold dew restore during the night."

At the North-west extremity of the Curragh, where the road enters the townland of Rathbride, there is a square stone, raised on a small mound. It is about 33 inches by 44, and about 3 feet high. It was evidently hammered, and on top there is a hollow, about one foot square, but shallow, and evidently made with a chisel. It is called the wart-stone. Dr. O'Donovan supposes that it is the base of a cross, perhaps erected by St. Brigid to mark the limit of her pasturage. (*Ord. Papers.*)

A.D. 830. Ceallach Mac Bran, gave an overthrow to the clergy of Kildare, within their own house, where there were many and infinite number of them slain on St. John's Day in harvest. (*Annals of Clonmacnoise.*)

A.D. 834. Caenchombrac, son of Siadhal, *Æconomus* of Kildare, died. (*Four MM.*)

A.D. 835. The taking of the Oratory of Kildare upon Forannan, Abbot of Armagh, with all the congregation of Patrick likewise, by Feidhlimidh, by battle and arms; and the clergy were taken by him with their submission. In the same year, Kildare was plundered by the foreigners of Inbher-Deaa, (the Danes of Wicklow) and half the Church was burned by them. (*Id.*)

A.D. 836. O'Halloran and McGeoghegan record that, in this year, a Danish fleet of 30 sail arrived in the Liffey, and another in the Boyne; they destroyed, amongst other places, Kildare, by fire and sword, and carried away the rich shrines of St. Brigid and St. Conlaeth.

A.D. 843. Dun-Masg (Dunamase) was plundered by the foreigners, where Aedh, Abbot of Terryglass and Clonenagh, was taken prisoner; and they carried him into Munster, where



he suffered martyrdom for the sake of God; and Kehernagh Mac-Comosgaye, Prior of Kildare, and many others besides, was killed by them during the same plundering excursion. (*Four MM.*)

A.D. 850. Airtri, son of Faelan, Airchinnech of Kildare, died. (*Id.*)

A.D. 883. The plundering of Kildare by the foreigners, who carried off with them fourteen score persons into captivity to their ships, with the Prior, Suibhne, besides other valuable property which they carried away. (*Id.*)

A.D. 887. The plundering of Kildare by the foreigners. (*Id.*)

A.D. 895. The plundering of Kildare by the foreigners. (*Id.*)

A.D. 915. The plundering of Kildare by the foreigners of Ceann-Fuaid, (Confey.) (*Id.*)

A.D. 916. Kildare was plundered by the foreigners of Ath Cliath, (Dublin.) (*Id.*)

A.D. 924. Kildare was plundered by the foreigners of Port-Lairge, (Waterford). (*Id.*)

A.D. 926. The plundering of Kildare by the son of Godfrey Port-Lairge, who carried away captives and great spoils from thence. (*Id.*)

A.D. 927. The plundering of Kildare by Godfrey, on the festival of St. Brigid. Same year, Dunchadh, son of Braenan, Priest of Kildare, died. (*Id.*)

A.D. 929. Onchu, Priest of Kildare, died. (*Id.*)

A.D. 940. Kildare was plundered by Blacaire, son of Godfrey, and the foreigners of Ath-Cliath. (*Id.*)

A.D. 962. Colman, Professor (or Lector) of Kildare, died. Same year, Kildare was plundered by the foreigners, and a great number of seniors and ecclesiastics were taken prisoners there; but Nial Ua-heruilbh ransomed them. The fall of St. Brigid's House and the full of the Oratory of them, is what Niall purchased with his own money. (*Id.*) This event is thus recorded in the Annals of Clonmacnoise:—"Kildare rifled by Genties, but O'Nerulo through merciful pitie tooke pittie on them, and redeemed all the clergi almost, for the name of the Lord, viz., the full of St. Brigid's House, and the oratora-full, he redeemed all by his owne monie."

A.D. 965. Conor, Professor of Kildare, died. (*Four MM.*)

A.D. 977. Kildare was plundered by the foreigners. (*Id.*)

A.D. 981. Kildare was plundered by Imhar of Port-Lairge. (*Id.*)

A.D. 991. Diarmaid, Professor of Kildare and Abbot of Clon-  
enagh, died, of whom was said:—

“Diarmaid, stronghold of noble wisdom, a man of generous fame, of great  
battle :

Pity, O King of the righteous laws, that death has now approached him.” (*Id.*)

A.D. 998. Kildare was plundered by the foreigners of Ath-  
cliath. (*Id.*)

A.D. 1022. The plundering of Kildare by Donnsluibhe and the  
Ui Faelan. (*Id.*)

A.D. 1024. Donnsluibhe, son of Maelmordha, Con of Ui-Fae-  
lan, set out on a predatory excursion into Offaly, and the lord  
of Offaly and some of the Ui-Muireadhaigh, overtook and slew  
him as he was plundering Kildare. (*Id.*)

A.D. 1038. Flanagan, Professor of Kildare, died. (*Id.*)

A.D. 1041. Colgrach Ua-Toichtigh, Chief Professor of Kildare,  
died. (*Id.*) Same year, Gillachomhghaill, son of Donnchuan,  
son of Dunlaing, was forcibly carried away from Kildare, by  
Murchaidh, son of Dunlaing, where outrage was offered to the  
successor of Brigid. The two sons of the son of Faelan, son of  
Murchaidh, namely, Donnchadh and Gluniarn, were slain at  
Kildare, by the two sons of Braen, son of Maelmordha. (*Id.*)

A.D. 1046. Maelbrighde, priest of Kildare, died. (*Id.*)

A.D. 1050. Diarmaid Ua Lachan, Professor of Kildare, died :  
Kildare with its Daimlaig, (stone church,) was burned. (*Id.*)

A.D. 1063. MacDonghail, Professor of Kildare, died. (*Id.*)

A.D. 1067. Kildare, with its church, burnt. (*An. Ult.*)

A.D. 1069. Cobhthach, priest of Kildare, head of the glory and  
dignity of Leinster, died. (*Id.*) The *Annals of Clonmacnoise*  
have it: “Cowhagh—Flower of Leinster.”

A.D. 1071. Kildare was burned. (*Id.*)

A.D. 1089. Kildare was burned. (*Id.*)

A.D. 1099. Kildare was burned in the spring of this year. (*Id.*)

A.D. 1103. Mac-mic-Branan, priest of Kildare, died. (*Id.*)

A.D. 1104. Cosgrach Ua Cruaidhan, Professor of Kildare, died.  
(*Id.*)

A.D. 1110. Feardomhnach, the most distinguished of the  
senior jurisconsults, Professor of Kildare, died. (*Id.*) The *An-*  
*nals of Ulster* have this entry thus: “Blind Ferdonach, chief  
learned in Lawe, and Lector of Kildare, died.”

A.D. 1126. Conor O’Cleirigh, Professor of Kildare, died. (*Id.*)

A.D. 1127. Carroll Ua Failain was killed by the Ui-Failghe,



with some of his servants and chieftains along with him, within Kildare, defending the Coarbship of St. Brigid. (*Ann. Ult.*)

A.D. 1135. The Abbess of Kildare was forced and taken out of her cloisters by Dermott MacMorrogh, King of Lynster, and compelled to marry one of said Dermott's people; at whose taking he killed a hundred and seventie of the townsmen and house (hold) of the Abbess. (*Ann. Clonmacn.*)

A.D. 1136. Kildare church was plundered by Dermot O'Bryan. (*Ann. Innisfallen.*)

A.D. 1138. Kildare was burned. (*Four MM.*)

A.D. 1143. Kildare was burned. (*Id.*)

A.D. 1155. Kildare was burned. (*Id.*)

A.D. 1176. The English Earl (*i.e.*, Richard) died at Dublin of an ulcer which had broken out in his foot, through the miracles of St. Brigid and Columbkille, and of all the other Saints whose churches had been destroyed by him. He saw, as he thought, St. Brigid in the act of killing him. (*Id.*) This was Richard de Clare, Earl Strigul, commonly called Strongbow. In the Dublin copy of the Annals of Innisfallen, he is called "the greatest destroyer of the clergy and laity that came to Ireland since the time of Turgesius." He was buried in the church of the B. Trinity, now Christ's Church, where his tomb still exists.

A.D. 1234. Richard, Earl Marshal, of Pembroke and Strangul, was wounded on the 12th April, in a battle on the Curragh of Kildare, and died after a few days. He is buried at Kilkenny (at the Black Abbey) with his brother. (*Grace's Annals.*) Others place this event at the year 1233. "Occiditur Ricardus, Comes Mariscalli Kildairae, in bello per Geraldinos, locum et partem regis tenentes. (*Clyn.*)

"Post incarnatum lapsis de virgine natum  
Annis nongentis tribus triginta trecentis;  
In primo mensis Aprilis, Kildariensis  
Pugna die die Sabbati fuit, in tristitia fati  
Acciderant stallo pugne comite Mariscallo."

Having rebelled against the king, he landed in Ireland; Mac-Maurice, the Lord Justice, Hugh de Lacy, Earl of Ulster, and Walter de Lacy, Lord of Meath, appointed to hold a conference with him at the Curragh; but they picked a quarrel with him, and took him prisoner, after having first mortally wounded him. (*O'Donovan.*)

A.D. 1254. The Green Monastery at Kildare was founded, by the Earl of Kildare, and they (his family) have a superb tomb in the chapel of the Blessed Virgin Mary in this monastery.

(*Four MM.*) This entry seems to refer to the Grey Abbey, founded there some few years later.

A.D. 1309. A Parliament was held at Kildare, of which all record must have been destroyed, as there is no account of the business transacted, except the following in Hollinshed: "In the year 1309, on Candlemas day, the lord John Bonneville was slaine neere to the towne of Ardscoil, by the lord Arnold Powre and his complices, his body was buried at Athie in the church of the friers preachers. In the yere following, at a parliament holden at Kildare, the lord Arnold Powre was acquit of that slaughter, for that it was prooved it was doone in his owne defense." Bonneville was afterwards declared a felon, and his lands at Cradockstown, County of Kildare, were granted to Walter de Istelepe. (*Rot. Pat. 2 Edwd. II. 14.*)

A.D. 1344. In this year, by mandate, reciting that the O'Tooles, O'Byrnes, McMorroughs, and O'Nolans, had risen to oppose the English, the Seneschal of the Liberty of Kildare was commanded to proclaim, that no person should aid them with victuals, horses, or arms, that one peace or one war should prevail throughout the land, and that each adjacent county should aid anyone which was invaded or harassed by the Irish enemies.

A.D. 1600. The town suffered so severely, that the houses were all in ruins, and without a single inhabitant.

A.D. 1643. Kildare was made a garrison post under the Earl of Castlehaven, and in consequence, began to attract inhabitants.

A.D. 1647. The town was taken upon quarter, by Colonel Jones; soon after, it was retaken by the Irish, in whose possession it remained until June 1649, when it was retaken by the Lord Lieutenant.

A.D. 1652. On the 28th of April, Colonel Grace, (Commander-in-Chief of the Irish Forces,) Colonel Gawley, and Colonel Molloy, with their respective parties, went to Kildare, gathered all the cows, garrans, sheep, swine, and other cattle, between that and the Liffey, burned and pillaged the town, got a great booty that did relieve them for many days, and if well managed, might relieve them for a long time; of cows, the least was 650, with a great number of small cattle. . . . About this very time Lieut.-Colonel Doyne did carry a prey from the garrison of Monaster-evan. (*Aphorism. Discovery, Vol. 3, p. 70.*)

A charter of James II., recites that Kildare has been an ancient Borough, but that its franchises, liberties, and privileges had been seized into the king's hands by a judgment of the Court of Exchequer; and it declares that Kildare should be a free Borough, extending to the same metes and bounds as at any



former period ; that its Corporation should consist of one sovereign, two provosts, twenty burgesses, and a commonalty, and that all its inhabitants should constitute one body politic. An original Charter of the Borough, granted by one of the Henrys, probably by Henry VIII., has been found in the Record Office of the Court of Chancery, but it is so torn and obliterated as to be almost illegible. The Borough grounds extended considerably beyond the town, spreading away from it very unequally in different directions, were intersected and cut into portions by other lands, and included about 3,000 acres of the Curragh, and 300 acres lying south of the town, and called the King's Bog or Commons of Kildare. The sovereign presided in the Borough Court till 1830, since which time no officers have been elected, and the Corporation is virtually extinct. The Borough Court had jurisdiction to the extent of five marks. This Borough returned two members to the Irish Parliament until the Union, when it was disfranchised, the £15,000 compensation awarded, was paid to William, Duke of Leinster. (*Gale's Corporate System ; Gazetteer of Ireland.*)

In the burial-ground attached to the Cathedral there is the pedestal of a great stone cross, the shaft and top of which are to be seen in another part of the enclosure. The cross appears to be of very ancient date, perhaps going back to the time of St. Brigid.

The curiously sculptured stone, of which an illustration is given in Vol. I. p. 14, and some monuments which stood heretofore in a chapel in the south wing, have been displaced during the recent work of restoration, and still lie in a heap in the burial-ground. The stone referred to has represented on it the Crucifixion ; angels hold chalices in which they catch the sacred Blood as it flows from the Wounds in the Hands, Feet, and Side. A second group is the *Ecce Homo*, our Lord is placed in front of the cross, his Hands bound ; and beneath, a scroll with an inscription granting an Indulgence of 26 years and 26 days, to those who should devoutly say five Paters and five Aves before this figure. On one end of this stone appears the Angel of Justice weighing the merits of an individual who is seated on the scale which the angel holds in his left hand whilst he brandishes a sword in the other. Another stone represents the full-sized, recumbent figure of a Bishop. This was supposed to be the tomb of Bishop Lane, who died in 1522, but, for reasons already stated, it more probably goes back to the 13th century, —the period of the restoration of the church by Bishop Ralph de Bristol, and is intended to represent St. Conlaeth or some other of the sainted Bishops of Kildare.

There is here also an effigial monument to Sir Maurice FitzGerald of Lackagh; the recumbent figure is curiously carved in armour, the right side of the tomb, when in place, having five escutcheons, differently emblazoned. The inscription, which is somewhat effaced, is as follows:—“*Domina Margareta B(utler hoc Monumentum fieri fecit ob Me(moriam) Mauricii FitzGerald de Laccagh Militis quondam sui Mariti, qui obiit XX die Decembris, Anno Domini 1575. Walterus Brennagh Fecit.*” Thomas, the 7th Earl of Kildare is said to have married, 1st, Dorothea, daughter of Anthony O'More of Leix, and by her, to be the ancestor of the FitzGerald of Blackhall, Blackwood, and Ballyshannon, Rathrone, Teecroghan, etc.; he married 2ndly, Joan, daughter of James, 7th Earl of Desmond. His second son, Thomas of Laccagh, was made, by statute passed in a Parliament held at Trim, in 1484, Lord Chancellor of the kingdom for life. He was killed whilst fighting for Simnel, at Stoke-upon-Trent, 6th June, 1487. His son, Sir Maurice of Laccagh, was appointed Justice of Ireland in 1519. Sir Maurice, to whom the monument at Kildare was erected, was his grandson. Lady Margaret Butler, his wife, was of the Ormonde family, and had previously been married to Rory O'More of Leix.

A mural tablet which heretofore was placed in the church porch, has the inscription: “*Miseremini mei, Miseremini mei, saltem vos amici mei, nam michi hodie, cras vobis. Orate pro animabus Redmundi FitzGerald et Annae Sutton, uxoris ejus, et pro animabus Jacobi FitzGerald et Mariae Wogan uxoris ejus qui hoc fieri fecerunt monumentum. Idem Jacobus obiit 24 Junii, 1618.*”

On the north side of the Cathedral there is a box-tomb, the inscription on which asks prayers for the souls of John Lee of Rathbride and Amy FitzGerald his wife. The epitaph runs round the margin and is continued up the centre, and is as follows:—“*Orate pro animabus Johannis Ly de Rabrid, armiger, et Amy FitzGerald uxoris ejus. Commendamus animas nostras in manus Salvatoris nostri Jesu Christi. Nich. Ly.—Datum VII die Maii 1612. Johannis Ly.*” \*Robert Leigh of Rosegarland, a descendant of this John Lee, was the author of a *Chorographic Treatise*, which has been published in the *Archæological Journal of Ireland*. From an interesting

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\* The MacLaighid or O'Lees, were hereditary physicians in West Connaught. One of them, Murough O'Lye, as he signed his surname, an eccentric inhabitant of the County of Galway in the time of Charles II., having failed to recover his mortgaged and forfeited patrimony after the Restoration, commenced the practice of medicine and surgery, and, in order to give himself fame, being in possession of an antique vellum MS., written in Gaelic and Latin, treating of medicine, and which probably belonged to his professional ancestors, he im-



Introduction to it by J. P. Prendergast, Esq., we learn some particulars regarding the John Lee, buried at Kildare. He was the State Interpreter or Dragoman, in which capacity, and also as a "messenger into dangerous places," he had made himself useful to the authorities, by whom he was rewarded in 1571 and 1578, with large grants of land in the Counties of Kildare, King's County, and Meath. Amongst his acquired possessions in the County of Kildare was the townland of Clonagh, where there had been a Religious House or Chapel, dedicated to St. Fynan. This John Lee levelled the tenements, etc., of the said religious house, removed the burial-place, threw down an ancient cross which had stood there, and erected a tower or small castle, in which he took up his abode. Not satisfied with the spoils of the monasteries of Clonagh and Killeigh, he is found presenting a petition in 1587, dated from Clonagh Castle, in Kildare, and his suit this time was for a grant of Rathbride, which was conceded to him, and became the seat of his descendants. In Rathbride alone he possessed 670 acres of profitable, and 137 acres of unprofitable land, and he had also large possessions in Ticknevin, Ballybrack, Kilcaskin, Ballynakill, Kilpatrick, Kilmorebrangh, Morristown Biller, and Crowtonstown. In a Memorandum Roll of the Exchequer, temp. Elizabeth, is the following entry: "For as muche as it is verie requisite and necessarie to the state of this realme, in consideration of the daylie resorte of the Irishe gentlemen and others of this realme for their severall affayres to the same, to have and use an Interpreter, for the better understanding of their greves, and redresse of their causes; and for that we have had long tryall and experyance of our servant John Alie, whom we have used in that service, and he being a person most meet and convenyent for sondry respects and good considerations, to serve the Lords Justices in our absence. We, the Lord Deputie and Counsell, have condiscended and agreed that he, the said John Alie, as interpreter to the State of this realme, shall have and receave the fee of twelve pence Irish per diem, etc. Given at Carlingford the xxiii of September, 1587. Henry Sydney, Robert Weston," etc., etc. Stowe mentions that at the trial of Sir Bryan O'Rourke, in 1591, at Westminster, "Master John Lye of Rathbride, a gentleman out of Ireland, was appointed to interpret between the Court and the traitor."

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posed on the vulgar by asserting that this wonderful book had been given him in the enchanted island called I-Brazil, whither he had, he declared, been forcibly conveyed. This *Book of I-Brazil* is to be seen in the Royal Irish Academy, and, besides containing a signature of the Lee family, is curious for that mixture of astrological and medical lore which pervaded the science of medicine when Chaucer satirized *Doctours of Physicke*.

There are at least two former Parish Priests of Kildare interred in this burial-ground, viz.: Father Rouse, whose tomb bears the following inscription:—

“Here rests the dust of Philip Rouse, whose wealth  
Was lent to Church and poor to purchase bliss;  
His flock with zeal he taught whilst he had health,  
In truth and friendship never was remiss.”  
“Died, April 18th, 1778, aged 66.”

The other is the Rev. Terence Nolan, whose remains are said to lie interred under an uninscribed stone beside the socket of the old Cross. Father Nolan was Pastor of Kildare in 1798; it is related that he and the Protestant Rector were instrumental in saving, each the life of the other, during the insurrection.

### THE GRAY ABBEY.

This Monastery, which stood on the south side of the town where some remnants of it are still to be seen, was erected for Franciscan Friars in the year 1260, by Lord William de Vesci, but was completed by Gerald FitzMaurice, Lord Offaly. (*Ware.*) There is but little doubt that the entry in the Four Masters at the year 1254,—recording that the Green Monastery at Kildare was founded by the Earl of Kildare, and that his family have a superb tomb there in the chapel of the B. Virgin,—refers to this monastery. Gerald, Lord Offaly, above referred to, died at Rathmore near Naas, on the 20th of July, 1286, and was interred in this monastery. (*Pembridge.*)

Amongst the Items in the account of Brother Stephen, Bishop of Waterford, the King's treasurer in Ireland, from Michaelmas 1277 to the Michaelmas following, is the following: “To John of Kent, for money which he had paid over by the King's order to Robert de Ufford, the Justiciary, for the Franciscans of Kildare of the King's alms, to wit, 44s.” (*Sweetman, Cal. Vol. 2, n. 1496.*)

1308. Peter, Lord de Bermingham died, on the 12th of April, and was interred here. King styles him “a vectorious leader against the Irish.” This appears to have been “the treacherous Baron,” who, having invited Murtough and Calvagh O'Connor, with 24 of the chiefs of their people to an entertainment at his castle of Carrick on Trinity Sunday, 1305, treacherously massacred them as they stood up from table, and sold their heads to their enemies. (See chapter on Balyna Parish.)

1309. Friar Michael of Kildare, a member of this Community, wrote a curious Poem commemorative of the building of the walls of New Ross, by Rose, sister of Earl Strongbow; it is written in Norman French. The *MS.*, consisting of 64 leaves of



vellum, is preserved amongst the Harleian MSS. in the British Museum. Portions have been produced in fac-simile, by Mr Gilbert in his *Fac Similes of National MSS. of Ireland*. A copy of this Poem, with an English translation by Miss Landon, (L. E. L.) is given by Crofton Croker in his "Popular Songs of Ireland."

1316. On the Sunday after the Nativity of the B. Virgin, in this year, John FitzThomas, first Earl of Kildare, of the family of Geraldine, died at Laraghbrine, and was interred here. (*Pembridge*.) In 1294, William Vesci, Lord Justice, accused John FitzThomas of felony; they both sailed for England to have their dispute decided by the King and Council. It resulted in John FitzThomas challenging his opponent to single combat, a course approved of by the King, who named a day for the purpose. "Wherefore," writes Hollinshed,—whose account is curious and amusing, and for the details of which he draws largely on his imagination—"Wherefore, the parties being as well thereof advertised, as the daie by the King appointed, no small provision was made for so eager a combat as that was presupposed to have beene. But when the prefixed daie approached neere, Vescie turning his great boast to small rost, began to crie creak, and secretlie sailed into France. King Edward, thereof advertised, bestowed Vescie's lordships of Kildare and Rathangan on the baron of Offalie, saieing that albeit Vescie conveied his person into France, yet he left his lands behind him in Ireland." In reality, it was not till 1297 that De Vesci surrendered to this King the castle, manor, and County of Kildare, to wit, every thing he had, or could have, in Ireland; and the King directed his Justiciary, John Wogan, to take possession of them. (*Rot. Can. Antiq.*, 45, 46.) These remained in the King's hands until the 14th of May, 1316, when, by Letters Patent, the King declared that he had granted to John FitzThomas, "Castrum et villam de Kildare, cum terris, redditibus, et aliis pertinentiis suis, sub honore et nomine Comitum de Kildare, ipsumque prefecisse in comitem ejusdem loci." (*Lodge; Note to Grace's Annals, by Dean Butler*.)

1320. A Provincial Chapter of the Order was held in this monastery, on St. James's Day. (*Clyn*.)

1328. Thomas FitzJohn, the second Earl of Kildare, died at Maynooth, on the 8th of April, and was interred at the Franciscan Convent, Kildare, in our Lady's Chapel, before the great altar. (*Lodge*.) He was Justiciary at the time of his death.

1329. On the 7th of July, Richard, the third Earl, died at

Rathangan; he was interred on the right hand of his father. (*Lodge.*)

1335. On the 12th of June, Andrew Leynagh, Guardian of the Gray Abbey of Kildare,—setting out as *Nuncius Regis* to the Scottish islands to treat with John de Insula “super retinentia sua et aliis dicendis et sciendis ex parte Regis,”—had an order for 60s. (*Close Roll*, 9, *Ed. III.*, 36.)

1359. On the 23rd of April, died Joan de Burgh, wife of Thomas, Earl of Kildare; she was interred in the Lady Chapel at the side of her Lord. (*Pembrige.*)

1410. Gerald, Earl of Kildare, died, and was interred here. (*Lodge.*)

1520. This Convent was Reformed by the Franciscans of the Strict Observance. (*Allemande.*)

1543. January 31st, this monastery with its appurtenances, two gardens and two closes of land containing 3 acres, also 11 acres in Collier's land, the moiety of the tithes excepted, were, together with the house of the White Friars, granted in capite to Daniel Sutton at the annual rent of 2s. 3d. (*Chief Remembrancer.*) On the Tuesday next after the feast of St. Nicholas, Bishop, same year, it was found, that the Prior surrendered this Abbey on the 30th April, being then seized of the Church and belfry, a dormitory, hall, three chambers, and a kitchen, a cemetery, 2 gardens, 2 closes, containing 3 acres, with 4 messuages, 2 cottages, and 35 acres of arable land in Kildare, annual value, besides reprises, 46s. 8d. (*Chief Rememb.*)

An Inquisition taken the 28th April, 1589, finds a tenement and 6 acres of land, in the town of Kildare, annual value £6; and certain lands called Collyer's land and Shaneclone, annual value, 40s., all in this county, were parcel of the possessions of this priory. (*Id.*)

A.D. 1597. Henry, son of Garret, Earl of Kildare, whilst aiding the Justiciary, Lord Borough, against O'Neill, “in consequence either of a wound, or a fever, was obliged to set out on his return home; but when he had gone as far as Drogheda, he died in that town. His body was carried to Kildare, and interred with great honour and reverence in the burial-place of his ancestors. William, his brother, was installed in his place.” (*Four M.M.*)

A considerable portion of the walls of this monastery remain, but they have lost all architectural features. A view taken in 1792, by Lieutenant D. Grose (*Antiquities*, Vol. II., Plate 25), shows it to have been then more perfect; the tracery in the east and west gables of the church being then preserved. Some



ancient sculptured stones, now inserted, for preservation, in the wall of the chapel at the Carmelite convent, Kildare, are said to have been brought from the Gray Abbey; these are: 1. The upper portion of a human figure under a Gothic canopy, with a double or archiepiscopal cross; 2. Our Blessed Lord seated, bound with cords and crowned with thorns, the words *Ecce Homo*, at side of head, this has also a Gothic canopy overhead; 3. The Crucifixion, figures of the Blessed Virgin and St. John on either side, glories around their heads,—these figures are disproportionally short. It is very probable that these sculptures formed portion of a tomb. There are two other stones displaying grotesque monsters or demons.

The Franciscans had still a Convent at Kildare in the early part of the 17th century. A note to a MS. copy of Keating's *History of Ireland*, in the handwriting of Brother Michael O'Clery,—one of the Four Masters, whom Father Hugh Ward, Guardian of the Franciscan Convent of Louvain, had despatched to Ireland to collect and copy Irish MSS.,—is to the following effect:—(Translation.) “In the Convent of Kildare the writing of this book was commenced on the 4th of September, and finished on the 28th of the same month.” The year is omitted, but it must have been between 1620 and 1635, as that was the period during which Brother Michael O'Clery was occupied in this way. They were there in 1641, as we learn from the deposition of the Protestant Archdeacon Golborne, that “the Friars of the Gray Abbey,” in that year, helped Dr. Rosse MacGeoghegan to carry away the Charter Chest from the Cathedral. Guardians of this Convent continued to be elected up at least to the year 1729, though probably they were only titularly so, in the latter portion of the time. In the *Acts* of a Chapter of Friars Minors, held at Dublin, in 1717, is the following: “In Conventu Kildariensi electus est Guardianus, V. A. P. F. Anthony Higgin. S. Theologiae Lic.”; and, in the *Acts* of a Chapter also held at Dublin, in 1729: “Electus est Guardianus in Conventu Kildariensi, V. A. P. Christopherus Warren.”

#### CARMELITE CONVENT.

Lord William de Vesci, who had founded the Franciscan Convent, was also the founder of the Carmelite Convent of St. Mary at Kildare, in 1290. (*Allemande; Ware.*) One of the first and most distinguished members of this Community was David O'Bugey, of whom Hollinshed thus writes:—“David Obuge, borne in the towne of Kildare, for his learned lectures and subtile disputations openlie published in Oxford, and Trevers,

in Germany, he was taken for the gem and lanterne of his countrie. In his time Giraldus Bononiensis, being maister generall of the Carmelits, was at jar with William Lidlington, the provinciall of all the English Carmelits. Whereupon tenne of the wisest and learnedest Carmelits that then were resiant in England, being fullie elected to resist their generall, Obuge was chosen to be the forman of all the said crew. Giraldus Bononiensis understanding that, he being an Irishman, was so hot in the controversie, was egerly bent against Obuge, because he assured himselfe to have favour at his hands, by reason Obuge was borne in that countrie where the Giraldines, his kinsmen, were planted, and thereupon he was banished Italie. This storme in processe of time being appeased, the outcast Carmelite was made the generall gardian of all his fraternitie in Ireland; which countrie by his continuall teaching and preaching, was greatlie edified. Over this he was so politike a councillor, that the nobilitie and estates in causes of weight, would have recourse to him as to an oracle. He was in philosophie an Aristotle, in eloquence a Tullie, in divinitie an Augustine, in the civill law a Justinian, in the canon a Panormitane, he flourished in the yeare 1320, he deceased at Kildare, leaving these learned workes insuing to posteritie: 'Sermones ad Clerum,' 'Epistolae 32 ad diversos,' 'Propositiones disputatas,' 'Lectiones Treverenses,' 'Regulae Juris,' 'Contra Giraldum Bononiensem.' To these William Eysengreinius adds, 'Commentarios in Biblia Sacra,' called by Gesner, *Postillos Bibliorum*. Bale states that O'Buge held Chapters of his Order in Atherdee and Dublin."

Another distinguished member of this community was Ralph or Radulphus Kelly, who was born at Drogheda, but was brought up, as Hollinshed has it, "in the knowledge of the Latin toong in Kildare, in which he profited so well that for his eloquence and wisdom he was sent to Clement the sixt, as the speaker or prolocutor of all his Order, and also was appointed the generall advocat or deputie under Petrus de Casa, master generall of the Order. After, he was advanced to be Archbishop of Cashill, in which honour he deceased, having at vacant houres written: "In jure Canonico," lib. 1; "Epistolarum familiarium," lib. 1, or, as some say, 7. He died at Cashel, according to the Annals of Nenagh, on the 20th of November, 1361, and was buried there, in St. Patrick's Church. (*Ware*.)

The *Rental Boke* of the Earls of Kildare shows that in March 1535, when the Castle of Maynooth was sacked, Lord Thomas had previously delivered part of the plate, of which there are three entries, one to a retainer, another to the White Friars of



Kildare, besides placing a large quantity in charge of O'Brian of Thomond.

An Inquisition taken on Tuesday next after the feast of St. Nicholas the Bishop, 1543, finds that the Prior surrendered this House on the 3rd of April, 1540, he having been seized of a Church and Belfry, a dormitory, a hall, and two chambers, with a messuage, a garden, and a close, containing one acre, also a cottage and six acres of arable land in Kildare, annual value, besides reprises, 3s. 1d. (*Chief Remembrancer*.) This House was granted, along with the Franciscan monastery, to Daniel Sutton. (*Id.*) According to an extract from a Roll in Record Office, Dublin (*Apud Mant, Vol. I., p. 161*), the house of the Carmelites in Kildare, at the suppression of monasteries, was sold for £1. In an abstract of grants under Acts of Settlement and Explanation, 8th August, 1667, we find this Monastery referred to: "A parcell of land in or near y<sup>e</sup> Corporation town of Kildare, near adjoining to the dissolved fryery, called Monasterfigue, or White Fryery, called by y<sup>e</sup> name of Konokerbeg, with y<sup>e</sup> tolls and duties of the fairs, and also the privileges and rights thereunto belonging." The precise site which the former Monastery occupied has not been ascertained, but the above extract affords some clue to it.

The Carmelites still possess a Convent at Kildare, and are at the present time engaged in building a Church there, at a cost of £3,500.

#### CASTLE OF KILDARE.

Kildare came into the possession of the English soon after the invasion. The castle was built by De Vesci, to whom the town and district around were granted, for protection of his extensive possessions. In the list of the lands, etc., which Earl Richard Marshall offered to the Countess of Pembroke for her dower in Ireland, "the vill and Castle of Kildare," are included. (*Close Roll. 16, Hen. III., 1232.*)

1294. Calvagh O'Connor, chief of Hy Failia, then in arms against the English, stormed and took the Castle of Kildare, burnt all the Records and Deeds of the manor, and, as the old chronicler has it,—“destroyed the tallies,” a species of accounts by nitches made in pieces of wood, kept between lord and menial at a time when writing was regarded as a very high accomplishment. O'Connor appears to have held possession of the Castle till 1307, when he was defeated by the Lord Offaly, and obliged to return to Hy Failia, his own district, in the King's

County. (*Seward, Top. Hib.*) This Calvagh O'Connor was one of those treacherously massacred by Peter Bermingham at Carrick Castle in 1308. As already related, De Vesci fled to France, in 1294, rather than meet John FitzThomas in single combat, in consequence of which he forfeited his possessions in Ireland. It was not, however, till 1297, that he formally surrendered the castle, manor, and County of Kildare to the King, in whose name John Wogan, the Justiciary, took possession. These remained in the King's hands till May, 1306, when he granted the castle and town of Kildare, etc., to John FitzThomas.

In 1310, William de Wellesley received, as Constable of the Castle of Kildare, a sum of £4 11s. 0d., being a quarter's salary. (*State Papers.*)

Clyn, under date 1346, names the Castle of Kildare as one of the strongholds of (the English in) Ireland. "Hibernia habet custodias 7 loca silicet Dubliniam, Kildariam, Clane, Totmoy, Desertum, (Castledermott), Wysefordiam (Wexford), et Wykynlo (Wicklow)."

On the 29th of May, 1390, a Writ was issued to the Earl of Kildare, "to remove O'Connor, son of Donogh O'Dymsey, the King's Irish enemy, detained in the Castle of Kildare, to the Castle of Dublin, for his safe custody, as his escape might be of dangerous consequence." (*Lodge, I., 80.*)

Father F. Slingsby,—*Memoir, p. 212*,—detailing the persecutions to which Catholics were subjected in his time, namely, the early part of the 17th century,—makes mention of the Castle of Kildare which, he says, was in an especial manner the home and refuge of all the persecuted; this was chiefly owing to the piety of the Countess who, having been born in the Tower of London whilst her parents were imprisoned there for their adherence to the Catholic religion, never allowed the fervour of her faith to grow cold, or the ardour of her charity to be extinguished. Her castle became, not only the asylum of the neighbouring Catholics, but a sort of head-quarters for the Catholic clergy; and hence it was characteristically known throughout the kingdom as the *House of Holiness*, whilst by the Protestant bigots it was styled "a centre of abomination, the sink of hell." The Countess of Kildare here referred to was Elizabeth, daughter of Christopher, 9th Lord Delvin who, by dispensation from the Pope, married her cousin Gerald, 14th Earl of Kildare.\* Her

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\* She bequeathed Kilkea Castle to her cousin, Father Nugent, S.J., as a novitiate for the Order.



father, and her grandfather, Gerald, 11th Earl of Kildare, were arrested on suspicion of disloyalty, in 1580, and committed to the Tower. Her husband died, 11th February, 1611, and was buried at Kildare, leaving but one son, Gerald, the 15th Earl, then only seven weeks old. In 1618, her child was taken from her and given in ward to the Duke of Lenox, chiefly that he might be reared a Protestant, but his pious mother had the consolation of knowing that the boy, who died in the Castle of Maynooth on the 11th of November, 1620, when he was but 8 years and 10 months old, demanded and obtained the ministrations of a Catholic priest. His cousin and successor, George, the 16th Earl, who was but one month his junior, was less fortunate. He also was given in ward to Esme Stewart, Duke of Lenox, "after which," writes Lodge, "that nobleman took care to have him educated in the communion of the Church of England, in which his illustrious family have ever since continued." Thus it was that the noble house of Kildare lost the ancient Faith—they did not desert it, it was basely filched from them by the State, through the agency of the Court of Wards.

Robert Cowley writes to the Duke of Norfolk in 1540, (Ellis's Letters, Vol. 2, p. 98):—"When a good gentelman called Davyd Sutton who kepith at his charge divers horsemen and fotemen, had the Constableship of the Kinges castell of Kildare. the said Robert (Brabazon) did put him oute, and for lucre took uppon hymself to bee Constable of Kildare, keeping in his handes the Constableship of Carlingford, distansing asunder lxx myles; and left not in the castle of Kildare any manner of pese of ordynance so moche as a hand-goune or any pese of artillery, not one bowe, but likking up the proffat; and O'Connor beeing thereof monyshed, entered into the towne and burnyd it, and entered into the castell and ryfled it of all the cattail therein put for refuge, and toke horses out of the castell. And oon hand-gone may have kepte theym out and saved the castell and all that was therein." This Sutton lived at Rathbride. In 1540, the Irish Government, on account of his good services to the State, recommended him to the King, to be made of the Privy Council.

In 1643, the castle was repaired and a garrison established in it, by Lord Castlehaven; in 1647, Colonel Jones took the place upon quarter, but it was soon after retaken by the Irish, who held it till the beginning of June, 1649, when it was repossessed by the Lord Lieutenant. (*Seward*.)

Subsequently, the Castle of Kildare was the residence of members of the Geraldine family, the last of whom who abode

there being the patriotic and ill-fated Lord Edward Fitzgerald and his French and Catholic lady, Pamela.

### COMMANDERY OF TULLY.

The old parochial district of Tully (*Tulach*, a hill), or Coglanstown, is partly in the present parish of Kildare. It consists of four mutually detached districts; the distance of the first district from Kildare is  $\frac{3}{4}$  of a mile, S. by E.; of the second district,  $\frac{3}{4}$  of a mile, N.N.W.; of the third district,  $2\frac{1}{4}$  miles, N.N.E.; of the fourth district, 5 miles, S.E. A Commandery of the Knights Hospitallers was established in the first of these divisions; the exact period when it was founded is not known, nor the name of the founder. As it was already established before the De Vesci family lost possession of Kildare, it probably owes its existence to them.

1290, October. An *Inspeximus* of this date shows that Geoffry de Siwaldeby was Master of Tully. (*Cal. Doc. Ireland, Sweetman.*)

1293. Thomas was Prior of the Church of Tully. (*King, p. 38.*)

1308. Dermot O'Dempsey was slain at Tully; it is said, by the followers of Lord Piers Gaveston. (*Pembridge.*)

1326. A Chapter of the Order was held here, on the 15th Sunday after Trinity. (*King.*)

1327. The Great Prior appointed Philip de Rush to be Chief Clerk of the Chapel of Tully, and principal manager under the direction of the Preceptor. (*Id.*)

1330-31. John FitzRichard was Preceptor. (*Id.*)

1333. A Chapter was held here, on the Sunday after the feast of SS. Peter and Paul. (*Id.*)

1334-5. Richard de Bruyn was Preceptor. A Chapter was held here this year, on the Sunday next after the feast of St. Luke. (*Id.*)

1337. Richard de Brun (probably the same as already named) was Preceptor. A Chapter was held here, this year. The Grand Prior granted to John de Laundrey, the office of porter in the house of Tully, together with his diet and clothing; or in lieu thereof, one mark of silver, and half a mark for shoes, to be paid annually by the Preceptor. He also granted to William FitzSymons during life, in this house, his diet and all other necessaries for himself, a servant-boy, and a horse; the diet, attendance, etc., to be the same as the esquires, and his servant



and horse, the same as those of the Preceptor were served with ; and that he, FitzSymons, was to serve in the said house as an esquire. (*Id.*)

1338. A Chapter was held here, on Sunday, being the feast of St. Luke. The same year the Grand Prior granted to Roger Philipson, in the house of Tully, the office of porter during life, with diet, and ten shillings in silver, yearly, for all necessaries ; and if he should be prevented by age or sickness, from attending commons, he should then be served daily in his own chamber, with a white loaf and one of the coarser kind, a flagon of the best ale and another of the middle kind, and as much flesh-meat, fish, etc., from the kitchen, as he should choose. (*Id.*)

1339. A Chapter was held here on Sunday, being the feast of St. James. The same year the Grand Prior granted to Nicholas Uloys, clerk, his diet in this house, at the table of the brethren, and clothing the same as theirs ; and if at any time he should not come to the hall, he should then be served in his chamber with two white loaves and two of the coarser kind, two flagons of the best ale, and two of an inferior kind, a dish of meat from the kitchen for his dinner and another for his supper ; he had also leave to keep a servant, who was to diet with the servants of the Preceptor. The year following, he also granted to Gregory Tyrrell, the office of assessor of the house of Tully, with diet at the table of the esquires, clothing the same as theirs, and half a mark of silver annually, for shoes ; and if he should not be able to come to the hall he was then to be served in his chamber. (*Id.*)

1345. A Chapter was held here on Monday next after the feast of SS. Peter and Paul. (*Id.*)

1349. Another Chapter was held here before John Fitz-Richard, the Grand Prior of Kilmainham. The Grand Prior, in this year, granted to Brother John Tyrrell, Prebend of Tully, the tithes of their Churches during life. He also granted to Robert Fitz-Adam, the office of butler in the house of Tully, together with diet at the servants' table, or in his chamber if confined by sickness, and clothing the same as the other servants of the house. (*Id.*)

1471. It was enacted that Keating, the Prior of Kilmainham, be obliged, notwithstanding his privileges, to appear in the Chief bench, and to answer Malachy Malowne, Dean of Kildare, in a suit for a lease of the Commandery of Tully. (*Harris's Collectanea.*)

The last Preceptor was John Walyngton ; in Patent Roll, dated 14th of July, 1540, we find a grant of " a yearly pension

of £16 13s. 4d., to John Walyngton, late Preceptor of Tully, issuing out of the hereditaments of the Preceptory."

This commandery, with an orchard, garden, and 60 acres of pasture, 100 acres of arable, and a water-mill, with the custom of the tenths in the town and lands of Tully; 2 messuages, 1 cottage, and 80 acres of land, and custom of the tenths in and near Moortown; 2 messuages, 1 cottage, and 60 acres of land, with the custom of the tenths in Frereton; and 1 messuage, 6 acres of land, in Treven and Prompellan; all which were the temporal lands of the manor of Tully; also the rectories of Tully, Downen (Duneany), Rathbride, and Calvinston, with the tithes of the same; the whole lying and situate in this county, was granted to Sir Henry Harrington, Knt., and his heirs, in capite, for the annual rent of £21 6s. 8d., he paying yearly at Naas twenty bushels of corn. (*Auditor-General.*)

In letters from the King to Sir Anthony St. Leger, dated Westminster, July 5, 30th Hen. VIII., His Grace directs that "David Sutton should have the Commandery of Tully, in the County of Kildare, late belonging to the Lord Saint John of Jerusalem." (*Cal. Pat. Rolls. Morrin*, 65.)

Tully passed into the hands of Patrick Sarsfield in the time of Craik, Protestant Bishop of Kildare,—1560-64. Ware says of him: "He, not content with the Deanery of St. Patrick's in Dublin, and the See of Kildare (both which he held together), exchanged almost all the manors and farms of the Bishopric with Patrick Sarsfield, for certain tithes of no great value; by this exchange, the most ancient See of Kildare was reduced to a shameful poverty." An Inquisition, taken at Naas, 25th of May, 1632, finds Patrick Sarsfield seized in fee of the manor or Preceptory, and land, of Tully, Fryerstowne, and Bralissan, 1 castle, 10 messuages, 1 water-mill, and 226 acres of land; also Rossberry, Scarletstown, Mooretowne, and Richardstown, 1 castle, 10 messuages, and 150 acres; the rectories of the Churches of Tully, Downen alias Downeny, Rathbryde, and Calvesstowne, with all the tithes, etc., the tithes of the townland of Ballyenlen, Fryerstowne, Mooretowne, near Kilkea, alias Kilkullin, Kilcale, alias Kilballane, near Connell, and Kilcork, all which are parcell of the manor of Tully aforesaid; the tithes of Rosberry, Scarletston, Mooretown, Richardstown, and Cornelscourt, and of Loghbrone, Carne, and Cornelscourt aforesaid, containing 4 messuages and 100 acres of land; the annual rents of Norny, and a certain parcell of land called Clongory, 10 acres, and the reversion after the expiration of a certain demise then made, and of 40 acres, parcell of the town of Dunlavin in the County of Wicklow, etc. The said Patrick Sarsfield died, 22nd January, 1630. Peter



Sarsfield is his son and heir, aged 40, and married. (*Inquis. Lagen.*)

In the north of East Tully townland, is St. John's Well; a well dedicated to St. Brigid lies in the west of the same townland. There is a small moat near the centre of this townland.

The Church of the Commandery of Tully still exists in ruins; the masonry, as usual with the houses of the military Orders, is very massive, partaking of the nature of a fortress—the walls are  $4\frac{1}{2}$  feet in thickness. The existing portion of the Church is about 56 feet long, by 27 in width, and a tower, some 20 feet square. A burial-ground is attached.

### RATHANGAN.

The town of Rathangan, on the Little Barrow, stands in the ancient parish of the same name, now incorporated with Kildare. The parish of Rathangan is situated in East and West Offaly; the town and most of the parish were formerly in West Offaly, but were transferred by *Act Wm. IV., c. 84*, to East Offaly; the present West Offaly portion is almost uninhabited. The name signifies the Rath of Jomghain. The *Rath* is still to be seen near the present Protestant Church, and measures about 180 feet in diameter. *Jomghain* is a proper name, signifying *Vulnerator*, and was of frequent occurrence in ancient Ireland. (*O'Donovan.*) It is not known who the individual was whose name is perpetuated in this instance. The following references to this place are found in the *Annals of Ireland*.

A.D. 801. (*recté* 807, *O'D.*) Flaithiusa, son of Cinaedh, lord of Ui-Failghe, was slain at Rath-Imghain. (*Four MM.*) The same event is recorded in the annals of Clonmacnoise, under date 803: "Flaithnia, mac Kinoye, King of Offalie, was killed at Rathangan;" and again, in the *Ann. Ult.*, at 805: "Flaithnia mac Cinaeda, rex Nepotum Foilgi, jugulatus est i rRaith-Imgain."

Recording the death of Margaret O'Carroll, wife of O'Conor Faly, in 1451, the Four Masters say of her that "she was the best woman of her time in Ireland, for it was she who had given two invitations of hospitality in the one year to those who sought for rewards," (*i.e.*, poets, minstrels, members of mendicant orders, etc.) These feasts, as we learn from Duald Mac Firbis, took place, one at Killeigh, on the Feast of Da Sinchell, the 26th of March,—at which 2,700 persons were entertained,—and the other at Rathangan; "and she gave the second invitation to everyone that came not to the first, on the feast of the Assumption of our Blessed Lady in harvest, at or in the Rath-Imayn,

and so we have been informed that that second day in Rath-Imayn was nothing inferior to the first day." The description of the great feast at Killeigh is given in its proper place.

A.D. 1546. Many of the Geraldines took up arms against the Saxons, in revenge for their expulsion from their country, . . . they plundered Ballymore Eustace and Rathvilly, and all the country around them; they also plundered Rathangan, and carried away on that occasion from these places so many cows that the number could not be enumerated. (*Four MM.*)

During the insurrection of 1798, the rebels attacked Rathangan; they were repulsed, and some of their leaders were taken and executed.

The present Protestant Church occupies the site of the old Parochial Church, of which a small portion of the walls are still standing to the east of the present edifice. The adjoining burial-ground is still used by the Catholics, who inter on the south side, leaving the north for Protestant interments. In the Catholic portion is a tombstone, facing west, bearing the following inscription: "This stone erected by y<sup>e</sup> Rev. Simon Fitzpatrick in memory of y<sup>e</sup> deceased bodys of John, James, and Catherine Fitzpatrick deceased 1711." It is probable that the Rev. Simon Fitzpatrick is here interred with his family, and that the date, 1711, refers to the time of his decease.

Thady Doorly, who died some fifty years ago, at the age of 126, is interred here. The statement regarding his extraordinary longevity is verified by reference to leases in which his name is inserted. Like the famous Countess of Desmond, who was 140 years old at the period of her death, this man's end was *hastened* by an accident.

A.D. 1534, January 26th. Pardon to Stephen Crenan, of Rathangan, Chaplain. (*Pat. Roll.*)

A.D. 1536. Stephen Grenan (evidently the same person) was rector of Rathangan, as appears in *Exch. Mem. Roll.*

Rathangan has been a Prebend, probably since the institution of the Chapter of Kildare. In the Taxation ascribed to the year 1294, appears: "Ecclesia de Rathemegan, Prebenda, xl. marks," and in that made temp. Hen. VIII., "Preb. de Rathangan £40," and "Rectory of Rathangan £12 16 8," are given.

The Chapel of the Penal Times stood immediately within the wall that now encloses Harberton demesne, at the part where the high canal bridge now stands. Two venerable trees, still there, stood in front of the Chapel, and are found studded with nails, employed in posting notices upon them. This Chapel was built about the year 1700, as we learn from the return made in



November, 1731, in which it is stated that "the Mass-house of Rathangan, wherein the priest of Kildare officiates, has been built above thirty years." (*See Vol. I., p. 267.*) It is found marked on a map of the County of Kildare published in 1752. The next Chapel was on the site occupied by the present one. It appears to have been a very humble structure, and was replaced, about the year 1826, by the existing Church.

The Manor of Rathangan came into the possession of the De Veseys, soon after the English invasion; they, no doubt, were the founders of the Castle which, with their other possessions, passed into the hands of John FitzThomas, first Geraldine Earl of Kildare, in 1316. In 1329, on the 7th of July, Richard, 3rd Earl of Kildare, died here, and was interred at the Gray Abbey, Kildare. (*Lodge.*)

In 1534, during the rebellion of Silken Thomas, this castle was taken by the English. Hollinshed relates how "the Castell of Rathimangan having been woone, which was soone after the surrender of Maynooth, he (the Earl) caused a drove of cattell to appeare timelie in the morning hard by the towne. Such as kept the fort, suspecting it to be a bootie, were trained for the more part out of the castell, who were surprised by Thomas, that laie hard by in ambush, and the greater number of them slaine."

In a poem composed, temp. Elizabeth, by Fearganaimm Mac Eochadh, and entitled *Caithreim Aodha mic Seanin Ui Bhrain*, i.e., "the Victories of Hugh, son of Shane O'Byrne," (*MS. T.C.D., H. 1, 14, p. 19.*) Rathangan and other places in the neighbourhood are referred to:

"But the vigorous exertion at Bailegaidhi (Ballygaddy) caused us to give thanks to the King of Heaven. Grainsioch Unserd (Puncher's Grange) was plundered by you, Cuilmuine (Kilmony) is put out of form. We heard a news which raised your fame; Raith-Jomdhain (Rathangan) you consumed, Cluain-bolg (Clonbulloge) and the Bothar-Cuill (Boherkill) were plundered by the grandson of Raymond, And to the spoil taken from Fiodh Cuilinn (Feighcullen) I compare no booty," &c.

The writer of *State of Ireland, anno 1598*, refers to "Rathangan, a castle of the Earle of Kildare's, latelie raysed by the Rebels."

In Belling's *History of the Irish Confederation*, etc., edited by Mr. Gilbert, Vol. II., p. 138, we find the following instructions from the Lords Justices: "Directions for Colonel Gibson for the intended expedition. Wm. Parsons—Jn. Borlase—You are with the troopes of horse and foote companies now designed for that purpose, to repaire into the Co. Kildare, and soe with what conveniency you can, to goe to Rathangan by easie

journeys, and in your passage to kill, slay, and destroy all Rebels, and by fire or otherwise to destroy all the corne, turffe, and horses belonging to the said Rebels thereabouts, and from thence into Farrinemurchoe, and to make the like destruction on that country and thereabouts to the Barrow side, and on y<sup>r</sup> returne home, to doe the like in all the northerne partes of the county of Kildare, and soe by easie journies to scowre the Lordshipp of Maynooth, and in all these wayes to take from the Rebels all the cattle you can. In this journey your principall worck is to make what spoile you can of all the Rebell's houses, corne, turffe, and other goodes. When you are nearest to Monasterevin, if you finde the same in distresse, you are to releive the same with corne and cattill so far as you may." (Adam Loftus, who resided at Monasterevan, and whose name is attached to this precious document, took care to have this passage inserted.) "You are to tarry abroad in that countrie, as long as you possibly can gett provisions for your men. And to this purpose you are to doe any other thing for his majesties service that you in your judgment shall think fitt during your being abroad. 4 Jan. 1642.

"Conway and Kilulta. Ad. Loftus. F. Willoughby. Edw. Brabazon. J. Temple. G. Wentworth."

The remains of this fortress were in existence up to a comparatively recent date. It is marked on the map of the county, published in 1752, as the Castle of Offaly, and was situated upon a rising-ground near the back entrance of The Lodge, to provide materials for the building of which residence, probably led to its final demolition.

At a short distance to the south of Rathangan, near Mount Prospect, there is still to be seen a square tower, now popularly known as Offaly Castle; this fort was placed here to command an important ford on the adjoining river. Just outside the town in the direction of Monasterevan, a stream crosses the road, and is now bridged over; this is known as the Friar's Ford, and near at hand is the Friar's Walk. It is said that a friar dwelt here in the last century, and hence these appellations.

#### CLONCURRY.

This ancient parish is now included in the union of Kildare. There are two places bearing the name of Cloncurry (*Cluain Conaire*, i.e., "Conaire's meadow") in this County, viz., Cluain Conaire Toimen, in the parish of Kilcock, and Cluain Conaire Maeldubh, the one here referred to. St. Maeldubh's feast was celebrated here on the 18th of December,—in the Martyrology of Donegal, at that date, the entry "*Maeldubh Cluain Conaire*,"



is found. He was also probably Abbot of Cluain Immerois (*i.e.*, Umeras, in the adjoining parish of Monasterevan), where he was culted on the 20th of October. St. Maeldubh left his Irish Churches to evangelize the Saxons, by whom he was called Maldulph. He settled at Caerbladon or Ingelbourne, in Wiltshire. He was joined by Aeldhelm, nephew of Ina, King of Wessex, who became his successor, and died Bishop of Sherbourne, A.D. 709. Their Monastery was named after both, Maeldelmsbrigg, changed to Malmesbury, which afterwards became the celebrated Benedictine Abbey of that name. St. Maeldubh died there, towards the close of the seventh century. He wrote "*De Paschae Observatione*;" "*Pro tonsura ac cælibatu*;" "*Regulae artium diversarum*;" "*De Disciplinis Naturalibus*;" besides *Hymnos*, *Dialogos*, *Epistolas*, and other works not now extant. (*Loca Patriciana*, p. 82; *Ware's Irish Writers*.)

In 1206, Cornelius Mac Gelan, Rector of Cloncurry, was advanced to the See of Kildare. (*Ware*.) It is not stated which of the Cloncurrys claimed him as its Rector.

There is a burial-ground at Cloncurry which has ceased to be used, and, in it, the foundation of a building, probably a church, though some of the people in the neighbourhood style it *the palace*. Within less than half-a-mile in a straight line from this place, and also within the old parish of Cloncurry, are the ruins of the Church of Cappanarigid. This building, of which all the outer walls are still standing, measures 38 by 14 feet. The doorway is in the Western gable and has a sandstone casement with circular top. This gable terminates in a belfry, between which and the doorway is a small window. A lancet window, measuring only six inches on the outside, but deeply splayed within, exists in the east gable, and two similar windows are in the north and south walls opposite each other, towards the east end. This ruin stands in a grave-yard, in which, however, there does not appear to be any note-worthy inscription.

In *Cal. of Patent Rolls, Morrin*, p. 69, is found a "Pardon of Owen Keynan of Cappervarget, near Rathechangan, in the county of Kildare, harper, otherwise Owen Keynan, servant of Gerald, late Earl of Kildare, otherwise Owen the Rhymer, otherwise Owen Keynan the poet, otherwise Owen Keynan Keyeghe, the blind bard; and of Cornelius Keynan, of Cappervarget, harper, otherwise called Cornelius Keynan, son of Owen Keynan Keyeghe, otherwise Cornelius the bard. January 27th, 1541." In a foot-note the editor adds: "In a Parliament held at Dublin, in 1475, an Act was passed for seizing the goods of the rhymers and hermits who come into the county of Kildare, and remain in the English land without license, and succour the Irish enemies with victuals." (*Orig. Stat. Roll., Rolls Office*.)

## LULLYMORE.

On what is known as the Island of Lullymore,—an oasis surrounded on every side by the bog of Allen,—is the site of an old parochial Church, of which the foundations are still plainly discernible, in the midst of a burial-ground which is at the present time more circumscribed than formerly. A head-stone is pointed out as marking the grave of a priest, but there is no decipherable inscription. A Holy Well is stated to have been here formerly, but it is no longer to be seen. On a large boulder a foot-print is distinctly marked, said to have been impressed on it by St. Patrick when passing this way. In the Taxation, temp. Hen. VIII., *Lalyaghmore* is set down as a Prebend of the Diocese of Kildare, and is valued at 13s. 4d.

From local tradition it would appear that there was a Religious Community of some kind here, about the commencement of the 18th century. From the secluded nature of the place, the members of this brotherhood successfully eluded observation for a long while; in the end, however, they were discovered and, as the story goes, were all massacred except one, named Thomas Foran, who escaped, and is said to have carried away important Records. This monk was grand-uncle to the Thady Doorley already referred to as having died at the age of 126; this latter used to tell of his having been, in childhood, petted and fondled by this relative, the last of the monks of Lullymore.

## DUNMURRY.

This formerly constituted a parish, of the Church of which the site only exists in a disused grave-yard. It is referred to in Dr. MacGeoghegan's list of Parochial Churches; and in the Taxation of the time of Henry VIII., the Rectory of Dunmurry is valued at £4 17s. 4d.

## KNAVENSTOWN.

This also was a separate parochial district; the east gable of the Church, (*Ballyknavin*, in Dr. MacGeoghegan's list), is still standing, in which there appears a double lancet window, the lights of which are very narrow on the outside. A grave-yard is attached, in which but few interments now take place.

## ELLISTOWN.

In Dr. MacGeoghegan's list this place is named as the site of a Chapel dedicated to St. Michael: "Capella S. Michaelis de



Bally Ellis;" even the place which it occupied is now forgotten. There was a castle here, as appears from the old map of 1752.

### BALLYNOWLAN.

This is marked as the site of a parochial church by Dr. MacGeoghegan: "*Ecclesia parochialis de Balle-nowlan.*" Every trace of this Church has disappeared, but the spot on which it stood is clearly indicated, to the west of Rathangan, at a sharp curve in the road,—the deflection evidently having been made, in order not to interfere with the church ground.

At about half-a-mile east of Rathangan is the site of a chapel called *Teampull-na-Seanagh*,—St. John's Chapel. This also is entered in Dr. MacGeoghegan's list as "*Teampul-na-Sumai vel Suimai, juxta Rathangan.*" It is found on the map of 1752. The site is marked by a disused, and almost forgotten, graveyard, hemmed in by the Barrow on one side, and the modern canal on the other.

The townland of Knocknagallagh, near the town of Kildare, was formerly included in the Barony of Upper Philipstown, and King's County; this and two other similarly insulated districts, were transferred to the County of Kildare, in the reign of William IV.

Beside the town of Kildare there is a large pond or lough named Loughminane, the formation of which is thus accounted for in a Gloss on the *Feilire Aenguis* in the *Leabhar Breac*:—"Eighteen Bishops came to Brigid from Hui-Brinin Chualand and from Telach-nam-espoc to Loch Lemnachta, beside Kildare on the north. So Brigid asked her cook, to wit, of Blathnait, whether she had food, *et dixit illa non.* And Brigid had shame, so the angel said that the cows should be milked *iterum.* And Brigid milked them, and they filled the tubs, and they would have filled all the vessels of Leinster; and the milk came over the vessels and made a lough thereof. *Inde Loch Lemnachta dicitur.*"

The Gibbet-rath on the Curragh was, during the rebellion of 1798, the scene of one of the most cruel and dastardly acts connected with that unhappy epoch. On the 28th of May, a large number of the insurgents, who had encamped on Knockawlin hill, surrendered their arms to General Dundas, on condition of being allowed to retire peaceably to their homes. Three days later, another large body, by express arrangement with the same honourable and humane commander, assembled at the Gibbet-rath for the like purpose. Major-General Duff, to whom the arms were to have been delivered up, making a pretext of the

accidental discharge of a gun, ordered his only too willing troops—Lord Roden's Fencibles, the City of Dublin, and the South Cork Militia, etc.,—to fire upon and charge the defenceless rebels, an immense number of whom were thus slaughtered in cold blood. At the French-furze, near at hand, there is a green grave on which the Christian Monogram is kept constantly renewed by the people. This is said to be the grave of a priest, who was one of the victims at the Gibbet-rath, shot down by the militia, "whose favourite pastime was murder. And if a priest has been put to death, the greatest joy is expressed by the whole company." (*Official Report of Lord Cornwallis to the Duke of Portland.*)

According to a Return, preserved in the Public Record Office, Dublin, dated 31st July, 1798, and signed, R. Dundas, Lieut.-Colonel; the number of Rebels who submitted in the County of Kildare after the Rebellion, was 7,889; the arms surrendered were, 6 blunderbusses, 192 guns, 192 bayonets, 121 pistols, 201 swords, and 1,582 pikes.

#### PASTORS OF KILDARE.

In the Registry of Parish Priests made in 1704 we find JAMES FITZGERALD, residing at Kildare, aged 63, P.P. of Kildare and Dunmurry, ordained in 1669, at Dublin, by Dr. Patrick Plunkett, Bishop of Meath; his sureties were Phelim Fox, of Newtown, Gent., and Captain Cornelius Coonan, of Kilcock.

In this same Registry a second entry gives Conly Geoghegan, residing at Tully, aged 36, P.P. of Rathangan, Tully, Feighcullen, and part of Kilmaoge, ordained in 1689, at Kilkenny, by Dr. James Phelan, Bishop of Ossory,—sureties, Richard and Roger Dooney, of Kilmony, Gents. It would appear that Father Geoghegan was not, strictly speaking, P.P. of the district mentioned,—a large portion of which belonged to the Parish of Allen. A Return of 1731, already quoted, states that "the priest of Kildare officiates in the Mass-house of Rathangan, which had been built about 30 years." As the Penal Statute did not tolerate any but Parish Priests, it is not unlikely that this priest had only a qualified parochial jurisdiction, subject to the authority of the existing pastors.

The line of succession is somewhat uncertain, until the time of Father Rouse, who died in 1778. In the Return of Nov., 1731, it is stated: "in Kildare, the present Priest (name not given) being an old, infirm man, has lately got a coadjutor. . . . The people of Tully hear Mass at Kildare, the Priest



of Kildare being Priest of Tully also." If the *old, infirm* man refers to Father Fitzgerald, he must, then, have been 93 years of age. There is a distinct tradition that one, at least, of the Bishops of Kildare lived at Bohurkill, in this parish, the remains of the house he occupied being still pointed out; whether this tradition refers to Dr. Gallagher or Dr. Keeffe, or both, cannot be decided. Dr. Doyle (see Vol. I., p. 83) expressly states that Dr. Keeffe frequently sojourned at Kildare. Not unlikely, therefore, that the Bishops themselves may supply the missing links in the parochial succession. There is a tradition that a Father Ellis officiated in the parish of Kildare in the time of Dr. Keeffe. A priest of that name is mentioned in the Return of 1731 as then residing in Kill (Vol. I., p. 265); this may have been the Priest referred to.

REV. PHILIP ROUSE was P.P. of Kildare up to the year 1778. He died April 18th, 1778, aged 66, and lies interred in the burial-ground attached to the Cathedral. His epitaph has been already given. Two Chalices, one at Kildare and the other at Rathangan, bear his name as Parish Priest.

THE REV. EDMUND BURKE, D.D., who was afterwards first Bishop of Halifax, Nova Scotia, is stated to have been P.P. of Kildare. He left Ireland early in 1787, having previously resigned his parish and his dignity of Vicar-General. (See Vol. I., p. 277.)

THE REV. TERENCE NOLAN succeeded. He died at Kildare about the year 1803, and was buried in the graveyard of the Cathedral. The stone over his grave is uninscribed.

THE REV. MICHAEL CORCORAN was the next P.P. of Kildare, whither he was translated from Balyna. He was elected Bishop of Kildare and Leighlin, in March, 1815. Although he removed to Tullow, he retained Kildare, which thus became a mensal parish.

THE REV. ——— FANNING became Administrator, and continued in that position until 1820, when he was transferred to Raheen, Queen's County.

THE REV. PATRICK BRENNAN next had the Administration of the parish; two years later he was appointed Parish Priest of Kildare, and, subsequently, Penitentiary of the Diocese. He died, June 24th, 1864, and was interred in the Parish Church, where a monument bears the following epitaph:—"Viro probo Sacerdoti qui in diebus suis placuit Deo, Parœciarum unitarum Kildare et Rathangan Pastori, Admodum Reverendo, Patricio Brennan, Harum Diœcesium Pœnitentiaro, istius eeclesiæ Monasteriique prope adstanti fundatori, Amico con-

stanti, Consiliario prudenti, pauperum patri, qui Domini nostri vestigia premens, sinebat parvulos ad se venire, Religionis avitæ et patriæ strenuo defensori, Amici mœrentes et grex orbata, D.D.D.

“Non intres in judicium cum servo tuo Domine.”

THE VERY REV. JOHN DUNNE, D.D., received his appointment as P.P. of Kildare on July 25th, 1864. He, also, is interred at the Parish Church of Kildare, where a handsome mural tablet, having a well-executed medallion likeness of the deceased, has been erected. The following is the inscription:—  
“Pray for the soul of the Rev. John Dunne, D.D., P.P. of Kildare, and formerly a Professor and President of Carlow College, to whose memory this monument has been erected by a sorrowing and grateful people. He died July 25th, 1867, in the 48th year of his age, and 25th of his sacred ministry. May he rest in peace.”

THE REV. JOHN NOLAN, P.P. of Killeigh, was translated to Kildare in succession to Dr. Dunne. Amongst the memorials of his pastorate of Kildare are, the foundation of the Convent of Mercy, Rathangan, and the erection of the spacious schools attached to the Presentation Convent at Kildare. He died in December, 1880, and was succeeded by the present distinguished Pastor, the Very Rev. JAMES B. KAVANAGH, D.D.



## PARISH OF ALLEN.

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THE Parish, now known as that of Allen, comprises the old parochial divisions of Kilmaoge, Rathernon, Feighcullen, and Pollardstown.

The district of Allen was a place of note in the remote pre-Christian past. Its chief topographical feature is the Hill from which it takes its name, *Almhuin*, i.e., "the great neck." This Hill, which commands an extensive view of the Mountains of Wicklow, Carlow, and Slewmary, as also of the plains of Magh-Ailbhe, Magh-Liffei, and Magh-Breagh, is chiefly remarkable as having been the site of the royal residence of the renowned Fionn MacCool. There are now but faint and uncertain traces to indicate the existence of this royal palace; the Hill having been cultivated to its very summit, will account for the disappearance, to a great extent, of its former earth-works. A small mound, called *Suidh-Fin*, or Fin's chair, occupies the highest point of the Hill. Fionn was, according to Duald M'Firbis, the great-great-grandson of the Lagenian monarch, Nuada Neacht. His father was Cumhail, and his mother Muirn, *of the fair neck*, daughter of Teige, otherwise called Siogmond. Finn was married to Ailbhe, daughter of King Cormac Mac-Airt, who commenced to reign in A.D. 227, and was the commander of the Fenians, or standing army, of his royal father-in-law. He was born in the third year of the reign of Conn of the hundred battles, and was killed in the last month of the reign of Fiacha Sraintiné, or as some state, before the death of Cairbre Deffechair, King of Ireland, which took place in the year 284. The Four Masters thus record this event:—"A.D. 283. The sixteenth year of Cairbre, Finn, grandson of Baisgne, fell by Aichleach, son of Duibh-Dreann, *etc.*, at Ath-Brea upon the Boinn (*Boyne*)."<sup>\*</sup> Besides his palace at Allen, Finn had another at Magh-Elle, now Moyally, in the King's County. The celebrated Finian poems, on which MacPherson founded his forgery, are ascribed to the two sons of Finn, Oisín and Fergus, and his kinsman, Caeilte, as well as to himself. Some of the real poems are still extant in the Book of Leinster.<sup>\*</sup>

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<sup>\*</sup> On Ben-Edar, the ancient name of the Hill of Howth, Criffan, Monarch of Ireland, had his residence in the first century: the level plateau on the top

Almha (Allen) came into the possession of Finn by right of his mother. In an Irish poem called Oisín's *Buile*, or Rhapsody, published by Miss Brooke, p. 94, Almhuin, or Allen, is described as a splendid palace:—

“I saw in my time  
With Fionn, for all sorts of drinking,  
Ten hundred goblets and fleasgs  
With gneasaib of gold,  
There were twelve *Breans*,  
Great was the number in one *Dun*,  
In the possession of the son of Teige's daughter,  
Of Almhuin of noble Fenians.  
There were twice six fires  
Exactly in each house,  
And one man and one hundred  
At each of these fires.”

“The Life of Colum(cille) c. 11, states that the celebrated prophet Finn Mac Cumhaill foretold him, when he let the celebrated hound, Bran, after the wild stag, and he followed him to the river Sen-Ghleann Choluim Cille, but he did not follow him over across the river; it was then Finn foretold the birth of Colum Cille, from whom that valley should be named, and that he would bless many places in Erin and Albhain. And Bealach-damhain (*the path of the stag*) is the name of that place from that forth.” (*Mart. Donegal*.)

A.D. 526. The Battle of Almhuin was fought by Moreartach Mac-Erc, as were also the battles of Moy-alvé and Cinn-Eich (now Kineach, near Castledermot). (*Four MM.*)

A.D. 718. After Fearghal, son of Maelduin, son of Maelfith-righ, had been ten years in sovereignty over Ireland, he was slain in the Battle of Almhuin, by Dunchadh, son of Murchadh, and Aedh, son of Colgan, an heir presumptive to the sovereignty. The number which the race of Conn brought to this battle was 21,000, and the number brought by the Leinstermen was 9,000. Of the death of Fearghal was said:—“Dunchadh, son of Mur-

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of the Hill is called “Old Bailey (*Baile*, i.e., fortress) Green.” It was the *Faithche* or Campus Martius of the ancient fortress: on it was marshalled the Fenian Militia, who here under their Chief, Fin-MacComhal, kept watch and ward, to repel the Roman invaders, then expected to our shores. For a century before this period, there was a “*Mac-Murrogh*” lurking in the Roman camp in Britain, and telling the masters of the world that with one legion they could enslave his own countrymen, an advice which they seem to have kept in mind, awaiting only a more favourable time to act upon it: “*Expulsum seditione domestica, unum ex regulis gentis exceperat, ac, specie amicitiæ in occasionem retinebat—Saepa ex eo audivi, legione una ex modicis auxiliis debellari obtinerique Hiberniam posse.*”—*Tacit. Vita Agric.* c. 24.; *I. E. R.*, Jan., 1870, p. 163; *Moore's Hist. Ireland*, Vol. I., p. 118.



chadh the Noble, Aedh, son of Colgan of the Red Swords, slew Fearghal of valiant fight, in the victorious battle of Almhuin." (Here follows a long list of the chiefs who fell with Fearghal.) "Seven thousand was the number that fell on both sides." (*Four MM.*)

The Annals of Clonmacnoise notice this battle under the year 720—"Before King Fohartagh began his reign, the battle of Allone was fought, wherein King Ferrall was slain by the Lynstermen, on Friday, the 3rd of the Ides of December, in the year of our Lord 720. King Ferrall had in his army 21,000 men well armed, and the Lynstermen, 9,000. These were they that were slain on the king's side, first, King Ferrall himself with 160 of his guard, *etc.* There were nine that fled in the ayre, as if they were winged fowle, and so saved their lives."

The following details of this battle are given in *Fragments of Irish Annals*, copied by Duaid McFirbis, and translated with notes by Dr. O'Donovan:—"Long indeed was this muster of forces being carried on, for each man of Leth-Chuinn, which means the north half of Ireland, to whom the order came, used to say—'If Donnbo come on the hosting I will.' Now Donnbo was a widow's son of the Fera-Ros,\* and he never went away from his mother's house for one day or one night, and there was not one in all Ireland of fairer countenance, or of better figure, form, or symmetry than he; there was not in all Ireland one more pleasant or entertaining, or one in the world who could repeat more amusing or royal stories than he; he was the best to harness horses, to set spears, to plait hair, and he was a man of royal intelligence in his countenance, of whom was said:—

'Fairer than sons was Donnbo,  
Sweeter his poems than all that mouths rehearse,  
Pleasanter than the youths of Inis-Fail,  
The brilliancy of his example took the multitude.'

His mother did not permit Donnbo to go with Ferghal until Mael-mic-Failbhe† was pledged for his return alive, and until he pledged Colum-Cille for himself that Donnbo would return safe to his own house from the province of Leinster. King Ferghal proceeded on his way. Guides went before him, but the guidance they afforded him was not good, through the narrowness of each road, and the ruggedness of each pass, until they reached Cluain-Dobhail, at Almhuin. And Aedhan the Leper, of Cluain-Dobhail,‡ was there before them. The hosts ill-

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\* A tribe inhabiting the district round the present town of Carrickmacross.

† Tenth Abbot of Hy, in succession to St. Columbkille.

‡ 2 June. Aedhan of Cluain Domhail, at Almhuin. (*vivens* A.D. 718). He is of the race of Corbmac Cas, son of Oilíoll Olúim. (*Martyrology of Donegal*.)

treated him; they killed his only cow, and roasted it on spits before his face; and they unroofed his house and burned it; and the Leper said that the vengeance which God would wreak on the Ui-Neill, on his account, would be an eternal vengeance; and the Leper came forward to the tent of Ferghal, where the Kings of Leth-Chuinn were before him. The Leper complained of the injuries done him in their presence; but the heart of none of them was moved towards him except the heart of Cubretan, son of the King of Fera-Ros; and for this Cubretan had no reason to be sorry, for of all the kings who were in the tent, none escaped from the battle except Cubretan alone. Then Ferghal said to Donnbo, 'Show amusement for us, O Donnbo, for thou art the best minstrel in Ireland at pipes, and trumpets, and harps, at the poems, and legends, and royal tales of Erin; for on to-morrow morning we shall give battle to the Leinster-men.' 'No,' said Donnbo, 'I am not able to amuse thee to-night, and I am not about to exhibit any one of these feats to-night; but wherever thou shalt be to-morrow, if I be alive, I shall show amusement to thee. But let the royal clown, Ua-Maighleine, amuse thee this night.'

"With respect to the Leinster-men, they repaired to Cruachan Claentha (the round hill of Clane), for the Leinster-men would not be defeated if they should hold their council there, and proceed from thence to battle. They proceeded thence to Din-Canainn (Duncannon, between Clane and the hill of Allen), and thence to the battle.

"On the following morning, the battalions on both sides met. The valorous deeds of the heroes of Leinster and Leth-chuinn are very much spoken of. It is said that Brigid was seen over the Leinster-men; Colum-Cille was seen over the Ui-Neill. The battle was gained by Murchadh, son of the King of Leinster. Fergal himself was killed in it; and it was Aedh Menn and Donnchadh that slew Fergal himself, and Bile, son of Buan of Albain (Scotland), from whom Corrbile at Almhain is named.\* Aedh Menn was also the person who slew Donnbo. 160 soldiers were killed on the occasion. The Leinster-men killed an equal number of Leth-Chuinn in this battle; i.e., 9009 of them ran mad, and 100 kings. The hill of Ferghal is at the place. The clown was taken prisoner, and he was asked to give a *clown's shout*, and he did so. Loud and melodious was that shout, so that the shout of Ua-Maighleine has remained with the clowns

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\* *Corrbile*, i.e., "Bile's Pit." This would now be anglicised Corbilly. There is a place of this name in the neighbouring parish of Newbridge.



of Erin from that day forth. . . . The clown's head was struck off. The reverberation of the clown's shout remained in the air for three days and three nights, from which comes the saying: 'The shout of Ua-Maighleine chasing the men in the bog.'

"It was at Condail (Old Connell, in County Kildare,) of the Kings, the Leinster-men were that night, drinking wine and mead, merrily, and in high spirits after gaining the battle; and each of them was describing his prowess, and they were jolly and right merry. Then Murchadh, son of Bran (the King of Leinster,) said—'I would give a chariot of (the value of) four cumhals, and my steed, and battle-dress, to the hero who would go to the field of slaughter, and would bring us a token from it.' 'I will go,' said Baethgalach, a hero of Munster. He put on his dress of battle and combat, and arrived at the spot where the body of King Ferghal was. . . . The young warrior then heard the most delightful and entrancing piping and music in the bunch of rushes next him, a Fenian melody, sweeter than any music. The young warrior went towards it. 'Do not come near me,' said a head to him. 'I ask who art thou,' said the young warrior. 'I am the head of Donnbo,' said the head; 'and I made a compact last night that I would amuse the king to-night, and do not annoy me.' 'Which is the body of Ferghal here?' said the young warrior. 'Thou mayest observe it yonder,' said the head. 'Shall I take thee away,' said the young warrior, 'thou art the dearest to me.' 'Bring me,' said the head; 'but may the grace of God be on thy head if thou bring me to my body again.' 'I will, indeed,' said the young warrior. And the young warrior returned with the head to Condail the same night, and he found the Leinster-men drinking there on his arrival. 'Hast thou brought a token with thee?' said Murchadh. 'I have,' replied the young warrior, 'the head of Donnbo.' 'Place it on yonder post,' said Murchadh, and the whole host knew it to be the head of Donnbo, and they all said, 'Pity that this fate awaited thee, O Donnbo! fair was thy countenance; amuse us to-night as thou didst thy lord last night.' His face was turned, and he raised a most piteous strain in their presence, so that they were all wailing and lamenting! The same warrior conveyed the head to its body, as he had promised, and he fixed it on the neck (to which it instantly adhered), and Donnbo started into life. In a word, Donnbo reached the house of his mother. The three wonders of this battle were—The coming of Donnbo home to his house alive, in consequence of the pledged word of Colum Cille, and the shout of the clown, which remained reverberating three days and three nights in the air, and nine thousand prevailing over twenty-one

thousand." . . . . One hundred and eighty died of sickness and cold after the Battle of Almhain.

A.D. 727. This Dunchadh was King of Leinster for one year, at the close of which he fell in battle at Allen, by the sword of his brother Faelan, the ancestor of the Ui-Faelan or O'Byrnes. Cellach, son of Dunchadh, gave Tallaght, County Dublin, to St. Maelruain, to found a monastery "in honour of God and St. Michael," about the year 769. He died in 771, and was buried at that Church. (*Loca. Patr.* 258; *note* 2.)

A.D. 942. The Irish totally destroyed the Danish city of Dublin. (*Four Masters.*) In a poem, commemorating this event, Braen, King of Leinster, is said to have marched his warriors from the Hill of Allen:—

" Braen, of Carman, to the destructive battle,  
From the Hill of Almhain passed with his hosts."

Dr. O'Donovan, in a letter, dated Kildare, 28 Nov. 1837, (*Ord. Survey Papers, R.I.A.*), from which some of the facts here introduced have been taken, relates the following anecdote:—  
"About two years ago, an old man of the name of Donnelly dreamed, or pretended to have dreamed, that Fionn MacCool's treasure was buried in a cave near the south-west extremity of this hill, and communicated his vision to the people in the neighbourhood. He told them that in order to make his way to the treasury, it would be necessary to blast some rocks which stopped the mouth of the cave, for which purpose it was necessary to collect some money. A sum was collected; the landlord, who wanted to have some stones quarried, consented; the work went on, while Donnelly was present with a loaded gun to shoot Finn MacCool's enchanted dog, Bran, which was watching the treasury, as soon as they should penetrate as far as it. People went out from Naas to see the operation, and lent money to have it carried into execution, but after a long and laborious effort, no cave or treasury could be found. Donnelly, however, declared that the fates might have sported with his imagination on the present occasion, as to the exact spot where the treasure lies, but he expects a second revelation, in which the prognostics will be more distinct and vivid."

In the townland of Carrick, into which the south-west extremity of this hill extends, there is a holy well called after St. Colman, which was visited by pilgrims on SS. Peter's and Paul's day. Over it there grow several old trees and bushes, and near it stands a large rock with a cave, from which the townland received its name. Dr. O'Donovan thinks that this is the Carric Clumain mentioned in the *Dinnseanchus* of Tara,



where it says that "the Cross of the Holy Pilgrim Fergus who had been in Carric Clumain, lies near the Sheskin of Tara."\* He believes that Clumain was the saint who first lived in the rock, and gave it and the well his name, and that the pilgrim Fergus might have succeeded him. There is little doubt that this rock was anciently called Carric Clumain. The family of O'Clumain in Sligo, now anglicise their name to Coleman. In a field adjoining, there is a second well, accounted Blessed, to which pilgrims resorted for cures, especially of diseases of the eyes, up to a few years ago.

The present Tower on Allen Hill, stands in the centre of an old raised mound. When digging the foundations the workmen came upon a cist-vaen, at the depth of nine feet from the surface, in which was found a human skeleton, which they put back into its place. The summit of the Hill is very level and was formerly surrounded by earth entrenchments, which have been levelled in recent times. According to Kilcolgan, the name of the *Dun* which crowned the hill was Dun-mor-na-thian. There are two other circular duns, one on each side of the hill; the one in Dunbyrne, which gives its name to the townland, is of extensive dimensions, and the entrenchments noteworthy, even in their present condition; the other dun, which is on the Feighcullen side, is nearly effaced. The Tower, already referred to, was erected in 1859, by Sir Gerald Aylmer of Dunadea, aided by the tenantry; the purpose for which it was erected, does not clearly appear. Numerous trite inscriptions are scattered over its sides as for example:—"*Astra Castra; Numen Lumen; Omne Bonum Dei Donum; Quid tibi, id Alteri; Nisi Quia Dominus; Sine Cruce Sine Luce; Lux venit ab alto; Qualis vita finis ita; Si Deus Quis contra?*" etc., etc. A brass plate has "G. G. A. 1860. *Exegi monumentum ære perennius;*" and another records that on "Sept. 16th, 1861, H. R. H. the Prince of Wales ascended this Tower."

The death of King Laeghaire (A.D. 463) is recorded to have taken place between the hills of Eire and Albha; the latter is the Hill of Allen. It had been predicted that he should die between Ireland and Scotland, and, to escape the fulfilment of that prophecy, he never went on foreign hostings; but the prophecy was fulfilled by his dying in the place above-named, the names signifying Ireland and Scotland, respectively.

What makes this locality especially interesting is, that it was,

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\* The Fergus referred to in the Dinnseanchus was the poet of that name, who was one of St. Patrick's first converts, and who, together with Dubhtach, assisted the Saint in the revision and reformation of the Seanchus Mor.

during a lengthened period of the penal times, the place of refuge for the successive prelates who governed the Dioceses of Kildare and Leighlin. The great J. K. L. touchingly refers to this circumstance in a letter dated Allen, 6th of May, 1823: "I am here placed in the centre of an immense bog, which takes its name from a small hill under whose declivity the chapel and house are built, where I now write. What perhaps interests me most in the wide and vast expanse of the Bog of Allen is, that it afforded, for nearly two centuries, a place of refuge to the apostolic men who have gone before me in preaching the faith, and administering the sacraments to a people in every respect worthy of such pastors. The haunts and retreats frequented by the Bishops of Kildare in the times of persecution are still pointed out by aged inhabitants of these marshes with a sort of pride mingled with piety; and they say—'There he administered Confirmation; here he held an assembly of the clergy; on that hill he ordained some young priests, whom he sent to France to Spain, to Italy; and we remember, or we heard, how he lived in yonder old walls in common with the young priests whom he prepared for the mission. He sometimes left us with a staff in his hand, and being absent months, we feared he would never return; but he always came back, until he closed his days amongst us. Oh! if you saw him; he was like St. Patrick himself.' What think you, my dear friend, must be my reflections on hearing of the danger, and labours, and virtues of these good men, and what a reproach to my own sloth, and sensuality, and pride! They of whom the world was not worthy, and who went about in fens and morasses, in nakedness, and thirst, and hunger, and watching, and terror, will be witnesses against me for not using to the best advantage the blessings which their merits have obtained from God for their children. Their spirit, indeed, seems to dwell here, and in those remote and uncultivated districts there are found a purity and simplicity of morals truly surprising. From five to six o'clock this morning the roads and fields were covered with poor people, young and old, healthy and infirm, hurrying to see the Bishop, and assist at his Mass, and hear his instructions. They thought he should be like those saints whom they had seen or heard of to have gone before him"—(*For continuation of this beautiful letter, see Dr. Fitzpatrick's Life of Dr. Doyle, Vol. 1, p. 239, New Edn.*) Dr. Doyle, in an unpublished MS., thus refers to Dr. Gallagher, who was Bishop of Kildare and Leighlin from 1737 to 1751. "For some years previous to his death, he resided for part of each year in a small hut of mud walls, thatched with straw or rushes, near the Bog of Allen, to which



he might fly when sought after by the myrmidons of the ruling faction. The remains of this cabin still exist on the road from Allen to Robertstown; they form a sort of ill-shaped mound or mounds, on the right hand as you proceed, and are separated by a ditch from the highway, as it passes over a small eminence which looks down on the vast moor or bog expanded just below."

The place where Dr. Gallagher's humble residence stood has been ascertained to be in a field immediately outside the village of Killmeoge, to the right of the road to Robertstown. Its mud walls were standing, within the memory of persons still living.

Dr. Mark Forstall, Bishop of Kildare and Leighlin, writing on the 5th of June, 1680, describes a hut which he had erected for himself in terms strikingly similar to those employed by Dr. Doyle, and which would lead to the conclusion that the same locality, if not the very same structure, is referred to by both:—"We are here in a worse plight than before—hardly can we subsist even amongst friends, who are terrified even more than they need by our presence. On this account I have constructed for myself a hut or thatched hovel, in a marshy wood; there I took up my abode, but was attacked by agonizing pains that brought me almost to the point of death. Sick though I was, I have abandoned the place, for I could no longer endure my sufferings there."

In a Government Return made on the 27th of November, 1731, it is stated that—"In the parish of Kilmaogue there is a Mass-house, built since the first year of King George I., one officiating Popish Priest in the Wood of Allen, in the said parish, and a Friary of three or four Friars." The so-called Friary was most probably the little community composed of the Bishop and those ecclesiastics whom he was preparing for the future duties of the mission. The Mass-house referred to in this Return stood in the Townland of Grange-higgin; it is found marked on an old map of the County of Kildare, published in 1752. It was a structure of the humblest kind, and was thatched.

The Church which succeeded it was built in 1783, as an inscription on the west gable testifies—"This Chapel was built in the year of our Redeemer, 1783, the Revd. Will. Lawler, Parish Priest. The prayers of this congregation are to be offered for ever for all those who gave their charitable help towards it, the parishioners who honestly paid their contributions, and the Priest who gave fifty pounds of his own." This Chapel continued in use up to Easter Sunday, 1872, when Mass

was celebrated for the first time in the new Church, erected at a cost of about £4,000, and dedicated to the service of God under the title of the Most Holy Trinity.

In the burial-ground attached to the former Chapel are interred the Rev. William Lawler, P.P., the Rev. John Lawler, P.P., the Rev. Denis Dunne, P.P., and the Rev. John Moore, over whose remains are placed the following inscriptions:—  
 “Reliquiæ Revdi. Gulielmi Lawler, Parochi de Allen, Diœcesis Kildarensis Decani, publicis parochiæ impensis, hic tumulantur. Obiit die 11 Decembris, anno 1802, ætatis anno, 75.”

“Et etiam reliquiæ Revdi. Johannis Moore, de Rathbride, qui obiit 12mo. Martii, 1826, et ætatis, 47.”

“Insuper et reliquiæ Revdi. Johannis Lawler, qui vices hujusce parochiæ per viginti octo annos gerebat, et qui, scientia et morum simplicitate omnibus charus, e sæculo migravit die 12mo. Julii, A.D. 1830, ætatis suæ 75. Req. in Pace.”

“To the memory of the Rev. Denis Dunne, P.P. of Allen and Milltown, who, after a protracted illness which he bore with Christian resignation, departed this life the 31st of August, 1839, in the 47th year of his age, and the 23rd of his missionary labours. Requiescat in Pace.”

Four pewter chalices have been found in this locality, one much more ancient than the rest, and are preserved as memorials of the times of persecution.

#### KILMEAGUE.

*Cill Maedhoc*, i.e., “the Church of St. Maedhoc,” or Mogue. It has not been ascertained to which saint of that name the old Church of this place was dedicated. The present Protestant Church is built upon the site of the Catholic Church of the olden time. The adjoining burial-ground continued to be used by Catholics until very recently. In building the range of houses opposite the Church, large quantities of human bones were found, proving either that the burial-ground extended formerly in that direction, or that this was the scene of a battle.

A few perches from the village of Kilmeague, to the east, a castle, erected and occupied by the Fitzgeralds of Allone, a branch of the Geraldines, formerly stood; some small portions of it still remain. This was a place of considerable strength and importance; in 1649 it made a stout and, for some time, a successful resistance to the Parliamentary forces. General Hewson, writing to Lenthall, Speaker of the House of Commons, under date the 3rd of March, 1649 (50), says:—“About the latter end of December I marched with a party of 1,000 men



horse and foot, into the Island of Allan, and summoned Killmaog therein, but finding it not feazable to storm without guns, I marched to Rathbride and Ponsers Grange, and took them, and placed two strong garrisons there, which did give me good footing in the County of Kildare. . . . I marched upon Tuesday, the 26th of February, with a party of 2,000 foot and 1,000 Horse towards the County of Kildare, and took with me one culverin, and one semi-culverin, and one mortar piece; the enemy fired their garrisons of Fort Lease, Blackreath, and the forementioned Castle of Killmaog, in the Island of Allan; but I shall easily make it tenable againe, it being very useful for your service"—*Contemp. Hist. of Affairs in Ireland—1641-52, Vol. 3, p. 369.*

#### FEIGH-CULLEN.

(*Fiodh Chuilinn*, i.e., "Cullen's Wood.") — This was the site of an ancient Church, the ruins of which existed within the memory of some still living. They were pulled down on the occasion of the erection of the present Protestant Church. In the Martyrology of Tallaght we find one of the early Irish saints identified with this locality:—"Beoain Mac Nessain, i Fidh Cullen." His feast was celebrated on the 8th of August. The rude Baptismal trough used at this Church in primitive Christian times, is now preserved at Allen. In a field adjoining the Church, the foundation of an extensive building can be traced, regarding which, however, history and tradition are silent. In Patent Roll, 1st August, 5 and 6 Philip and Mary, we find Rodolph Rowley presented to the Vicarage of St. Keny of Feycullen, in the Diocese of Kildare, vacant by the decease of Donald O'Doyn, the last incumbent, and in the presentation of the Crown, in full right.—*Morrin*. And again, on April 22nd, 5th of Elizabeth, the presentation of Oliver Fitzgerald to the Vicarage of Fecullen, in the Diocese of Kildare, in the donation of the Crown pleno jure.—*Idem*. In the year A.D. 956, a great battle was fought here, which is thus recorded in the Annals of the Four Masters—"A victory was gained over the Ui-Dunchadha, the Ui-Failghe, and the Clann-Ceallaigh, at Fidh-Chuilinn, namely, over Domhnal, son of Lorchan, and Domhnal, son of Maelmordha, by the Ui-Faelain, namely, by Murchadh, son of Finn," etc.

#### CROSS-PATRICK.

This is also the site of a Church, chosen as such probably by St. Patrick himself. The foundation of an old Church may still be traced here. The place is much used as a burial

ground. As it is close to Allen it very probably contains the ashes of Dr. Gallagher, and perhaps also is the last resting-place of some of his immediate predecessors in the Episcopate of Kildare. The following inscription appears there on a tombstone:—"I.H.S. There lyeth ye body of Rev. James Reyley, who departed this life ye 9th Jan., 1729. Erected by Maurice Fitzgerald." Local tradition states that there are four priests buried at Crosspatrick, three of them having been interred in one grave. Four slabs of red granite, each having a Celtic Cross in relieve, have been lately discovered here. It appears probable that they are of ancient date.

#### POLLARDSTOWN.

Ruin of a Church, 34 feet in length by 26 feet in breadth. The greater portions of the E. and W. gables remain. In the W. gable is a triple lancet window, 6 feet long by 6 inches wide on outside—splayed within. A similar window appears to have existed in the E. end. There is a recess in the S. wall beside the place where the altar stood. A portion of a stone vessel, probably a Baptismal font, remains; it is 1½ feet square, and is pierced in centre. The adjoining ground is used as a place of interment. On a headstone the following curious inscription appears:—"I.H.S. Connell baptized by St. Patrick in ye 5th cent., King Laeogarius of Tara, Conall of Domnach Patrick Cairbre, the three sons of King Niall of the fourth century. Here lies the body of Patrick Conall, of Airther North, who departed this life 1710, aged 50 years, and his wife also, Margaret Geoghegan, of Ballinagore, Westmeath, departed this life in the 78th year of her age, she being of the family of Jamestown. Wm. Conall Maguire, aged 73, and his wife, Bridget Terens. May Patrick, Bridget, Collumkill, pray for the souls of these families. This erected by Patrick Conally, of Old Connal." At top, the name *Gobaun O'Neill* is inscribed.

#### RATHBRIDE CHURCHYARD.

The only indications of the Church which formerly stood here, are detached portions of masonry lying about. But few interments now take place here. The dates range from 1758 downwards. At Rathbride is a well, esteemed holy. It was formerly named from St. Brigid, but is now generally known as *Father Moore's well*. Father Moore was a curate of this parish, and resided at Rathbride; he died on the 12th of March, 1826, aged 47 years, as the inscription over his grave at Allen testifies. There is a stone crucifix, three feet high, placed beside the well



under a bush ; four wooden crosses stand at some distance from each other around the well—and a number of *ex voto* crutches, etc., have been left by pilgrims, as memorials of favours supposed to have been obtained. This place is still much resorted to. A paragraph appeared in a popular series some years ago relating to this locality ; the writer states amongst other things, that the former name of the well was the Black Well—"It is traditionally stated," he continues, "that Mass used to be celebrated in the Dark Grove in this townland, between the years 1580 and 1598. The place now known as the Cemetery of Rathbride, was first used as a place of interment for Catholics at the period alluded to. Upon the accession of James I., the Catholics built a small Chapel in the cemetery, but, in 1605, it was razed to the ground by an armed force, at the instigation of Bishop Pillsworth, who, however, on his death-bed, gave expression to feelings of sincere regret for the part he took in that proceeding."

#### GRANGECLARE.

About a mile from Crosspatrick, in the direction of Carbury, on the left, is Grangeclare. This name is included in a list of church sites drawn up in 1640 by Dr. Ross MacGeoghegan, then Bishop of Kildare. The foundations of an extensive building are still traceable, but whether the building was of a sacred or secular character does not appear. A curiously-wrought oak door, was found here some thirty years since ; it was purchased and sent to England for exhibition. Three hand-bells of a peculiar shape, and apparently of ancient date, judging from the description given of them, were also found at this place.

#### MILLTOWN.

A modern chapel of ease was erected here in "1817, by the Rev. John Lawler, P.P., and the subscriptions of the faithful," as an inserted tablet testifies. Two priests lie here interred—the Rev. Patrick Kelly, who died on the 22nd June, 1837, aged 26 ; and the Rev. Joseph Fitzgerald, deceased the 22nd February, 1853, aged 29. A portion of the east gable of an old Chapel of the penal times still stands near to the modern Chapel. At a short distance, the foundations are clearly traceable of the old Church of Milltown, the *Ballymuillen* mentioned in Dr Mac-Geoghegan's list of Churches.

#### RATHERNON.

A small portion of the west gable of the old Church is still

standing, showing a window and a bell-ope. It is stated that the walls of this Church, as also that which stood at Crosspatrick, were deliberately pulled down to supply building materials for the village of Kilmeague. Few interments now take place here.

#### KILLCORA.

The site of a disused burial-ground is here pointed out. This is in the neighbourhood of Derrymullen, and most probably is the church-site indicated by Dr. MacGeoghegan as "*Insula S. Baruchani juxta Dyre-an-mullyn.*" A holy well, which was here in former times, has become dried up, or, as some say, has moved away half-a-mile further, in consequence of some act of desecration.

In the townland of Ballytigue North, in the centre of the bog, a spot is pointed out, called "the priest's corner," where Mass used to be celebrated in penal times.

The following return of the state of Popery in this district was made in April, 1766—In Pollardstown, 1 Protestant family, 13 Popish, do. In Kilmaoge and Rathernon, 45 Protestant individuals, 1,159 Popish. Signed, Jn. Jackson, minister of said parishes.

#### SUCCESSION OF PASTORS.

The P.P. of this place, registered in 1704, was NICHOLAS EUSTACE, residing at Raharaine (Rathernon), aged 52, P.P. of Raharaine, Killmage, Facullen, and part of Tully, and part of Morristown, ordained in 1677, at Abula, in Spain, by the Bishop of Abula; and his two sureties were Captain Cornelius Coonan, of Kilcock, and Maurice Eustace, of Lipstown, Gent. There does not appear to be any evidence to show when Father Eustace died. It is very probable that the Rev. James Reyley, interred at Crosspatrick, who died on the 9th of January, 1729, was the succeeding P.P. The succession after his death is also uncertain. Local tradition preserves the names of two Priests who officiated in the parish about this period, and who are said to be interred at Crosspatrick, viz., Father Vicars and Father Netterville. Most likely these discharged the duties of pastors until the appointment of FATHER WILLIAM LALOR. The inscription on his tomb at Allen omits to mention the time of his appointment, but it was antecedent to April 21, 1766, as we find him mentioned in an official return of that date as P.P. of this parish. He was Dean of Kildare; he died on the 11th of December, 1802, aged 75.

THE REV. JOHN [LAWLOR succeeded. He continued in the



government of the parish up to the period of his death, which took place on the 12th of July, 1830, being then 75 years of age. Dr. Doyle, in his letter from Allen, already quoted, makes the following reference to this simple and holy priest—"This Superior of mine is quite an antique character; he is past 70 years, of a robust, active, and athletic frame, and rude and simple in his manners, like those we read of in olden times. He has spent nearly 40 years in the ministry in this neighbourhood, and has retained his first fervour and piety unimpaired. His books of piety are literally worn out with use, while the rest of his library is eaten with the moths, or has been removed by some of his literary friends, who supposed they did him no injury by depriving him of what he seldom used. He counts himself the last of his brethren, and discovers merit in everyone except himself. He sometimes rails at his people, who return him the compliment; but he never inflicts a wound which he does not run to bind up and heal. I saw him to-day at Mass, the most humble and devout of all who surrounded him, kneeling amongst the children upon the ground. How cheerfully could I obey such a man till death should separate us." Father Lawler sometimes even attempted versification. There is at Harristown graveyard, in the Parish of Monasterevan, of which district he was a native, a head-stone erected by him in 1786, bearing a rhyming inscription, to the memory of his parents and other relatives there interred.

THE REV. DENIS DUNNE was the next P.P. He died on the 31st August, 1839, in the 47th year of his age, and the 23rd of his missionary labours, and was succeeded by the REV. EUGENE O'REILLY, translated from the Parish of Myshall. Father O'Reilly died, June 21st, 1871, and was buried in the new Church, at the Gospel side of the High Altar. To Father O'Reilly succeeded the present estimable pastor, REV. JOHN FARRELL.

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## PARISH OF BALYNA

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THE name of this Parish is said to be derived from *Bel-an-atha*, "the mouth of the ford;" it comprises a union of the old parishes of Cadamstown, Carrick, Mylerstown, Ballynadrimna, Nurney, and Kilreny.

### CADAMSTOWN.

Some portions of the walls of the old Parochial Church still remain, but they present no architectural features calling for description. An extensive burial-ground is attached, in which several priests lie interred. The following Epitaphs are found there:—

1. "Here lieth Lewis Dempsy, Parish Priest of Cadamstown, Kilreiny, Carrick, etc., and Vicar-General of the Diocese of Kildare, aged 77 years. Ruled his flock 47 years, and died the 5th day of May, 1704. Requiescat in Pace."

"Here also lieth Dominick Dempsy."

2. "To the memory of the Revd. Philip Farrell, Parish Priest of Balyna, and Vicar-General of the Diocese of Kildare."

3. "Hic jacet pulvis in pulverem reversus, R. D. Michaelis Kennedy, Parochi Parochiæ Ballynæ, caractere et virtute venerabilis, nomen regiis ex proceribus ad eum descendit, Sacerdotali cum dignitate et honore decessit, Anno ætatis suæ sexagesimo septimo, sui sacerdotii quadragesimo quarto, Domini Nostri Jesu Christi Milesimo octingentesimo decimo septimo, Martii die vigesimo, descendit ad suos, cum eis requiescat in pace."

Here also is the place of sepulture of the More O'Ferrall family; the late Right Hon. Richard More O'Ferrall erected a mausoleum, tablets on the side panels of which contain records of various members of the family.

The O'Mores of Leix had strenuously resisted the attempts to bring their territory under the control of the Government of Dublin, through statutes passed towards the middle of the 16th century, authorizing the Crown to dispose of Leix, and to convert it into a shire under the name of the Queen's County. Against the military occupation which followed these enactments, the O'Mores rose in arms 19 times successively, and members of that family were amongst the most prominent leaders in the wars of Elizabeth. The Plantation of Leix was



not finally effected till the reign of James I., when numbers of the O'Mores and the other septs of the district, were deported to Kerry, Clare, and Connaught. A Memoir by one of these exiles in June, 1610, written in Kerry and in the Irish language, is extant in MS., in the Royal Irish Academy. In it he records that the banishment and extirpation of all the survivors, men, women and children, of Leix, was then finished; that the Governor and the Sheriff of Leix had been occupied during a week, in destroying the people, seizing their cattle and all they possessed in their own land; and that an order had been made to hang everyone of them found there. Calvagh, the father of Roger and Lisagh O'More, had previously acquired in the County of Kildare the castle and town of Balyrna with various adjacent lands, previously the property of the Delahoids. These possessions were inherited by his eldest son Roger or Rory, who married a daughter of Sir Patrick Barnewall. (*Gilbert.*) Rory O'More was the chief military leader of the Confederate Catholics in the reign of Charles I. T. D'Arcy McGee remarks of him that "he was the heir of a line of brave ancestors, whose father and grandfather had both died in defence of their Church and country. Carried into Spain when a child, he returned soon after Charles's accession. Educated in all the science of that age, with the son of Hugh O'Neill as his friend and fellow-student, he grew up in patriotism as in years. His favourite project was to unite the Milesian and Anglo-Norman Catholics in one brotherhood. To this end he gave up his natural right to the land of Leix, and with his brother Lysagh [or Lewis], made a home at *Ballyrna, near the Boyne*. He rode from castle to castle reasoning and exhorting with men of various minds. So clearly did the people understand his labours that this was their watchword:—"Our trust is in God, and our Lady, and Rory O'More." (*Attempts to establish the Prot. Reformation in Ireland*, p. 182.) Sir H. Parnell (*Penal Laws*, p. 113) says—"Roger O'More possessed all the qualities of the heroic—character, talents, promptitude, courage, and love of country; his person was remarkably graceful, his aspect dignified, his manners courteous." The Lords Justices at Dublin, in Feb. 1641-2, by proclamation, denounced Roger, alias Rory O'More of Ballyrna, as one of the first actors in the Rebellion, and offered a free pardon and £400 to anyone who would kill or cause him to be killed, and bring his head to them; they further offered £300 to anyone who could give evidence of having slain him, but without being able to produce his head. After the Battle of Kilrush (in Co. Kildare), on the 15th of April, 1642, in which the Confederate Army was unsuccessful, O'More retired on his own district, and died at Kilkenny

during the ensuing winter. His daughter, Anna, was mother of Patrick Sarsfield. The daughter of James, the last *O'More*, who died in 1779, married Richard O'Ferrall, of Ballinree, County Longford, of whom the present direct descendants, (great-great-grandsons,) are Ambrose More O'Ferrall, Esq., of Balyna; Edward More O'Ferrall, Esq., of Lisard, County Longford, and Dominick More O'Ferrall, Esq., of Kildangan Castle, Monaster-evan. The residence of the O'Mores was a place of refuge for the Bishops and priests, in times of persecution. We see (Vol. I, p. 41), that Dr. Forstall, Bishop of Kildare, ordained priests at Balyna, in 1678, 1679, and 1680.

### CARRICK.

The Parochial Church of Carrick, a considerable portion of the walls of which remain, dates back probably to the 13th century. It was about 60 feet long by 25 broad. Two small windows, both Gothic, but of different styles and seemingly of different periods, exist in the southern wall. The door appears to have been in the northern wall, and a small, narrow window, now built up, a little out of the centre, remains in the western gable, which latter rises into a still perfect belfry. This ruin stands in a burial-ground in which the Rev. Andrew Duggan, who died of fever at Carlow in 1837, lies interred with his relatives.

Adjoining the Churchyard is the ruinous Castle of Carrick-Oris, formerly belonging, as its name indicates, to the Berminghams. "It was," writes Sir W. Wilde, *Boyne and Blackwater*, "originally a tall, oblong square tower or keep, a portion of the southern end of which is still perfect, measuring about 32 feet in length. From the extent of the ruins upon the northern side, it must have been nearly 90 feet long; the walls are upwards of 4 feet thick. This was the court of Pierce Bermingham in 1305, and consequently the seat of *the treacherous Baron*, so bitterly complained of by O'Neill and the other Irish Chieftains in their remonstrance to Pope John XXII." The following, from the *Four Masters*, shows how richly this Sir Pierce Bermingham merited the opprobrious epithet applied to him:—"A.D. 1305. O'Conor Faly (Mortough), Maelmora, his kinsman, and Calvagh O'Conor, with twenty-nine of the chiefs of his people, were slain by Sir Pierce McFeorais (Bermingham), in MacFeorais's own castle, by means of treachery and deceit." According to Grace's *Annals*, the massacre was perpetrated by Jordan Comin and his comrades, at the court of Peter Bermingham at Carrick in Carbria. In the Remonstrance sent by the Irish Chieftains to the Pope in 1315, it is referred to as an instance of the treachery



of the English to their Irish neighbours. It is stated in this document that Peter, who is called the treacherous Baron, invited Mauritius and his brother Calvacus, to an entertainment on the Feast of the Holy Trinity, and that, the instant they stood up from table, he cruelly massacred them with twenty-four of their followers, and sold their heads at a dear price to their enemies; and that, when he was arraigned before the King of England, no justice could be obtained against such a nefarious and treacherous offender. (*Note to Four MM.*) The Hill of Carrick, (*Carraig*, "a rock,") derives its name, according to Sir W. Wilde, from a large block of trap rock, called the *Witch's Stone*, which stands upon its northern brow just over the great lime-stone quarry. With due deference to Sir W. Wilde's opinion, it is much more likely that the name refers to the hill itself, which is an immense mass of limestone. This stone, Sir W. Wilde remarks, is evidently the same kind of stone as the large mass of trap which is to be found about 10 miles off, near Philipstown, to the south-west of this hill; but whether it is a boulder and was carried to this spot by natural means, or was transported here by art for some sacred purpose in Pagan times, as we know was frequently the case, it is difficult to say. The legend is, that a witch cast this stone from the hill of Croughan, at some of our early Saints, and that it lighted here. Some mischievous quarryman split the *Witch's Stone* by blasting it, some years ago. For this wanton act he was obliged to leave that part of the country. Near the summit of the hill is pointed out *the mule's leap*, when running off with a Saint from the Church of Carrick. Eight holes, marking, it is said, the places of the mule's feet and showing a distance of about 10 yards between the place from which it sprung and where it lighted, are still to be seen, and it is said that no grass ever grows upon these foot-prints. The locality is worth observing, not for the nonsensical story of the mule, but because there is evidence of some masonry—probably the foundation of an ancient oratory—existing between the two sets of foot-marks. . . . . The peasantry used to show here a large stone with some indentations in it resembling the print of a hand, which they said was lifted by St. Columbkil. A few hundred yards below the ruins on the hill of Carrick, in the angle formed by the junction of the roads leading to Edenderry and Carbury, we find the Holy Well of Tober-cro, or *Tober-crogh-neeve*, "The Well of the Holy Cross," a beautiful spring shaded with flowering briars and wild white-roses. Although it is now totally neglected and its site scarcely known, it was once highly venerated and its healing virtues greatly esteemed. . . . . At a place called Glyn,

where the roads meet, in an open space shaded by trees, we find Lady's Well (the Well of our B. Lady), a memorable spot in days gone by. It immediately adjoins the road and is shaded by a splendid sycamore tree. A fair and Patron are held here in August. Holy Wells abound in this locality—Trinity Well, Lady's Well, Toberaulin (the beautiful well), Tobercro; and not far from the point where the Yellow river pours its waters into the Boyne, we have, on the Kildare side, the Well of Toberna-kill. (*Boyne and Blackwater.*)

At *Kinnefad* (*Ceann-atha-fada*, "the head of the ford,") in this parish is another Stronghold, in ruins, of the Berminghams, thus referred to by Sir W. Wilde:—"Kinnefad is a large square block of building, measuring 47 feet by 39, on the outside, the external walls being quite perfect. It appears, from its few and narrow windows, as well as its general design, to have belonged to an earlier era than the modern part of the Castle of Carbury, when strength influenced the builder more than attention to comfort. Kinnefad Castle stands beside a shallow in the river which the local traditions say was often the scene of fierce conflict. Lord Downshire's agent at Edenderry has in his possession several weapons of great antiquity, dug up near this place, celts, sword-blades, spear-heads, etc. About a mile from Kinnefad Castle, and half-a-mile from the Boyne, the road passes by the Castle of Grange, a fortalice of a somewhat later age than that just described, part of which is still inhabited by one of the Tyrrells, a family of repute in the ancient kingdom of Meath. We have not been able to discover any references to either of these two buildings in the historic annals."

#### MYLERSTOWN.

The site of the old parish Church is marked by the present burial-ground. This place appears in Dr. MacGeoghehan's list of parochial Churches as *Ballyamoyler*. A Castle stood here, of which some remains are visible; it is referred to in the Annals of the Four Masters, at the year 1475:—"A circuitous hosting was made by O'Donnell, *i.e.*, Hugh Roe, the son of Niall Gaw, . . . He remained for some time in Offaly, plundering and ravaging Meath on each side of him. He demolished and burned Castle Carbury and Ballymayler," etc.

#### BALLYNADRIMNA.

This is another of the ancient parishes which make up the present parish of Balyne, and which, it appears probable, gives its name, in a contracted form, to the union. In the townland of



Ballynadrimna, or Ballynadrimney, as it is frequently spelled, there is a small portion of the ruins of the old Church, in a burial-ground which is still used. In the Royal Oak townland there is a well called Bride's Well, but which, remarks Dr. O'Donovan, is not remembered as a holy well. The people say there was a castle in Royal Oak townland, but none of it now remains. The fine Church of Broadford has been built by the present respected pastor, the Rev. Felix Tracy, in substitution for the humble Chapel that previously stood here.

#### KILRAINY

is the site of an old Church, no portion of which has survived. In the burial-ground, which now marks the site, the only noteworthy epitaph appears to be the following:—"This monument was erected by John Commins, in memory of the Rev. James Commins, Parish Priest of Castle-Town, in the County of Westmeath, who departed this life July 18th, 1791, aged 52 years. God be merciful to his soul!"

#### NURNEY

(*An Urnaedh*, "the Oratory") old parish forms the portion of the present parochial district called Clogherinkoe. This latter appellation is derived, according to some authorities, from *Cloghar-rinceadh*, "the dancing-stone;" others have it to come from *Clogha-Rointe*, "the stone (or Castle) of the divisions." Here, too, a fine Gothic Church, erected by Father Tracy, takes the place of the old Chapel which may be seen hard-by. This old Chapel was either built or enlarged in 1749, as we learn from an inscription over the doorway:—"D. D. P. P. 1749." The initials are those of Dominick Dempsey, the then P.P., who is interred in the same grave with Lewis Dempsey his predecessor, and, very probably, his near relative, at Cadamstown. It was enlarged in 1808 by Rev. M. Kennedy, P.P., as is commemorated by another tablet. It is very likely that one of the six Mass-houses, stated to have been built subsequent to 1714, in the parishes of Carbury and Balyna, stood here. See Return of 1731, Vol. I., p. 364.

#### JOHNSTOWN.

At the village of that name stands the parish Church, a fine building in the Gothic style, erected by the late Parish Priest, the Very Rev. Michael Flanagan, V.G. A tablet placed over the grave of the founder within the Church bears the following inscription:—"This monument is erected by the

parishioners of Johnstown, Broadford, and Clocrincoe, as a tribute to the many virtues of their late lamented pastor, the Very Reverend Michael Flanagan, Vicar-General of Kildare and Leighlin. He exercised the ministry of Jesus Christ amongst them with untiring zeal for forty-eight years. His grave is made, as he wished it, in this Church of his own erection. Here he prayed and sacrificed for his people, and here he hoped not to be forgotten by them or their children. He died on the 2nd of August, 1855, in the 73rd year of his age. May he rest in peace. Amen." Another monumental inscription in this Church touchingly tells its own tale; it is the composition of the present revered Bishop, to whom Father Butler was singularly endeared:—"Beneath are deposited the mortal remains of the Rev. James Butler, Admr. of Carlow. Died the 13th of April, 1860, aged 37 years. His meekness, zeal for education, and tender sympathy for the afflicted, were eminent amongst the many virtues which adorned his character. This monument reveals the affectionate remembrance of him in this Parish, where his first years in the holy ministry were zealously spent. A memorial window in the Cathedral of Carlow attests the reverential affection which his flock justly entertained for this beloved Pastor. *In a short space he fulfilled a long time.* His memory shall be in perennial benediction. May he rest in peace."

#### KILRATHMURRY

was the site of an old Church—dedicated to the Blessed Virgin, as its name implies—regarding which nothing seems to be handed down to us. The surrounding ground was formerly, but is no longer, used for interments.

#### CLONAGH.

There was a Chapel situated in the townland of this name, dedicated to Saint Fynan, and served by a resident community of priests, but whether regulars or seculars does not appear. This religious house was in being in the year 1396. About that time the priests belonging thereto procured for themselves and their successors certain lands in perpetuity, without having obtained the King's consent, and contrary to the Statute of Mortmain.—*Monast. Hib.* This was a burial-place of note; and in war-time the circumjacent inhabitants were exempt from the customary burdens of the country. In 1571 and 1578 large grants of land, in this and the neighbouring counties, were made to John Lye, amongst which was the site of this religious



establishment. In the centre of the enclosure was a stone cross and two yew-trees, from one of which hung a bell. John Lye levelled the tenements, bounds and limits of the said religious house; threw down and destroyed the cross and trees, and erected a small castle, in which he took up his residence. We find him writing from "Clonagh Castle, in Kildare," in 1587, petitioning for a grant of Rathbride, in which he succeeded. By an inquisition taken at Naas, in 1613, it appears that John Lye, was seized of certain tenements and some 300 acres of land in Tichnevin, Ballybrack, Ballynakill, Kilpatrick, Kilcaskin, and Kilmorebrannagh. "And the said John Lye was also seized of 20 acres, along with common pasturage in the Townland of Clonagh, held of Thomas Birmingham, and a Chapel called The Chapel of St. Finnan, in the Townland of Clonagh, together with 9 messuages, 2 enclosures, and an orchard belonging to the said Chapel. . . . The said John Lye died on the 7th of May, 1612. John Lye, junior, his son and heir, was then aged 9 years." This purloiner of Church property lies buried at Kildare, where the inscription on his tomb piously requests prayers for the repose of his soul. Further information will be found in the Paper on Kildare.

DAVID DE LA HOIDE was a native of the Barony of Carbury: his family having held the property there afterwards assigned to O'More, of Leix. Holinshed, his contemporary, thus refers to him: "David Delahide, an exquisite and a profound clerke, sometime fellow of Merton College, in Oxford, verie well seene in the Latine and Greeke toongs; expert in the mathematical, a proper antiquarie, and an exact divine; whereby I gather that his pen hath not been lazie, but is daily breeding of such learned books as shall be available to his posteritie. I have seene a proper oration of his in the praise of Master Heywood being Christmas lord (of Misrule) in Merton College, entituled — '*De ligno et fœna.*' (This title was in allusion to the name Heywood); also *Schemata rhetorica in tabulam contracta.*" From *Harris's Ware* we learn that Delahoide was admitted a Probationer of Merton College, anno 1549, and in 1553 took his degree of Master of Arts. But he was expelled Oxford in 1560 for denying the Queen's supremacy, and from thence retired to his native country.

#### SUCCESSION OF PASTORS.

THE VERY REV. LEWIS DEMPSEY, V.G., was appointed P.P. in 1657. He died the 5th of May, 1704, aged 77, having had

charge of the parish for 47 years, and was interred at Cadamstown.

RICHARD HALDER succeeded. He appears in the Registry of 1704 as residing at Garisker, aged 62, P.P. of Cadamstown, Carrick, Mylerstown, and Ballynadrimna; received Holy Orders in 1675, at Ghent, from Nicholas French, Bishop of Ghent, and his sureties were James Cullen, of Clonegath (in the Parish of Monasterevan), Gent., and Captain Richard Archbold of Birr-town. Dr. French, above referred to, was the exiled Bishop of Ferns. He became coadjutor to the Bishop of Ghent about the year 1666, and died in that city on the 23rd of August, 1678, aged 74. Further details and copy of the inscription on his tomb, may be seen in Brady's *Episcopal Succession*, Vol. I. p. 378. When Father Halder died has not been ascertained, except that it occurred previous to the year 1731.

LEWIS DEMPSEY was probably the next in succession. He is named in the Return of 1731. (*See Vol. I. p. 264.*) The time of his death is also uncertain, except that it took place before 1749.

DOMINICK DEMPSEY succeeded. The inscription at Clogherinkoe old Chapel shows that he was P.P. in 1749. He lies interred at Cadamstown, in the same grave with the first Lewis Dempsey; the inscription on the tomb gives no particulars respecting him.

EDWARD DEMPSEY was P.P., and probably the immediate successor of Dominick Dempsey. In the graveyard at Harristown, Parish of Monasterevan, a tombstone is placed to the memory of Lewis Dempsey, aged 94. The year, unfortunately, is illegible, but appears to be 1777. At the bottom is added—"Edvardus Dempsey, parochus de Cadamstowne me fieri fecit."

PHILIP FARRELL, V.G., either immediately succeeded or immediately preceded Edward Dempsey. He is interred at Cadamstown.

MICHAEL CORCORAN was the next P.P. From the inscription on his tomb at Tullow (*see Vol. I., p. 92.*) we learn that previous to his appointment to the pastoral charge of Balyna, he had served on the Mission in Dublin;—he is also stated to have displayed great prudence in guiding his flock at Balyna during the troubled times of 1798. Father Kearns, though a native of Wexford, had acted as assistant Priest in Balyna previous to the Rebellion, in which he took an active part, and for which he suffered death at Edenderry. He endeavoured to arouse the people of this parish to take the field, but only



partially succeeded, owing to the dissuasions of Dr. Corcoran. On the death of Father Terence Nolan, P.P. of Kildare, *circa* 1802, Dr. Corcoran was translated to that parish, and continued there until he was chosen Bishop of Kildare and Leighlin in March, 1815. He died at Tullow, 22nd of February, 1819.

MICHAEL KENNEDY succeeded Dr. Corcoran as P.P. of Balyna. He died on the 20th of March, 1817, in the 67th year of his age, and 44th of his priesthood, and was interred at Cadams-town.

MICHAEL FLANAGAN, V.G., was the next Pastor. He died, 2nd August, 1855, aged 73, and rests at Johnstown.

THE REV. FELIX TRACY, the present respected Parish Priest, succeeded Dr. Flanagan.

## PARISH OF CARAGH AND DOWNINGS.

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THE name, Caragh, may be derived from *Carha*, which signifies "a Pillar-Stone;" or from *Carhoo*, "a quarter." The Vicarages of *Kerogh*, and of *Donys, alias Downings*, appear in the Taxation made, temp. Henry VIII. There are no traces of any ancient or mediæval church in the vicinity of Caragh; but, very probably the present graveyard, in which the Protestant Church heretofore stood, occupies the ancient site. The Chapel of the penal times certainly stood hard by, part of the walls of which form the boundary of the present Church plot. In the *Report* made Nov. 4th, 1731 (see *Vol. 1., p. 264*), it is stated that "There is a large Mass-house within a few yards of the Church of Carogh, and another large one close upon the high road in the Parish of Downings, within less than two miles of the other;—the former repaired, and the latter built since 1st year of George I. Many Fryars come to preach in them. There is a popish school constantly kept in the Mass-house of Carogh. Besides this there is a private Popish Chapel in the house at Yeomanstown, said to be served by a person whose name I do not know. There is a house in Captain Eustace's land of Yeomanstown, which goes by the name of the Fryary of Carogh, and has usually been said to be inhabited by Fryars. How many are now in it I cannot certainly tell." The position of this Friary may still be traced in the grounds of Yeomanstown, beside the Liffey. The walls have quite disappeared, but old persons still living recollect the ruins. A grove hard by, called Willis's wood, is said to have been planted by a Father Willis, of the Friary. It is probable that the Friars referred to were members of the Dominican Order, who appear never to have deserted the neighbourhood of their former house at Naas, and that, from this place they migrated to Newbridge, when, in 1756, it was determined to revive the Convent, under Father Hugh Reynolds as Prior. Tradition tells that, in the last century, a hermit named Shannon settled on the side of the river, directly opposite the Yeomanstown Friary; and the spot where he constantly knelt in prayer, his face turned towards the ruins, is pointed out, with the marks of his knees still indented in the sward.



In the graveyard adjoining the Catholic Church at Caragh, a former Pastor of the parish lies interred; his tombstone bears the following inscription:—"Here lyeth the Rev. Father Christopher Nuny, who serv'd this Parish devoutly 41 years. Died Nov. y<sup>e</sup> 9th, in the 78th year of his age, 1765." Inside the Church three successive P.P.'s are buried, to whom mural tablets have been raised. "Here lieth the body of the Rev. Anthony Higgins, Parish Priest of Caragh and Downings for upwards of 40 years. He died 6 February, 1831, aged 92 years."—"This Tablet has been erected by the Parishioners of Caragh and Downings, to testify their esteem of the late Revd. Mathew Tierney, who zealously discharged the duties of Parish Priest for a period of 26 years."—"Of your charity, pray for the soul of the Rev. Denis Muldowney, who died on the 26th day of June, 1875. He was, for over 18 years, the Pastor of Caragh and Downings, and was loved and respected by the parishioners, who erected this monument to his memory. May he rest in peace. Amen."

Father Clowry, Curate of this parish, is also interred here:

"Have mercy, O Lord, on the soul of Rev. Patrick Clowry, who died August 27th, 1883. The High Altar was erected to his memory by the parishioners and Mr. Jeremiah Clowry."

#### DOWNINGS.

Here are the ruins of an old Church, measuring, according to Father O'Hanlon (*Lives I.S.S.* 2, p. 564.), 42½ feet by 16. Tradition states that this Church occupies the site of the cell of St. Farnan, whose feast occurs in the Irish Calendar on the 15th of February. This saint flourished in the sixth century, and was descended from King Niall of the Nine Hostages. Beside the ancient cemetery is the Well of St. Farnan; and it possesses—so the local story goes—the valuable property, imparted to it by the blessing of the Saint, that those who drank of it never afterwards have any relish for intoxicating drinks. The *Dun* from which this place probably takes its name (*Dooneens*, "the little fort,") may still be seen a short distance from the village of Prosperous, on the left of the road to Caragh. The only doubt about its being so arises from the fact that, instead of being small, it, on the contrary, is one of considerable dimensions. An Inquisition taken at Naas, 30th December, 1663, finds "that the town and lands of Downings, in the Co. Kildare, 176 acres, were, on the 23rd October, 1641, in the possession of William Wogan, of Downings, who was, in hiliary tearme, in the 17th year of the raigne of Charles I., indicted and outlawed of high

treason, whereby all the premises became forfeited to the said King, and were held from him, *in custodiam*, by the Lord of Kingstowne."

#### KILLIBEGGS,

(*i.e.*, "The little Church or Wood.")—The Knights Hospitallers had a Commandery here (*Ware*) of which we have no farther account (*Archdall*).

In Chancery Rolls (*Morrin, Vol. 1, p. 321*), we find a lease made by Sir John Rawson, Knight, Prior of the Hospital of St. John of Jerusalem, and his brethren, to Nicholas Stanyhurst, of Dublin, of the Priory of Kylbegge, in the County of Kildare; to hold for 41 years, at a rent of £10 a year, payable at the Chapter-house of Kilmainham; and finding a Chaplain to perform divine service at the Parish Church of Kylbegge. *June 20th, 1538.*

An old Church in ruins stands here, surrounded by an extensive and still-used graveyard. The Church appears to have measured 64 feet by 18. The east and west gables, and portions of the side walls remain. In the east gable there is a small double-lancet window, and a belfry stands on the west gable. There are no remarkable monumental inscriptions here. A curiously-carved, octagonal, Baptismal font, with the escape orifice on one side, formerly belonging to this place, has been removed to the new Church at Prosperous. In the Martyrology of Tallaght, "Cronan Cille Bicci" is calendared at the 21st of February; and, in that of Donegal, "Cronan of Cill Beg" is given at the same date. There are no means for ascertaining whether or not these entries refer to this place. Very many of our Irish Saints bore the name of Cronan; and Kilbeg is a name common to many places throughout the kingdom.

An Inquisition, taken at Naas, 9th January, 1636, finds that William Dongan, of the City of Dublin, was seized—amongst many other places in the Co. Kildare—in the manor town and lands of Kilbegge, one house, ten messuages, and 180 acres, and of the annual tithes issuing out of the Parish of Killbegge, in the County aforesaid.

#### BRIDESCHURCH.

The remains of a small old Church are at this place. The east gable and part of the south wall are standing. There is a small Gothic window in the gable; a recess for cruets, etc., beside the place where the altar stood, and also a sedilium for the officiating priest. The dimensions of the Church are 24 feet by



12½. An old, rude, granite Baptismal font, formerly belonging to this place, was removed to Naas about 35 years ago, and is now in the garden attached to the parochial house. There are no monuments in the small graveyard attached. It would appear that this was a chapel belonging to the Commandery of Killibegs. A Grant from the King to John Eustace, Gent., dated 15th of May, 1st of James I., conveys to him the altarages, oblations, and profits of the Parish Church or Rectory of St. Bride, near Osbertstown, rent £2; parcel of the estate of the late Hospital of St. John of Jerusalem.

### DUNORE.

A.D. 1178. William FitzAndelm, in the presence of Cardinal Vivian, and of Laurence, the Archbishop of Dublin, gave on the King's part, to the Abbey of St. Thomas the Martyr, Dublin, a carrucate of land in Dunovere (Dunore) with a mill and meadow, and all its appurtenances, in frankalmoign for the souls of Geoffry, Earl of Anjou, father to the King, his mother the Empress, and all his ancestors, and for the King himself and his sons.—Witnesses, Eugene, Bishop of Meath, Nehemiah, Bishop of Kildare, and Augustine, Bishop of Waterford. It is not known whether this Dunore, or another nearer Dublin, be the one here indicated.

A Patent Roll, April 6th, 4th of Edward VI., records Livery of the possessions of John FitzGerald to James FitzGerald of Donnowere, his brother and heir, for a fine of £6 13s. 4d.

It was from here that the young Gerald, afterwards Earl of Kildare, was carried away by Thomas Leverous, afterwards Bishop of Kildare. (*See Vol. I., 24.*) This event is thus quaintly related by Hollinshed:—"When Thomas and his uncles were taken, his second brother on the father his side, named Girald Fitzgirald (who was after in the reigne of queene Marie restored to the earledome of Kildare, in which honour as yet he liveth) being at that time somewhat past twelve, and not full thirteene yeares of age, laie sicke of the small pocks in the countie of Kildare, at a towne named Donoare, then in the occupation of Girald Fitzgirald. Thomas Levrouse, who was the child his schoolmaster, and after became bishop of Kildare, mistrusting upon the apprehension of Thomas and his uncles, that all went not currant, wrapt the yoong patient as tenderlie as he could, and had him conveyed in a cleefe with all speed to Ophalie, where sojourning for a short space with his sister the ladie Marie Fitzgirald, untill he had recovered his perfect health, his schoolmaster carried him to Odonel his cuntry, where making

his abroad for a quarter of a yeare, he travelled to Obren his countrie in Mountster, and having there remained for halfe a yeare, he repaired to his aunt the ladie Elenor Fitzgerald, who then kept in MacCartie Reagh hir late husband his territories. This noble woman was at that time a widow, alwaies knowne and accounted of each man that was acquainted with hir conversation of life for a paragon of liberalitie and kindnesse, in all hir actions vertuous and godlie, and also in a good quarell rather stout than stiffe. To hir was Odoneil an importunate suiter. And though at sundrie times before she seemed to shake him off, yet considering the distresse of hir yoong innocent nephue, how he was forced to wander in pilgrimwise from house to house, eschuing the punishment that others deserved, smarted in his tender yeares with adversitie before he was of discretion to injoie anie prosperitie, she began to incline to hir wooer his request, to the end hir nephue should have beene the better by his countenance shouldered, and in fine indented to espouse him; with this caveat or proviso, that he should safelie shield and protect the said yoong gentleman in his calamitie. This condition agreed upon, she rode with hir nephue to Odoneil his countrie, and there had him safelie kept for the space of a yeare. But shortlie after, the gentlewoman either by some secret friend informed, or of wisdom gathering that hir late married husband intended some treacherie, had hir nephue disguised, storing him like a liberall and bountifull aunt with seven score porteguses, not only in valuar, but also in the selfe same coine, incontinentlie shipped him secretlie in a Britons vessell of saint Malouse, betaking him to God and to their charge that accompanied him, to wit, master Levrouse and Robert Walsh sometime servant to his father the earle. The ladie Elenor having thus to hir contentation bestowed hir nephue, she expostulated verie sharplie with Odoneil as touching his villanie, protesting that the onlie cause of hir match with him proceeded of an especiall care to have her nephue countenanced: and now that he was out of his lash that minded to have betraied him, he should well understand, that as the feare of his danger mooved hir to annere to such a clownish curmudgen, so the assurance of his safetie should cause hir to sequester hirselle from so butcherlie a cutthroate, that would be like a pelting mercenarie hatch, hired to sell or betraie the innocent bloud of his nephue by affinitie, and hirs by consanguinite. And in this wise trussing up bag and baggage, she forsooke Odoneil and returned to hir countrie. The passengers with a prosperous gale arrived at saint Malouse, which notified to the governor of Britaine named monsieur de Chastean Brian, he sent for the yoong



Fitzgiralde, gave him verie hartie interteinement during one moneths space. In the meane season the governour posted a messenger to the court of France, advertising the king of the arrivall of this gentleman, who presentlie caused him to be sent for, and had him put to the Dolphine named Henrie, who after became King of France. Sir John Wallop (who was then the English ambassadour) understanding the cause of the Irish fugitive his repaire to France, demanded him of the French King, according to the new made league betweene both the princes: which was, that none should keepe the other his subject within his dominion, contrarie to either of their willes; adding further, that the boie was brother to one who of late, notorious for his rebellion in Ireland, was executed at London. To this answered the king, first that the ambassadour had no commission from his Prince to demand him, and upon his majestie his letter he should know more of his mind: secondlie that he did not deteine him, but the Dolphin staied him: lastlie, that how grievouslie soever his brother offended, he was well assured that the sillie boie neither was or could be a traitor, and therefore there rested no cause whie the ambassadour should in such wise crave him; not doubting that although he were delivered to his king, yet he would not so far swarve from the extreame rigor of justice, as to imbrue his hands in the innocent his bloud for the offense that his brother had perpetrated. Maister Wallop hereupon addressed his letters to England, specifying unto the councell the French Kings answer. And in the meantime the young Fitzgiralde having an inkling of the ambassadour his motion, fled secretlie to Flanders, scantlie reaching to Valencie, when James Sherelocke, one of maister Wallop his men, did not onlie pursue him, but also did overtake him as he sojourned in the said towne. Whereupon maister Levrouse, and such as accompanied the child, stept to the governour of Valencie, complaining that one Sherelocke, a sneaking spie, like a pikethanke promoting varlet, did dog their master from place to place, and presentlie pursued him to the towne: and therefore they besaught the governour, not to leave such apparant villanie unpunished, in that he was willing to betraie not onelie a guiltlesse child, but also his owne countryman, who rather ought for his innocencie to be pitied, than for the desert of others so egerlie to be pursued. The governour upon this complaint sore incensed, sent in all hast for Sherelocke, had him suddenlie examined, and finding him unable to color his lewd practise with anie warrantable defense, he laid him up by the heeles, rewarding his hot pursute with cold interteinment, and so remained in gaole, until the young Fitzgiralde requiting

the prisoner his unnaturall crueltie with undeserved courtesie, humblie besought the governour to set him at libertie. This brunt escaped, Fitzgiralde travelled to Bruxels, where the emperour kept his court. Doctor Pates being ambassador in the lowe countries, demanded Fitzgiralde of the emperour on his master the King of Englands behalfe. The emperour having answered that he had not to deal with the boie, and for ought that he knew was not minded to make anie great abode in that countrie, sent him to the bishop of Liege, allowing him for his pension an hundred crownes monethlie. The bishop interteined him varie honorablie, had him placed in an abbeie of moonks, and was so careful of his safetie, that if anie person suspected had travelled within the circuit of his gleebe, he should be streictlie examined whither he would, or from whence he came, or upon what occasion he travelled that waie. Having in this wise remained at Liege for halfe a yere, the cardinall Poole (Fitzgiralde his kinsman) sent for him to Rome. Whereupon the gentleman as well with the emperor his licence, as with surrendering his pension, travelled to Italie, where the cardinall would not admit him to his companie until he had atteined to some knowledge in the Italian toong. Wherefore allowing him an annuitie of three hundred crownes, he placed him with the bishop of Verona, and the cardinall of Mantua, and after with the duke of Mantua. Levrouse in the meane while was admitted through the cardinall Poole his procurement, to be one of the English house in Rome, called Saint Thomas his hospitall. Robert Walsh upon his masters repaire to Italie returned to Ireland. Fitzgiralde having continued with the cardinall, and the duke of Mantua, a yere and a halfe, was sent for by the cardinall Poole to Rome, at which time the duke of Mantua gave him for an annuall pension 300 crownes. The cardinall greatlie rejoised in his kinsman, had him carefullie trained up in his house, interlacing with such discretion his learning and studies with exercises of activitie, as he should not be after accounted of the learned for an ignorant idiot, nor taken of active gintlemen for a dead and dumpish meacocke. If he had committed anie fault, the cardinall would secretlie command his tutors to correct him, and all that notwithstanding, he would in presence dandle the boie, as though he were not privie to his punishment; and upon his complaint made, he used to checke Fitzgiralde his master openlie for chastising so severelie his prettie darling. In this wise he rested three yeares together in the cardinall his house, and by that time having stept so far in yeers (for he was pricking fast upon nineteene) as he began to know himselfe, the cardinall put him to his choise, either to continue his learning,



or by travelling his adventures abroad. The young stripling (as usuallie kind dooth creepe) rather of nature addicted to valiantnes than wedded to bookishnesse, choosed to be a traveller: and presentlie with the cardinall his licence repaired to Naples, where falling in acquaintance with Knights of the Rhodes, he accompanied them to Malta, from thense he sailed to Tripolie (a fort apperteining to the aforesaid order, coasting upon Barbarie) and there he abode six weeks with Mounbrison, a commander of the Rhodes, who had the charge of that hold. At that time the knights served valiantlie against the Turks and miscreants, spoiled and sacked their villages and townes that laie neere the water side, took diverse of them prisoners and after sold them to the christians for bondslaves. The young Fitzgiralde returned with a rich bootie to Malta, from thense to Rome, having spent in this voiage fullie one yeare. Proud was the cardinall to heare of his prosperous exploits; and for his further advancement he inhansed his pension of three hundred crownes to three hundred pounds, over and above three hundred crownes that the duke of Mantua allowed him. Shortlie after he preferred him to the service of the duke of Florence, named Cosmo, with whom he continued maister of his horsse three yeares, having also of the duke three hundred duckets for a yearelie pension during life, or untill he were restored; in like maner as the cardinall Poole and the duke of Mantua in their annuities had granted him. During the time he was in service with the duke of Florence, he travelled to Rome a shrouing, of set purpose to be merrie; and as he rode on hunting with cardinall Ferneise the pope his nephue, it happened that in chasing the bucke he fell into a pit nine and twentie fathams deepe, and in the fall forsaking his horsse within two fathams of the bottom, he tooke hold of two or three roots, gripping them fast, untill his arms were so wearie as he could hang no longer in that paine. Wherefore betaking himselfe to God, he let go his gripe by little and little and fell softlie on his horsse that in the bottom of the pit laie starke dead, and there he stood up to the ancles in water for the space of three hours. When the chase was ended, an exceeding good greihound of his named Grithound, not finding his maister in the companie, followed his tract untill he came to the pit, and from thense would not depart but stood at the brim incessantlie howling. The cardinall Farneise and his traine missing Fitzgiralde, made towards the dog, and surveing the place, they were verelie persuaded that the gentleman was squised to death. Having therefore posted his servants in hast to a village hard by Rome (named Trecappan) for ropes and other necessaries, he caused

one of the companie to glide in a basket downe to the bottome of the hole. Fitzgiralde revived with his presence, and willing to be remooved from so darke some a dongeon to the open aire, besought the other to lend him his roome, whereupon he was haled up in the basket: as well to the generall admiration of the whole companie as to the singular gratulation of the cardinall and his friends, rendering most hartie thankes unto God his divine majestie, for protecting the gentleman with his gracious guerdon."

### PROSPEROUS.

A fine Gothic Church, with nave, aisles, and chancel, has been erected here, about fifteen years ago. A Parliamentary Return, made in 1731, refers to a large Mass-house close upon the high-road in the parish of Downings, within less than two miles of that of Caragh. The vestiges of this chapel remained up to some twenty years back, in Dermot Kirwin's yard, in Goatstown.

Dr. Doyle, writing to a friend during his visitation of the diocese in May, 1823, thus refers to this locality:—"I came yesterday through a large part of the Bog of Allen, where a colony chiefly of Connaught people, have dug out habitations from the immense cliffs of turf, where fire and water seem to be the only elements given them for subsistence; yet they are healthful, and seemed to be blessed with a numerous progeny. Supported by some invisible food, and clothed by the hand of nature, they are like the sparrow and the bird of prey, fed by that Providence which neglects nothing it has made. A little removed from the extremity of the bog stands the town of Prosperous, proclaiming by its appearance the impropriety of its name, yet having an excellent chapel and a most ingenious population, who surpass their neighbours in intelligence, and are not inferior to them in virtue. They are all cotton-weavers, and for the last year or eighteen months have laid aside their combinations and regulated their temporal and spiritual concerns by some written directions which I then gave them. They were quite happy to see me, and the joy was reciprocal. I discoursed with them on the articles of the Creed, and found them highly edified by the new lights which seemed to be let in upon them." (*Life, Vol. I., p. 242.*)

Lewis (*Top. Dict.*) thus writes of Prosperous:—"This place, which is situated near the Grand Canal, owes its origin to Mr. Robert Brooke, who, towards the close of the last century, expended a large fortune in attempting to establish the cotton manufacture here. In less than three years a town, consisting of 200 houses, was built, and establishments were completed



for all the various branches of that manufacture, including the printing of linen and cotton goods, and also for making the requisite machinery connected with the works; and from the flattering prospect of success which grew from the attempt, the town rather prematurely derived its name. In pursuing this object, however, that gentleman exceeded the limits of his own private fortune, and upon application to parliament obtained a grant of £25,000; but in 1786, having again occasion to apply to parliament for assistance, his petition was rejected, and the works consequently were discontinued. Upon this occasion 1,400 looms were thrown out of employment, and every other branch of the manufacture, together with the making of the requisite machinery, ceased. Though the undertaking was never revived, still the manufacture was continued on a very limited scale till 1798, when during the disturbances of that year, a party of the insurgents attacked the town and surprised a party of the king's troops, whom they put to the sword. Since that period the town has gradually declined in importance, and is at present little more than a pile of ruins; a very few weavers still find some employment, but its situation in a low and marshy spot, surrounded by bogs, and without water-power, affords neither advantages for the establishment of works of importance, nor reasonable hope of its revival. There is a small thatched Roman Catholic chapel here." This was written in 1837.

A return made 11th April, 1766, by Rev. Simon Digby, (Protestant) Rector of Bridechurch, and Vicar of Caragh and Downings, supplies interesting statistics respecting these localities. (*See Vol. I., p. 273.*)

#### LADYTOWN.

All remains of the old parochial Church have completely disappeared; the site is marked by a still-used burial-ground, in which the only noteworthy object is a small, massive, stone-roofed building, 12 feet long by 6 wide, and arched inside. It appears to have been intended originally for a burial-vault or mausoleum, but to have been subsequently used as a place in which those employed in *watching* corpses sought shelter; accommodating it to whose use, a fireplace was added. Mr. W. M. Hennessy identifies Ladytown as most probably the *Ballenamnamatha* of Dr. MacGeoghegan's list of churches (*Vol. I., p. 259*), which name signifies "Good woman's town." Here it will be proper to say, in connection with the list of churches referred to, that many of the identifications there noted, are due to this gentleman. This acknowledgment would have been made sooner but that the writer was, at the time, unaware of the fact. At

Ladytown stood Allen's Court, the residence of Lord Allen, the materials of which have been used in the erection of a modern dwelling-house hard-by.

### BARRETSTOWN.

Beside the Liffey is the burial-ground thus named ; it was heretofore the site of a Church, as we learn from the list of Dr. MacGeoghegan, in which it appears as "Capella de Ballybarry, in Decanatu Claonensi."

### SUCCESSION OF PASTORS.

In the registry of Irish Parish Priests, anno 1704. there are two named as possessing parochial authority in this parish :—

1. JAMES FITZGERALD, residing at Landenstown, aged 49, P.P. of Bride's-church and Killibegs, ordained in 1679, at Frayne, Co. Meath, by Patrick Tyrrell, Bishop of Clogher, and his sureties were Laurence Toleg of Naas, innkeeper, and Christopher Moore of the same, innkeeper.

2. RICHARD POWER, residing at Denore, aged 49, P.P. of Caragh, ordained in 1679, at Cadiz, Spain, by John Deisla, Bishop of Cadiz, and his sureties were Captain Miler Hussey of Ladytown, and James Miler of Naas, merchant.

The next Parish Priest of whom we hear was FATHER NUNY. He succeeded to the charge of the parish in 1724, and died 9th November, 1765, aged 78.—(See Epitaph at Caragh.)

FATHER DENIS BYRNE succeeded. He is named in return of 1766, above referred to. Father Byrne appears to have died about the year 1790, as is shown by the epitaph of his successor.

FATHER ANTHONY HIGGINS succeeded, and died, 6th Feb. 1831, having been P.P. of Caragh and Downings upwards of 40 years. (*Monument at Caragh.*)

REV. MATTHEW TIERNEY was the next P.P. He presided over the parish for 26 years, and died 20th December, 1857. (*Monument at Caragh.*)

REV. DENIS MULLOWNEY succeeded; he died 26th of June, 1875, and is buried at Caragh.

The present respected P.P., REV. AUGUSTINE KINSELLA, succeeded.



## PARISH OF CARBURY.

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THE present parochial district of this name comprises the ancient parishes of Carbury, Dunfiertb, Arkill, and the Fewes. Carbury parish has obtained its name from the circumstance of the old parochial Church having its situation in the country called in Irish, *Cairbre*, which might be supposed to have been co-extensive with the present Barony of Carbury. At a short distance to the north of Carbury village is an old graveyard, with the ruins of a Church, and close to it, to the N.E., stand the extensive ruins of the Castle of Carbury, nearly on the extremity of a hill, skirted by Carbury bog. In the north part of Clonkeen townland, in this parish, there is pointed out the site of an old castle. There is an old graveyard in the S.W. part of the townland, called *Templedooath*. If this Church could be proved to have retained this denomination in a corrupted form, from St. Muadhnat (Virgin), it would establish that the place in which it lies is that called *Caille*, according to Colgan. Marian adds, that "St. Muadhnat was venerated in a place called Caille, in the country of *Cairbre*." O'Donovan then proceeds to show the stages through which *Temple Muahadnat* would become Temple Mhudhat—sounded, "Templewooath,"—which, in the Anglicised form, might easily be written, Templedooth. Sir W. Wilde has no hesitation in fixing this as the true derivation of the name; *vide infra*.

"We know of no locality so celebrated as the barony and hill of Carbery or Carbury," writes Sir W. Wilde in *The Boyne and Blackwater*, "about which there has been so much discussion, and concerning which there is so much discrepancy among Irish writers. There are, at least, four districts of the name in Ireland. The investigation carried on by Mr. O'Donovan and his assistants, in connection with the Ordnance Survey, has thrown new light upon the subject, and settled the question of the topography of that Carbury most celebrated in Irish writings, and decided that this barony in Kildare was the *Cairbre-na-Ciardha* of our most trustworthy historians, and that particularly alluded to by the Irish poets O'Dugan and O'Heerin;—of whom, the former flourished in the latter part of the 14th, and the latter in the beginning of the 15th century;

—and gave topographical and historical descriptions of some of our most memorable localities. O'Dugan says that O'Kiery was lord of this territory, and the only chief of the descendants of Niall of the Nine Hostages,—King of Ireland in the 5th century,—located in Leinster. The translation of the passage referred to runs thus:—

“ O'Kiery, o'er Carbury of the Clergy,  
Of the tribes of Niall of the Nine Hostages :—  
There are but themselves (*i.e.*, O'Kierys) there to the east,  
Of the descendants of Niall in Leinster.”

This locality has many historical recollections connected with it. O'Heerin, the topographical historian and poet, thus alludes to it:—

“ Over Carbury, of Leinster, of the plains,  
Rules O'Keary,—of the red-handed swords,—  
The scion of Almhain, without scarcity in the east,  
By whom battles were kindled round Croghan.”

Carbury was named from Cairbré, son of Niall of the Nine Hostages, whose descendants, called the Cinel Cairbré, or race of Cairbré, settled here. Carbury hill was previously called Sidh Nechtain, *i.e.*, the Fairy-hill of Nechtain.\*

Regarding this personage, the Annals of Ireland record that in the year of the age of the world, 5090, Nuadha Neacht, son of Sedna Sithbhaic, after having spent a year in the sovereignty of Ireland, fell in the battle of Cliach, in Ui Drona (Barony of Idrone, Co. Carlow), by Conaire Mor. Trinity Well is at the foot of the hill of Carbury, in which the River Boyne has its source; and relating to which the following legend is told in the Book of Ballymote. We give the graceful paraphrase of Sir W. Wilde:—

“ There was a celebrated poet and king of Leinster, called Nechtain, or Nuadha-Neacht, in the first century, who had a secret well in his garden, one of the miraculous virtues of which was, that anyone who approached it, except the monarch and his three cup-bearers, Flesg, Lesg, and Luan, was instantly deprived of sight,—their eyes bursting, as the MSS. describe it. Female curiosity, however, was not to be disappointed, and Boan, the queen, was determined to test the mystical powers of

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\* Fantastical spirits are by the Irish called men of the *sidh*, because they are seen, as it were, to come out of the beautiful hills to infest men; and hence the vulgar believe that they reside in certain subterraneous habitations within these hills; and these habitations, and sometimes the hills themselves, are called by the Irish *sidhe* or *sidha*.—*Colgan*, quoted by Dr. Joyce.



its waters; she, therefore, arrogantly, not only approached the well and defied its terrors to mar her beauty, but passed three times round it to the left, as was customary in several of the ancient incantations. Upon the completion of the third round, the charm was broken, the spring rose, and three enormous waves burst over the helpless lady, mutilating her sadly, and, says the original, breaking one of her eyes. She then fled towards the sea to hide her deformity, but the waters, now loosened from their source, still followed till she reached the Inbher, or present mouth of the river, and was swept on the rushing waters of the Boyne into the sea. Such is the death assigned to queen Boan by Kenneth O'Hartigan, in the Book of Ballymote; and the name of the river is thus derived from hers."—*Boyne and Blackwater*.

The following are some of the entries in the Annals of Ireland which refer to this locality:—

A.D. 458. "After Laeghaire, son of Niall of the Nine Hostages, had been 30 years in the sovereignty of Ireland, he died by the side of Caissi, between Eire and Alba, *i.e.*, two hills which are in Ui-Faelain; and (it was) the sun and the wind that killed him, because he had violated them."—*Four Masters*. In the Borumba Leagan it is stated that Laeghaire, in two years and a half after swearing by the elements that he would never again demand the Borumba, made an excursion into Leinster and seized a prey of cows at Sidh-Niachtain, where the Boyne has its source; but as he advanced to the side of Caissi, the elements wreaked their vengeance upon him; that is, the air forsook him, the sun burned him, and the earth swallowed him.

The Annals of Tighernach and Ulster state that he met his death at Greallach Gaiffil (or Daphill), in Campo-Lifé, between the hills of Ere and Alba.

A.D. 952. A great slaughter was made of the people of Cairbré and Teathbha, by Ua Ruairc, on which occasion Ua Cairdha, lord of Cairbré, was slain.

A.D. 992. Maelruanaidh Ua Ciardha, lord of Cairbré, was slain by the men of Teathbha.

A.D. 1012. A great depredation was committed by Ualgharg Ua Ciardha, lord of Cairbré, and the son of Niall O'Ruairc, and the men of Teathbha in Gaileanga (in Meath); but a few good men of the household of Maelseachlainn overtook them, and being at the time intoxicated after drinking, they (imprudently) gave the battle through pride. There were slain in it Donnchadh, son of Maelseachlainn; Dubhtaichligh Ua Maelchallann (Mulholland), lord of Dealbhna Beag; Donnchadh, son of Donn-

chadh Finn, royal heir of Teamhair (Tara); Cearnachan, son of Flann, lord of Luighne; Seanan Ua Leochain, lord of Gaileanga, and many others along with them. Maelseachlainn afterwards overtook them (with his forces), and the spoils were left behind to him; and Ualharg Ua Ciardha, lord of Cairbre, and many others beside him, were slain.

A.D. 1162. A predatory irruption was made by Tighearnan Ua-Ruairc, upon the Carbri-Ua-Ciardha, on which occasion the grandson of Finn-bharr Ua-Gearadhan was slain by the Cairbri. . . . A predatory incursion was made by Maelseachlainn Ua-Ruairc into Cairbre-Ua-Ciardha; but the men of Cairbre defeated him, and he left behind a slaughter of his people.

A.D. 1165. Sitric O'Ruairc, Tanist of Breifne, was killed by O'Keary and the people of Carbury. . . A great depredation was committed by Rory O'Connor and the people of all the province of Connaught, upon the people of Carbury, in revenge of Sitric.

"The Hill of Carbury," writes Sir W. Wilde, "which rises to a considerable height above the surrounding plains, forms a conspicuous object from all sides; and the ruins of the ancient castle, which still rest on its north-eastern shoulder, are some of the finest of their kind in Ireland. The elevation, the total want of surrounding wood, and the tall, graceful chimneys and gables of the modern or Elizabethan portion of this edifice, give to it an air at once tasteful and commanding. It is now a complete ruin; the length of the line of the southern wall is, alone, 100 feet; and the general view of the castle, with its chimneys, narrow-pointed gables, and large stone-sashed windows, is that of one of the best specimens of the castellated mansions, of about the time of James I., which we know of in this country, combining lightness, taste, and comfort, with strength and durability. The eastern front, which measures 60 feet, still remains, with several of its mullioned windows, even yet perfect; and upon a gentle slope leading down from its walls, on this side, may still be traced the vestiges of a garden, with a few of its flowers, now wild and neglected, mingling with the rank florin-grass with which it is surrounded. In fact, everything about this ruin bears evidence of ladies fair as well as valiant knights having inhabited it. Upon a clearer inspection, and an internal examination, we perceive from the character of the masonry, the massive walls, the deep, stone-roofed donjons, the principal of which runs 85 feet underneath the great keep, from south to north, the manifest antiquity of the entire of the western end, and the general arrangement of the whole, that the present ruin consists of the remains of structures very much older than the



early part or middle of the 16th century; indeed some of them would appear to be as old as the 12th century; and there are remains of walls of great thickness, built with rubble masonry, and grouted, extending even beyond the confines of the present ruin to the north-west. The modern additions all exist on the opposite side, and their later date is at once manifest. Four of the chimneys, three of which are in the east front, have sixteen sides, and are like some of the chimneys of English castles built about the year 1530, being beautifully wrought and moulded at top. Owing to the various additions at different ages, the plan of Carbury Castle is very irregular, and its history will, in some measure, account for the various erections manifested in the ruins. This castle was originally built by the family of Bermingham, the descendants of Pierce De Bermingham, one of the early English settlers in Ireland. It suffered greatly at the time of the civil wars in Ireland, particularly during the 15th century, and was constantly the scene of strife in those forays which took place between the English barons within the pale, and the western Irish chieftains. In 1447 'Castle Carbury was re-edified by the lord ffurnival.' In 1466 Meath was the seat of war; and in one of the skirmishes between Teige O'Connor and the Earl of Desmond, the latter was taken prisoner and conveyed by that chieftain, his captor and kinsman, to Castle Carbury, together with several of the English nobles and ecclesiastics. The celebrated Red Hugh O'Donnell, when laying waste Meath and Leinster in 1475, demolished and burned Castle Carbury and the neighbouring castle of Ballymeyler (Meylerstown). So late as 1546, we read that 'the plains of Cairbre and Castle Carbury were plundered and burned by some of the Irish insurgents, particularly the O'Kelly's, the O'Maddens, and O'Conors. The mode in which this outrage was punished by the high legal functionary of the Government, is highly characteristic of the time. 'When,' says the Annals, 'the Lord Justice, Anthony St. Leger, heard of this, he came into Offaly, and plundered and burned the country as far as the Togher of Cruoghan.' And, again, 'the Lord Justice came a second time into Offaly, and remained fifteen days in the country, plundering and spoiling it, burning Churches and Monasteries, and destroying crops and corn.'

In 1541, Sir William Bermingham was created Baron of Carbury.\* In 1561, on the death of the younger Walter Ber-

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\* Grant to Sir William Bermingham and the heirs male of his body, of the title and dignity of Baron of Carbury, in the County of Kildare; with a grant of the site of the late priory of Ballybogan and the late abbey of Clonard, with all the messuages adjacent, etc. (Pat. Roll, 33 Henry VIII., June 17, 1542.)

mingham, the castle passed to Sir Robert Preston, Chief Baron of the Exchequer, brother-in-law of Bermingham, and ancestor of Lord Gormanstown. In the early part of the reign of Elizabeth, the castle was in the possession of Sir Henry Colley, or Cowley, the ancestor of the Duke of Wellington, and through several subsequent generations, it was the seat of Sir Henry's descendants. In April, 1595, as appears from Sir W. Russell's Journal, "Lieutenant Greemes brought in one Hall, a priest, taken at the Lady Colie's house; he was committed prisoner to the Castle of Dublin." In 1747, Anthony Pomeroy, Esq., married Mary, daughter of Henry Colley, and in 1783 and 1791, he was created successively Baron Harberton of Carbury, and Viscount Harberton.

On the hill of Carbury are some pagan remains which seem to have escaped the attention of our modern antiquarians. It appears to have been the Tara of North Leinster, and is well worthy of attention. Upon its top we find a small sepulchral mound, and to the north-west of this, two remarkable military forts or raths, both very perfect, and one of considerable extent; they are not marked on the Ordnance map. South of the castle, towards the Edenderry road, we light upon the old church and grave-yard of Temple Doath, or Caille, probably the site of the ancient church of St. Muadnat, Virgin, mentioned by Colgan, (*AA.SS.*, p. 339; *Boyne and Blackwater*). The festival of this Saint, who lived in the 6th century, is set down in the Martyrology of Donegal, at the 6th of January. "Muadhnat, Virgin. Caille is the name of her place, in Cairbre of Drum Cliabh." Carbury of Drumcliff is in the county of Sligo, so, unless this entry be erroneous, Sir W. Wilde is mistaken in assigning Carbury, in county of Kildare, as the habitation of this Saint.

The chapel of Carbury of the penal times, which, according to the Return of December, 1731 (*see Vol. I., p. 264*), was built subsequent to the accession of George I., stood not far from the present one, but on the opposite side of the road. A holy-water font belonging to it, still remaining at the parochial house, bears the initial I. D., and the date, 1731. In the present Church of the Blessed Trinity, four previous pastors lie interred, over whose graves appear tablets notifying that they are erected to the memory—(1.) Of the Rev. Edward Earl, late Parish Priest of Carbury and Dunfierth, which he governed for 25 years, and died on the 29th September, 1846, aged 72 years; (2.) The Rev. James Phelan, P.P. of Carbury and Dunfierth, died, 25th of May, 1857, in the 54th year of his age; (3.) The Rev. Edward Byrne, P.P. of Carbury and Dunfierth, died, February 18th,





1869, aged 64; (4.) The Rev. Henry Dunne, P.P. of Carbury and Dunfieth, died, 16th September, 1879, aged 59 years.

### DUNFIETH.

This name seems to have taken its first part from a square fort or *Dun* in the S.W. of Dunfieth townland. (*O'D.*) The old parochial Church of Dunfieth still exists in ruins surrounded by an extensive burial-ground; it was of considerable dimensions, and has connected with it a second edifice, having a separate entrance, which appears to have been designed as a mortuary chapel of the Bermingham family. A handsomely-sculptured altar-tomb formerly occupied the centre of this chapel, as may be judged from the portions that still remain; and which are found built into the walls of the vault which surrounds the Bermingham tomb, appropriated since 1815 by the family of Frederick Hamilton. The figure which formed the recumbent effigy on the original tomb, is now placed in an upright position within this structure; it represents a knight in a suit of plate armour, having a crucifix on the breast attached round the neck by a chain. The sides of the tomb were carved into Gothic niches, six on each side, and had figures representing the twelve apostles, known to be such by the accompanying emblems, and by having their names in contracted form carved overhead. The head of the tomb had a carved representation of the crucifixion, and at the foot were armorial bearings. The portions which formed the head and sides are now built into the wall of the vault on the outside, and the foot portion is placed over the entrance-door to the chapel.

Within the ruins of this mortuary chapel are monuments with the following inscriptions:—"Rev. James Morrin, Dean of Kildare, departed this life the 25th of March, 1748, aged 55 years."

"I. H. S. Here lieth the body of the Rev. John Kenny, who lived 14 years rector of this parish, and died the 6th day of January, in the year of our Lord 1790, aged 48 years."

In the townland of Dunfieth there stood an old castle, none of which remains. No patron Saint is remembered.

St. Carthach, Bishop, pupil and successor of St. Kieran of Saigir, appears to have preached Christianity in this locality. The Martyrology of Donegal, at 5th of March, has the following record:—"Carthach, Bishop, alumnus of Ciaran of Saighir. One of his places was Druimfertain, and in Cairbre Ua Ciarda is Druim-fertain."

In the Feilire of Ængus, too, at the same date, we find this

passage :—" Unsilently his renown sprang over (the) eastern sea, Carthach, royal, roman." On which the gloss in *Leabhar Breac* adds :—" *i.e.*, descendant of a king of Munster. *Ruamach, i.e.*, to Rome Ciaran sent him for having come into a woman's company. Carthach, now a pupil of Ciaran of Saigir, and son of Eoghanacht of Caisel, and in Cairpre Hua-Ciarda his place (is), and Druim-Fertain, and Inis-Uachtair on Loch Silenn (are) his also."

The Mart. Donegal connects another Saint with this district, whose feast was observed on the 6th of June :—" Maelaithghen of Tigh Maelaithghen, in Ua Ciarda;" of whom the *Feil. Æng.* says :—" Moelaithgen, with pure goodness went underground to a shelter."

#### TICKNEVIN.

The remains of an old Church, consisting of nave and chancel, are here, of which a considerable portion of the north and south walls and east gable are still standing. The window in east end is roundheaded and deeply splayed within; two other narrow windows appear in south wall of chancel. A Gothic doorway is placed in the south wall; a sedilium recess, Gothic also, is in the usual place, and also provision for the cruets, etc.

In the grave-yard of Ticknevin there is a stone having the impress of a human foot; this is said to have been made by St. Brigid. Dr. O'Donovan expresses his belief that this Ticknevin could be identified with that mentioned by Colgan in the *Life of St. Fechin*. This, according to the author of *Loca Patr.*, p. 113, is the Teach Mic Neechnain, where Aedh Roin, king of Ui-Failghe, was slain, A.D. 604.

#### ARDKILL.

In the S.E. part of the townland of Ardkill are the ruins of the old Church and of a castle. This name is given in Dr. Rosse MacGeoghegan's list as *Ardchoil, i.e.*, "the high wood." Of the Church, the east gable and some portions of the side walls remain; dimensions, interiorly, 40 feet by 19. There is a window 5 feet by 2, in the east gable, and a belfry at top. The wall is 4 feet in thickness. The earliest date of interment visible is March 26th, 1710. There is a field on the south-east part of Collinstown called *Churchyard field*, from having a church formerly situated on it, of which there is not a vestige now remaining. *Kilcooney* Church is shown in the engraved map from Sir W. Petty's survey, and some old people call the portion of Collinstown south of Kilcooney river, *Kilcooney townland*. The only feature in this part of the country retaining



the denomination of Kilcooney is a stream, the source of which is in the south part of Ardkill townland, about 200 yards S.W. of the old church, flows east, 500 yards, and then north-east. This is the *Ecclesia parochialis de Killycogny*, mentioned in Dr. MacGeoghegan's list. (*Vide Vol. I., p. 261.*)

### FEWS.

This name, which, if it be the same anglicised form of all the *Fews* in other parts of the country, must, in Irish, sound *Feada*, i.e., *Sylva*,—is known in this country by no other name than *Fews*. *Fews* is not looked upon as representing a townland, and is said to be the name of the extent of land comprised in Kilpatrick, Ballinakill, Killina, and Drummona townlands, to which is added part of the lands of Killcaskin. The *Fews* extend about three miles in length, and in breadth, one mile in one part and two miles in another, lying between the bog of Allen and the Grand Canal. In ecclesiastical documents *Fews* is considered as a sub-denomination of Ardkill, and not a distinct parish. In the graveyard of Kilpatrick, in townland of the same name, there is no trace of a church remaining; it is said in the locality that this was not at any time the site of a church, but that it was made the substitute for an older place of interment (probably Ticknevin) at the commencement of the 18th century. Amongst the inscriptions, which range from 1715 there is none worthy of note.

Doctor John Dempsey, appointed Bishop of Kildare and Leighlin in 1694, appears to have been a native of this Parish, and also to have resided in it. In the Return of Parish Priests, made in 1704, is the following:—"John Dempsey, residing at Kilmurry, aged 63, P.P. of Kilraney, ordained on Whit Sunday, 1664, at Clonkeene, King's County, by Anthony Geoghegan, Bishop of Meath; having for his sureties, Robert Daly of Calvesland, Gent., and Colonel John Wogan of Rathcoffy." This entry most probably refers to the Bishop, (see Vol. I., p. 72, for corresponding dates.) The Dempseys have continued to reside at Kilmurry up to our own times.

### SUCCESSION OF PASTORS.

In the Return of 1704 is found MICHAEL CORMACK, residing at Dunfierth, aged 55, Parish Priest of Carbury, Ardkill, Dunfierth and Fion; ordained in 1673, at Dublin, by Patrick Plunkett, Bishop of Meath; sureties—Patrick Dempsey of Kilmurry, farmer, and John Halyan of Leixlip, farmer.

A Return dated 10th December, 1731, (see Vol. I., p. 264), combines the two parishes of Carbury and Balyna, in which

three priests then resided, viz: John Delahunty, Lewis Dempsey and Robert Cormack. There are reasons for concluding that JOHN DELAHUNTY was the P.P. of Carbury; his initials, J.D. with the date 1733, appear on an old Holy-Water vat still in existence at Carbury.

JAMES MORRIN was probably the successor to Father Delahunty. At Dunfierrth is his grave, with an inscription notifying that he was Dean of Kildare, and that he died on the 25th of March, 1748, aged 55. After his death there is a period of 28 years unaccounted for; it may have been that during this time the P.P. of Balyna had care also of this parish.

JOHN KENNY is the next on record; his tomb at Dunfierrth sets forth that he was rector of this parish for 14 years, and died on the 6th of January, 1790, aged 48. The I.H.S. at the top of the tomb-stone is the only indication—and it appears to be a satisfactory one—that this was the *Catholic* Rector of Carbury.

PATRICK MURPHY was P.P. up to 1794; he is interred at Arles, where the following inscription is found over his grave:—"Here lie interred the remains of the Rev. Patrick Murphy, Parish Priest of Castle Carbury, county Kildare, who departed this life the 2nd March, 1794, aged 52. Requiescat in Pace."

REV. — KEARNEY is the next P.P. of whom we have an account; if he was the immediate successor of Father Murphy,—of which there exists a doubt—he governed the Parish for 27 years, dying in 1821.

REV. EDWARD EARL succeeded; he died on the 29th of September, 1846, and had as successor,

REV. JAMES PHELAN. This amiable priest died on the 25th of May, 1857.

REV. EDWARD BYRNE succeeded; he died, February 18th, 1869.

REV. HENRY DUNNE succeeded; he died, September 16th, 1879, and had as successor the present Pastor,

REV. DENIS FURY.



## PARISH OF CLANE.

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THE Parish now so called comprises the ancient parochial districts of Clane, Mainham, Dunadea, Timahoe, Dunmurghill, Ballynefah, and Balrahen.

### CLANE.

In ancient records the name of this place is given in two forms; *Claen-Damh*, i.e., "the field of oxen;" and *Claen-Ath*, i.e., "the field of the Ford." It is referred to in the *Forbais Edair*, "The Siege of Howth," an ancient historic tale, which Professor O'Curry treats of in his 12th Lecture (*MS. Materials of Irish History*). This passage is summarized in the *Loca Patriciana*, (note p. 113). The Ford of Clane was in the first century the scene of the tragical death of Mesgegra, King of Leinster, who fell here in single combat with Conall Cernach, the champion of Ulster, who had pursued him hither whilst flying from the siege of Howth. Aithirné, the Ultonian poet, surnamed *Ailghesach*, or the Importunate,—so called from the fact that he never asked for a gift or preferred a request but such as it was especially difficult to give or dishonourable to grant,—had been sent to the court of the King of Leinster at Naas, for the purpose of picking a quarrel with the people of that Province. He had been hospitably received by King Mesgegra, and had many gifts bestowed on him; but this only made him the more importunate, and at last he insisted on getting 700 white cows with red ears, a countless number of sheep, and 150 of the wives and daughters of the Leinster nobles to be carried in bondage into Ulster. To these tyrannical demands the Leinster men apparently submitted; but having pursued Aithirné to Howth, they rescued their women. The Ulster men, however, having been reinforced, the Leinster forces were routed. Conall Cearnach, the most distinguished of the heroes of the North, pursued Mesgegra to take vengeance for the death of his two brothers who had been slain at Howth. He overtook him at the Ford of Clane, where a combat ensued between them in which Mesgegra was slain and beheaded. Conal placed the king's head in his own chariot, and, ordering the charioteers to mount the royal chariot, they set out north-

wards. They had not, however, gone far, when they met the queen of Leinster, attended by 50 ladies of honour, returning from a visit to Meath. "Who art thou, O woman?" said Conall. "I am Mesgegra's wife," said she. "Thou art commanded to come with me," said Conall. "Who has commanded me?" said the queen. "Mesgegra has," said Conall. "Hast thou brought me my token?" said the queen. "I have brought his chariot and horses," said Conall. "He makes many presents," said the queen. "His head is here, too," said Conall. "Then I am disengaged," said she. "Come into my chariot," said Conall. "Grant me liberty to lament for my husband," said the queen. And then she shrieked aloud her grief and sorrow with such intensity that her heart burst, and she fell dead from her chariot. The fierce Conall and his servant made there a grave and mound on the spot, in which they buried her, together with her husband's head, from which, however, he extracted the brain. This queen's name was *Buan*, or the Good (woman); after some time, according to a very poetical tradition, a beautiful hazel tree sprung up from her grave, which was for ages after called *Coll Buana*, or Buan's hazel. The Tumulus beside the river at Clane is supposed to mark the grave of King Mesgegra and his queen.—(*O'Curry*, p. 170, & seq.)

A Monastery was founded at Clane at a very early period. Colgan refers to a Church having been here before the middle of the sixth century. It is recorded that St. Ailbe of Emly, whose death is assigned in our Annals to have taken place in the year 527, resided here for some time, and, on leaving, presented his cell to St. Senchell, who afterwards founded a monastery at Killeigh, and died there on the 26th of March, 549.

The Martyrology of Donegal, at May 18th, records "Bran Beg of Claenadh, in Ui-Faelan, in Magh-Laighen,"\* and at Decr. 23rd, "Ultan-Tua and Jotharnaise, two Saints who are at Claonadh, *i.e.* the Church which is in Ui-Faelain, in Leinster. This is the Ultan-Tua who used to put a stone in his mouth at the time of Lent, so that he might not speak at all." Fr. Shearman, *Loca Pat.*, remarks that Taghadoe, *i.e.* *Teach Tua*, or

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\* Ui-Faelan was the name of a tribe and territory containing about the N. half of the present county of Kildare. It comprised the Baronies of Clane and Salt, and the greater part, if not the entire, of those of Ikeathy and Oughteranny. The town of Naas, and the Churches of Clane, Laraghbrine, Donoughmore, Cloncurry, and Fighcullen were in it. The chiefs of this territory were driven from this fertile and level territory, about the year 1202, by Meyler FitzHenry and his followers, when they retired to the mountains of Wicklow. (*O'Donovan.*)



"Tua's house," near Maynooth, would mark his connexion with that locality rather than with Clane; but he might have been, as then was usual, abbot of both communities. These two Saints were brothers of Maighend, Abbot of Kilmainham, and were sons of Aed, son of Colcan, King of Oirgallia, vivens A.D. 518. Aed became a monk at Llan Ronan Find, where he died, May 23rd, 606. These dates throw some light on the Monastery of Clane. (*Note, p. 114.*)

A.D. 702. A battle (was fought) at Claen-ath, by Ceallach Cuallann, against Fogartach Ua Cearnaigh who was afterwards King of Ireland, wherein Bodhbhehadh of Meath, son of Diarmid, was slain, and Fogartach was defeated. (*Four Masters.*) In the Annals of Ulster this event is thus recorded:—"A.D. 703. Bellum Cloenath, ubi victor fuit Ceallach Cualann, in quo cecidit Bobhcath Mide mac Diarmato. Fogartach nepos Cernaig fugit."

A.D. 777, (recté 782) Banbhan, Abbot of Claenadh, died. (*Four Masters.*)

A.D. 1035. Clane was plundered by the foreigners; but the son of Donnchadh, son of Domhnall, overtook them, and made a bloody slaughter of them. (*Id.*)

A.D. 1162. A Synod of the clergy of Ireland, with the successor of Patrick, Gillamaclaig, son of Ruaidhri, was convened at Claenadh, where there were present twenty-six Bishops, and many Abbots, to establish rules and morality amongst the men of Ireland, both laity and clergy. On this occasion the clergy of Ireland determined that no one should be a lector in any Church in Ireland who was not an alumnus of Ard-macha (Armagh) before. (*Id.*) The following is a passage from Colgan on this subject:—"Concilium Cleri Hiberniæ, præsidente Comorbano Patricii, Gelasio Roderici filio, servatur in loco Claonadh dicto; in quo comparuerunt viginti-sex Episcopi, et plurimi abbates; et præscriptæ sunt tam clero quam populo Hiberniæ constitutiones, bonos mores, et disciplinam concernentes. Illa etiam vice clerus Hiberniæ sancivit ut nullus in posterum in ulla Hiberniæ Ecclesia admittatur Faerleginn (id est, Sacrae Paginae seu Theologiae Professor) qui non prius fuerit alumnus, hoc est, Admachanam frequentaverit Academiam." (*Trias Th., p. 309.*)

The site occupied by the lately disused Protestant Church, is supposed to mark the place on which the primitive monastery of Clane stood. A burial-ground is attached, in which the only noteworthy monument is that of the Wogan family. It is an

altar tomb; at top there are armorial bearings with the date, 1618. An inscription in raised capitals, lower down, is as follows:—

HEAR . LIETH . INTOMBED . THE . BODY . OF .  
WILLIAM . WOGAN . OF . RATHCOFFIE . ES-  
QUIRE . WHO . DECEASED . THE . LAST . OF .  
DECEMBER . IN . ANNO . DOMINI . 1616 . BEINGE .  
OF . THE . ADGE . OF . XXVII . YEARS .

On the front of the tomb six human figures are represented, three males and three females. The former to the left—and over each are the initials of their names: N.W., I.W., W.W., E.W., M.W., I.W.

Another stone, with elaborately carved armorial bearings, and bearing the date, 1716, is (now) placed over the older inscription already given. More details concerning this family will be given later on.

A.D. 1258. The Monastery of Claen, in Leinster, in the Diocese of Kildare, was founded for brothers of the Order of St. Francis. (*Four Masters*.) The founder was Sir Gerald Fitzmaurice, second Lord of Offaley. Lodge (*Vol. I., p. 63*) assigns the date of its foundation to the year 1271, and further states that the founder, who died, on the 18th of July, 1287, was interred at Kildare; King, however (*p. 309*) appears to be more correct in saying that he was interred at Clane. Archdall mentions that “the effigies of the founder remained, about the beginning of the 18th century, on a marble monument, which was placed in the midst of the choir, in this friary. A fragment of a cross-legged, recumbent effigy has been found within the graveyard, and has been put, no doubt, in its rightful place, in the original Gothic recess. The family of O’Hogain (Wogan) came afterwards into possession and patronage of this priory and estate. (*Wadding’s Annal. III., 531.*)

A.D. 1346. A Provincial Chapter of the Order was held here. (*Id.*) Clyn, (*Annales*), says that a general chapter was held here in 1345; wherein it was ordained that the Franciscan Monasteries of Kilkenny and Ross should be assigned to the wardenship of Dublin. It appears probable that these two entries refer to the same assemblage.

In *Acts* of a Chapter of Friars Minors held at Dublin in 1717, it is recorded that “In conventu . . . . Clane, electus est Guardianus, V. A. P. F. Michael Nugent.” And in the *Acts* of a Chapter, also held at Dublin, in 1729, amongst the guardians elected was, “In Conventu de Clane, V. A. P. Michael Dormer, S.T.L.”



June 15th, 24th Henry VIII., this friary with its appurtenances, tithes excepted, in Clane, the Newtown of Clane, Mucherath, Flesheston, and Langetown, in this county, etc., were granted for ever to Robert Eustace, John Trevor, Richard Field, Robert Roche, and Edward Browne, in capite, at the yearly rent of 2s. 4d. Irish money. (*Auditor Genl.*)

An Inquisition taken, 9th May, 34th Henry VIII., finds that the Warden, 20th March, 31st of same reign, was seized of a church, cemetery, chapter-house, dormitory, store, kitchen, two chambers, a stable, an orchard, 4 acres of pasture, 2 messuages, 3 gardens, 2 other messuages, and 2 gardens, 54 acres of arable land, and 1 of pasture, in Clane; 4 acres in the Newtown of Clane; 12 acres of arable in the Moche-Rathe (alias Michael Rath,) near Clane; 3 acres in Flesheston, near Clane; and 6 acres in Langtown, all in the County of Kildare; the lands within the precincts, and the 44 acres, and the 4 other acres in the Newton, being free of tithes, were worth, besides reprises, 30s.; and the other premises were valued at £3 annually. (*Chief Remembrancer.*)

Archdall states that the Seal of this Convent was in being at the beginning of the 17th century, on which was the following inscription: *Sigill. Coiatis, Frum. Minor. de Clane.—Hortus Angelorum.*

A considerable portion of the ruins of this monastery still remain. The place is used for interments. A mural Tablet, to the memory of members of his family, has been placed here by a former Parish Priest: "*Posuit Revdus. Dns. Andreas Ennis, Parochus de Clane, etc., A.D. 1738.*"

The sites of three Mass-houses all built since 1714—two of which were thatched edifices—are pointed out at Clane; one lately disused, bears the date, 1805. A stately and beautiful Gothic Church, designed by Mr. W. Hague, has just been completed at an outlay of some £7,000, through the zealous exertions of the present Pastor, the Rev. Patk. Turner.

There is a Well, reputed Holy, called Sunday Well, on the W. side of the Liffey, beside the moat or Tumulus already referred to. A Patron and Stations used to be held at it within the memory of some still living. It is not unlikely that St. Patrick blessed this well, and used it in baptizing his converts, when he passed here on his way to Naas.

Clane appears to have been a town of note at an early period. To a letter addressed to King Henry V. on behalf of Lord Furnivall, dated the 26th of June, 1417, amongst the signatories are found the *Commons of Clane*. (Original in *Ellis's Letters*.) It was a Corporate town then, or very soon afterwards, as appears

from another Document addressed, by the chief persons in the County of Kildare, to Richard, Duke of York, Lord Lieutenant of Ireland, dated the 23rd of January, 1454, giving an account of the state of the country. This document is signed, amongst others, by the *Portrieves and Commons of Clane*. The following is a copy of this curious memorial; the original is still extant, being preserved amongst the Cottonian MSS., in the British Museum. A fac-simile of it has been reproduced, with many seals pendant from it, by Mr. Gilbert, in his *Fac-similes of National MSS. of Ireland, Part. III., xli.*—

“Righte hye and myghty Prince and oure righte gracious lorde, Richard Duke of Yorke, we recomaunde us unto you at louly as we can or may; and please youre gracious Hynes to be advertised that this lande of Irland was nevyr at the poynt fynally to be destrued sethen the Conquest of this lande, as it is now, for the trew liege people in this partiss dar ne may not appier to the Kynges oure said soverayn lordes Courtes in the said lande, ne noon other of the trew liege people ther, to go ne ride to market Tounes, ne other places, for dred to be slayne, to take other spouled of thar godes; also the mysrule and mys-governance had, done, and dayly contynued by dyvers gentlemen of the Counte and youre liberte of Mith, the Countes of Kildare and Uriell, and namly of a variance had betwix therle of Wiltesshire lieutenant of this said lande and Thomas fit-Morice of the Geraldynes for the title of the maners of Maynoth and Rathmore in the Counte of Kildare, hath caused more destruccionne in the sayde Counte of Kildare and liberte of Mith within shorte tyme non late passed, and dayly doth, than was done by Irish enemys and English rebelles of long tyme befor; and is likely to be fynall destruccione of the sayd Counte of Kildare and liberte of Mith. For Henry Bonyn Knyght, constituted Tresurer of the sayd lande, under the grete Seall of the sayd lande assemblyng with hym Edmond Botiller cosyn Germain to the said Erle of Wilteshire and William Botiller cosyn of the said Erle, with ther sequeie, of the which the moost partie was Irish enemyes and English rebelles came into the said Counte of Kildare and ther brant and destrued dyvers and many Townes and Paroche Chirches of the trew liege people, and toke dyvers of them prisoners and spouled them of their godes. And after the departre of the said Henry and Edmond, the said Wyllyam abydyng in the said Counte of Kildare, by the avice and counsaill of the said Henry and Edmond, did so grete oppressionne in the said Counte of Kildare and in the Counte and Liberte of Mith that vijxx (a) Townes



and more which was well enhabite in the feste of Seynte Michel lass passed been now wasted and destrued. And for asmuch as thes parties so destrued, with a lytell partie more that remaynath not destrued, in the said Counte of Kildare, is the dayly sustenance of the Cite of Dyvelyn, (b) and the destruccionne of hit is like to be the fynall destruccionne of the said Cite, and the destruccionne of the said Cite wilbe cause of the destruccionne of the said lande, which God defend. The Maire and Comens of the said Cite wrote dyvers tymes unto the righte reverend ffader in God John archiebiesshop of Ardmagh, depute lieutenant to the said Erle of Wiltesshire, to have this remedied: at har instance the Kyng oure said Sovereyn lordes Consaill here, wrote to the said depute lieutenant for dyvers of thes oppressionns and mysgovernaunces that they shuld be remedied, and he remedied them not. Also the said William Botiller after this destruccionne so done assessed upon smale Villages and Townes in the said Counte and Liberte of Mith, and in the said Counte of Kildare, certeyn summes of money to be reryd accordyng to hys wyll, be cause of which he and his men rered in dyvers of the said villages grete and notable summes of money and in dyvers villages toke all the plowbestes and other bestes of the said villages, and the moost sufficiaunts husbandes, and held tham his prisoners, and ostages ther, to that ende that they shuld make fyne and raunson with him; uponthe which matere the said Maire and Comens compleyned also by mouth to the said Depute, and ther upon he ordeyred no remedy. And for as much as all this mysrule done by the said Henry, Edmond, and William, by statutes and lawes made in the said lande as well in the tyme of our said Sovereyn lorde as in the tyme of hys noble progenitoures, in trayson, and also who soever of the trewe liege people here, knowying such mysrule, wold not aryse to arrest such mysdoers, shuld bee deemed felones, the lordes and gentles of the Counte of Kildare consyderying the emynent myscheve and ffynall destruccionne of the said Counte, and also the desolacionne of the said Cite, desired the said Maire and Comens to come into the said Counte of Kildare to put away the said William with his sequele and to abride all this mysrule; upon the which they went with the said lordes and gentles, and by the grace of God, avoided all the said mysrule out of the said Counte. Also please your Hynes to be advertysed that the said Wyllyam Boteller, Nicholas Wogan, David Wogan, and Richard Wogan, came with dyvers Irish enemys and English rebelles to the Castell of Rothcoffy

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(b) Dyvelyn, i.e. Dublin.

ther, as Anne Wogan sumtyme wyffe to Oliver Eustace, then beyng the Kynges widue, was dwelling, and brant the yates of the said place, and toke hir with them and Edward Eustace, son and hire to the said Olyver, and sonne and heird apparent to the said Anne, and of the age of viij. yeres and yie holdeth them as prysoners, and toke godes and catals of the said Anne is to the value of Vc. (c) marks. Also the said Henry with a grete multitude of people, armed in manere of were, came to Osbornestone in the said Counte, an ther toke and emprisoned Christophre Flatesby, and destrued and wasted the said Towne and toke all godes and catals of the said Christophre to the value of Cii. (d).

"Besechyng youre gracious remedy and help upon all thees materes; and for asmuch as thees materes been trewe and that it wold please youre Hynes to yeve faith and credence to thes premisses, We NICHOLAS, *Priour of the Hous of Conall*, EDWARD, FITZEUSTACE, *Knyght*, PORTREVES and COMENS of *the Naas*, PORTREVES and Comens of *Clane*, WILLIAM FITZEUSTACE, CHRISTOPHRE FLATESBY, NICHOLAS SUTTON, WALRAN FITZEUSTACE, CHRISTOPHRE FITZEUSTACE, PATRICK FITZEUSTACE, JAMES SAUERE, and JOHN WHITE, have put to this oure Seales. Written at the Naas the xxij day of Januery, the yere of the reane of the King oure Soverayne lord that now is xxij<sup>to</sup>."

The following extract from a letter-missive from the Parliament of Ireland to King Henry VI., dated 1435, refers to the same subject:—"Thies ben the articles of the Message of Irelande. First, that it please our sovraigne lorde graciously consider how that this lande of Ireland is welnegh destrued, and inhabyted with his enemys and rebelx in so much that yr is not left in the neithir parties of the Countees of Dyvelyn, Mith, Loueth, and Kyldare that youyn to gadir oute of the subjection of the sayd enemyes and rebelx scarisly xxx miles in lengthe and xx miles in breede ther as a man may surely ride other (or) go in the said Countees to answerre to the Kynges writtes and to his commandements."

The town of Clane in A.D. 1515, stood on the bounds of the English Pale. In "State of Ireland, and Plan for its Reformation," (*State Papers, Ireland, Hen. VIII. Vol. I., p. 1*), the Pale is described as stretching "from the town of Dundalk, to the town of Darver, to the town of Ardee, always on the left side, leaving the marche on the right side, and so to the town of Sydan, to the town of Kells, to the town of Dangan, to Kilcock, to the town



of Clane, to the town of Naas, to the bridge of Kilcullen, to the town of Ballymote, and so, backward, to the town of Rathmore, to the town of Rathcoole, to the town of Tallaght, and to the town of Dalkey, leaving always the marche on the right hand, from the said Dundalk, following the same course to the said town of Dalkey."

The earthen Rampart of the Pale may still be traced, for the length of about a mile, between Clane and Clongoweswood College, and again, in the parish of Kilcock.

#### DUNMURRAGHILL.

This district, formerly called *Druim-Urchaille*, in the vicinity of Dunadea, is associated with the missionary labours of St. Patrick. Having founded Churches and provided for the spiritual wants of his converts in Ulster and Meath, the Apostle of Ireland next directed his course towards Leinster. His course is traced in the learned researches of the author of *Loca Patriciana*, where it is stated that he passed into this Province between Kilglyn, near Kilcock, and Cloncurry. The Book of Armagh thus details his progress:—"Et perrexit ad fines Lageniensium ad *Druim Uirchaille*, et ponit ibi domum martyrum quæ sic vocatur, quæ sita est super viam magnam in valle, et est hic petra Patricii in via." (*Betham's Antiq. Researches*.) The Egerton tripartite adds that he remained a night at Druim Urchaille, in the house, or dun, of some petty toparch. An ancient Church-site crowns the ridge top at Druim Urchaille; the representative, perhaps, of the *Martertech* above referred to; it soon became a place of ecclesiastical importance, and continued so until the close of the ninth century, when, sharing, as it may be supposed, the fate of the neighbouring Churches in the devastations of the Danes, it sank into obscurity. (See *Loca Patr. Part VII. passim*.)

In the Litany of St. Aengus, Ceilé De, "the seven holy Bishops of Drom Airchaille," are invoked. These seven Bishops, according to McFirbis, were descended from Conal, the grandson of Cairbrè Niager, King of Leinster. The Annals of the Four Masters have the following entry:—"A.D. 837. Domhnall, son of Aedb, Abbot of Druim Urchailli died." The name of this place signifies the *Ridge of the Greenwood*. The foundation of the Church which stood here may still be traced in what was formerly called the Foxcover field, now planted, and also an ancient road leading from it, now meeting the modern road at Dunadea demesne wall. Donmorchill was a Prebend of the Diocese of Kildare, and in the taxation, temp. Hen. VIII., is valued at 6s.

## DUNADEA.

The original Church of this locality was probably founded by St. Mochatoc of Inisfail, one of the seven companions whom St. Patrick left with St. Fiacc of Sletty after his consecration. This Saint is referred to in the *Trias. Th.* as *St. Patrick's Chaplain*. The Martyrology of Donegal gives his feast at Dec. 12th. He died about the close of the fifth century; his relics were preserved in Inisfail, in Wexford Harbour, until the year 819, when, in consequence of the incursions of the Danes, and to preserve them from desecration, they were removed to the Church of Sletty. (*Loca Patr. p.* 225.) In Dr. MacGeoghegan's List, Dunadea is called the *Church of St. Peter*; the ruins of the old church, and the cemetery, still used, are situate within the demesne, and close to the Castle of Dunadea. The inscription on the Alymer tomb, which formerly stood in this Church, and has been removed to the modern Protestant Church adjoining, gives the year 1626 as the date of its erection, but the portion of the ruin still standing would indicate a greater antiquity. Dunadea was a Prebend of the Diocese of Kildare, and is valued at £2 in the taxation of Henry VIII. The Aylmer tomb is in the shape of an altar and reredos. At one end is sculptured the Crucifixion, and at the other, the Blessed Virgin; on the front are figures representing the four Doctors of the Church. On the reredos are kneeling effigies of Sir Gerald Aylmer and his lady, with their children. The following is the inscription: "Pray for the soule of Dame Julia Nugent, daughter to Sir Christopher Nugent, 1<sup>o</sup> Baron of Delvin, and wife of Sir Christopher Aylmer, Knight and Baronet, by whom he had issue Andrew and Julia Aylmer. She deceased the 10 of November, Ann. Dom. 1617.

*"The Inscripte.*

"Pray for the soul of Sir Gerald Aylmer, Knight and Baronet, who built this chapel, tomb, and monument, and withal the Church and Chancel adjoining thereunto Ann. Dom. 1626. Deceased the 19 day of August, Ann. Do. 1634."

"This Mouument was removed from the old Church Nov. 1812, by Sir Fenton Aylmer, Bart.

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"Stay passenger thy hastie foote,  
This stone delivers thee,  
A message from the famous twaine  
That here entombed be.  
Live well, for virtue passeth wealthe,  
As we do finde it now,  
Riches, Beautie, worldlie state,  
Must all to virtue bow."



An engraving of this monument is given in the *Anthologia Hibernica*, Vol. II., p. 81. An Inquisition, 5 & 6 Phil. and Mary, gives the name of "Richard Floras, Vicar of Dunadea."

Dunadea Castle, the seat of the Aylmers, is an ancient castellated pile with some modern additions; it has no pretension to architectural beauty. It sustained a siege in 1691, when the wife of Sir Andrew Aylmer displayed much bravery in its defence. The Baronetcy, which is in a younger branch of the family, was created in 1621. The Aylmers of Dunadea were staunch Catholics until the commencement of the last century, when the faith was iniquitously and dishonourably filched from them by the Court of Wards, a branch of the Court of Chancery. In the same way Protestantism had been introduced into the Ducal House of Leinster a century previous. Sir Fitzgerald Aylmer, the 4th Bart., married, in June 1681, Lady Helen Plunkett, daughter of the Earl of Fingall, and, dying of the small-pox, 11 June, 1685, was succeeded by his son, Sir Justin, then but three years old. He was left under the guardianship of his mother, who took him and his brother into France for their education, where they remained during the troubles of King James's reign; notwithstanding which, she and they were outlawed for high treason, but, on her petition, the outlawry was reversed. In 1702, Sir Justin married Ellice, daughter of Sir Gerald Aylmer, of Balrath, Bart., and died in 1711, leaving two sons, Sir Gerald and Peter Justin, who, having been handed over by the Court of Wards to the custody of Matthew, Lord Aylmer, a Protestant, were, by him, reared in that religion. Dunadea Castle was a place of refuge for the Bishops and Priests of the Diocese of Kildare during the times of persecution. Of the P.P.s registered in 1704, three are stated to have been ordained in 1680, by Dr. Mark Forstall, Bishop of Kildare, at Dunadea. These ordinations probably took place in the Chapel of the Castle.

A MS., T.C.D. (*fol.* 2, 6) states that "William Pilsworth, M.A. (Protestant), Prebendary of Dunadea, his wife and ten children, were stripped of everything in the Rebellion of 1641, and turned out of doors. The rebels threatened to hang him on his refusing to go to Mass, and he was actually tied to the gallows, when he was rescued by a priest whom he did not know." (*Cotton's Fasti.*)

#### BLACKWOOD CASTLE.

At Blackwood, in this Parish, are the remains of a castle; an inscription over the doorway in raised lettering, is as follows:—  
*"This Castle was made by Piers FitzGerald of Ballysonan and*

*Elinor FitzGerald his wife, this 20 of August, 1584.*" Underneath is a Shield with a St. Andrew's Cross as a device. By an Inquisition, taken at Naas, 13th Octr. 1637, it appears that this Piers FitzGerald died the 17th March, 1593, leaving James his son and heir; this latter died 24th April, 1637, and was succeeded by his relative, Piers FitzGerald, then 27 years of age, and married. Another Inquisition, also taken at Naas, 30th Decr., 1663, shows that the "townes and lands of Blackwood, Court-duffe, and Coolecorgan, 790 acres, and Geidenstowne, 297 acres, were, on the 23rd Octr., 1641, in the possession of Pierce FitzGerald of Ballyshannon, in the Co. Kildare, Esq., who, in Easter tearme in the 18th yeare of the raigne of Charles I., was indicted and outlawed of high treason, whereby all the premises aforesaid became forfeited to the sayd King, and are now in the hands of Lisly Dungan, widdow, by a decree of the Courte of Claymes." Pierce FitzGerald was a member of the Supreme Council of the Confederate Catholics which assembled at Kilkenny on the 10th of January, 1647.

## BALRAHAN.

This parochial district adjoins Dunadea, to the east. The site of the former church is marked by a disused burial-ground. In MacGeoghegan's list it is named the Church of St. Mochuo: "*Ecclisia Sti. Mochuo de Barryn.*" In a Return made in 1731, by Dean Winter, Protestant rector of Dunadea and Balrabin, he says: "In my parish of Balrabin Francis Dillon lives, and has been the Parish Priest these ten years. There is a private Popish chapel at Rathcoffey, where he constantly officiates." Rathcoffey was the residence of the Wogan family. The Wogans were of Welsh extraction, and settled in Ireland towards the close of the 13th century. Sir John Wogan was thrice Viceroy of Ireland in the reign of Edward I. R. Wogan was Lord High Chancellor in 1443. Colonel Wogan, a member of this family, saved the king's life in the battle of Nazeby. Young Charles Wogan, afterwards Sir Charles, a near kinsman of the Colonel Wogan just named, and nephew of Richard Talbot, Duke of Tyrconnell, was a Roman Patrician and Senator, and Colonel in the Spanish army. It is related of him, that "with but 1400 men, he held out for four hours against 20,000, losing half his soldiers, and thus secured a victory and conquest for the Prince he served." His greatest exploit, however, was his rescuing from prison the Princess Clementina Sobieski, the fiancée of his master, Prince James Stuart, in reward for which he obtained the rank of Roman Senator. Mr. Gilbert thus refers to this event:—"An interesting episode in European History of the early part of the



last century, was the liberation of the youthful Princess Clementina Sobieski, grand-daughter of John Sobieski, King of Poland, from detention at Innspruck, in the Tyrol. She was detained there by order of the Emperor Charles VI., in the hope that she might be induced to marry a nobleman in the Hanoverian interest, instead of Prince James Francis Edward Stuart, claimant to the throne of England, her affianced husband. The marriage of Clementina had, early in 1718, been negotiated for the Prince by his devoted adherent, Sir Charles Wogan of Rathcoffey, in the county of Kildare. Wogan had engaged in the unsuccessful Jacobite movement in Scotland, in 1715, was taken prisoner at Preston, and confined in the Tower of London, where he was placed in irons, and his trial and execution were expected to follow. With the assistance, however, of a few fellow-prisoners, who took the guard by surprise, he regained his liberty, evaded pursuit, and reached France in safety. Through the influence of England, all efforts to obtain the release of the Princess Clementina were frustrated. The task of liberating her was voluntarily and secretly undertaken by Sir Charles Wogan, with the approbation of her father and her affianced husband, both of whom gave him their authorization, as well as letters, desiring the Princess to place implicit confidence in him. By the Imperial orders, the safe custody of the Princess and her mother was intrusted to the General in command of the Tyrol, who consequently maintained a continuous military guard at their residence. The Privy Councillors of Innspruck were also charged with the safe keeping of the ladies, amongst whose domestics, for further security, they introduced secret agents. For this perilous enterprise Wogan obtained the co-operation of his relatives, Major Richard Gaydon, Captain Lucas O'Toole, and Capt. John Misset, of the Irish Regiment of Dillon, then on the continent. After various difficulties, the release of the Princess was, in April, 1719, effected by Wogan, at midnight, in the midst of one of the most severe snow-storms and tempests ever known in the Tyrol. Notwithstanding innumerable obstacles, Wogan, with the Princess and his companions, succeeded in reaching Italian territory, where they were in safety. "The marriage took place in the same year, at Fiascone, at which Pope Clement XI., god-father to the Princess, officiated. All Europe was in admiration of the exploit (writes Father Hogan, S.J.), and the Duke of Wharton complimented Sir Charles Wogan upon it, thus :—

" Great in your verse as on the martial scene,  
Whose essay was to free a captive Queen."

"Many documents," Mr. Gilbert observes, "connected with the Princess Clementina Sobieski and her escape, are extant among the Imperial Archives at Vienna and Innspruck. In recognition of their services on this occasion, a diploma of citizenship of Rome was conferred on Wogan and his three companions. This honour of Roman citizenship, it is stated, had not for many centuries been conceded to any foreigner in Italy. Sir Charles Wogan was the author of productions in Latin, French, and English, and some letters passed between him and Dean Swift. Four pages from the elegantly-executed official diploma of citizenship above referred to, have been reproduced in the *Facsimiles of National MSS. of Ireland, Plate C.*

Archibald Hamilton Rowan purchased the manor of Rathcoffey from Richard Wogan Talbot of Malahide, and built upon it the present mansion, having levelled, with the exception of an ancient gateway, the old castellated and fortified pile which had long been the residence of the Wogan family. This castle was captured in 1642 by Colonel Monk, afterwards Duke of Albemarle, on which occasion he made seventy prisoners, most of whom were executed in Dublin as rebels. (*Gazetteer of Ireland*). In the list of the Council of the Confederate Catholics assembled at Kilkenny, in January, 1647, the name of "Nicholas Wogan of Rathcoffey," appears.

#### MAINHAM.

The old parochial Church of Mainham, or Menham, still exists in ruins. It was about 65 feet in length, by 18 in width. A tower with a stone staircase, stands on the south-eastern side, and appears to have been designed rather for military than ecclesiastical purposes. This church-ruin stands in the midst of an extensive burial-ground. We find here the grave of a former Parish Priest, over which a tablet bears the following inscription: "Underneath lies the body of the Rev. Mark Kennedy, for 12 years P.P. of Rathcoffey, Clane, and Staplestown. He died, August 26th, 1821, aged 45 years." A remarkable tumulus adjoins the churchyard. Here also is the mausoleum of the Browne family, who purchased Clongoweswood Castle from the Eustaces and changed its name to Castle Browne. In a Return made in November, 1731, by John Daniel, rector of Clane (*see Vol. I., p. 263*), it is stated that "there was a mass-house at Menham, in which some 10 or 12 priests officiated on solemn occasions." This Mass-house, or its immediate successor, still remains, having been converted into a smith's forge. It is only a mud-wall structure, and is thatched. The Browne mausoleum



stands outside the precincts of the grave-yard, for which an inscription, placed over the doorway, supplies the explanation; it is to the following effect:—"The within monument was prepared by the directions of Stephen Browne, Esq., the day it bears date, which he designed putting up in the opposite church, or adjoining to it, and said Brown apply'd several times to his minister, the Revd. John Daniel, for his consent, which he refused him unless said Browne would give him five guineas for soe doing. A gentleman whose character is remarkably well known, as well as his behaviour on several occasions to said Browne, and the clergyman in the dioces whose passion would prevent their Church to be imbelished, or enlarged, and to deprive themselves and their successors from the burial fees, and he has been the occasion of oblidging said Browne to erect said monument on his own estate of inheritance, which said Browne thinks proper to insert here to shew it was not by choyce he did it. May the 1<sup>o</sup> 1743."

Rev. Mr. Daniel's Return mentioned that "there was a private chapel at the house of Mr. Browne, at Castle Browne." On the restoration of the Society, in 1814, the Jesuits purchased this place, and it is now the great educational establishment known as Clongoweswood College, the Fathers having given it back its previous name.

#### BALLINAFAH.

The old parochial Church here was dedicated to the Blessed Virgin; it is entered in Dr. MacGeoghegan's list as "Ecclesia Sanctae Mariae de Ballynaffaghy." The present Protestant Church occupies the site of the old Church, a small portion of the walls of which latter is still standing, to the east end.

#### TIMAHOE.

The site of this Church is marked by a grave-yard, in which some of the walls of the Church remain, but are quite featureless. This Church, as we learn from the list of Dr. MacGeoghegan, was dedicated to St. Kynog:—"Ecclesia Sti. Kynogi de Tymochuo," though its name—*Tech-Mochuo*, "Mochuo's house," would imply a connection with another Saint.

#### SUCCESSION OF PASTORS.

The Registry of Parish Priests of 1704, returns two names for the district now included in the parish of Clane—namely, (1) KEDAGH MOLLOY, residing at Dunadea, aged 51, P.P. of Dunadea,

Downings, Timahoe, and Ballinafah ; ordained in 1682, at Rome, by Cardinal Orpegna ; and his sureties were, Colonel John Wogan, of Rathcoffey, and Nicholas Wogan, of the same, Gent. ; (2) JOHN PORTER, residing at Clane, aged 48, P.P. of Clane and Mainham, ordained in 1683, at Franne, Co. of Meath, by Patrick Farrell, Bishop of Clogher,—and he had for his sureties, Patrick Wogan, of Richardstown, Gent., and Patrick Foley, of Mainham, Gent. Kedagh Molloy was still P.P. in Nov., 1731. A return of that date (*see Vol. 1, p. 263*), names him as such, and states that he had been so for the preceding 40 years. The same return says that in the parish of Balrabin, “ Francis Dillon lives and has been Parish Priest these ten years.”

ANDREW ENNIS appears to have been the next P.P. The inscription at the ruins of the Franciscan Monastery at Clane, already quoted, refers to him as the Parish Priest in 1738.

THE VERY REV. WILLIAM DUNNE, V.G., is the next Pastor of whom we have an account. It does not appear when Father Ennis died and Dr. Dunne succeeded. The latter died in the year 1793.

REV. JOHN DUNNE succeeded ; he died in 1797.

REV. JOHN LALOR was, probably, P.P. after Fr. John Dunne ; he became Parish Priest of Allen on the death of Dean William Lalor, in 1802.

REV. JOHN ROBINSON next had charge of this parish ; he was translated to Monasterevan in 1810, in succession to Rev. Charles Doran, and was succeeded by—

REV. MARK KENNEDY, who died, August 26th, 1821, and was interred at Mainham.

REV. MALACHY MCMAHON was the succeeding Pastor. He was P.P. of Suncroft, but consented to take charge of this parish at the request of Dr. Doyle, chiefly with a view of putting down Ribbonism, then rife in this neighbourhood. In a letter written to a personal friend, during his visitation in May, 1823, Dr. Doyle thus refers to Father McMahon :—“ I came last night to the house of Rev. Mr. McMahon,—a splendid mansion, bestowed on him by Dean Digby, of the Established Church. After Mass I set out on my mission, to a district which no Bishop had visited perhaps for a century before. The inhabitants had been rude, wild, and intractable, but this good little man had gone amongst them without scrip, or coat, or money in his purse, and formed them into a new people, like the primitive Christians.”—*Life of J.K.L., p. 242, 2nd Edn.* Having accomplished the object

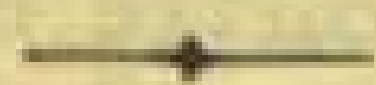


of his mission, Fr. McMahon returned to Suncroft, where he died, Feb. 18th, 1868, aged 108.

REV. MAURICE KEARNEY was appointed P.P. on the retirement of Father McMahon, in 1824. He died, October 19th, 1842, and was interred in the parish Chapel at Clane. By his will he left a large sum,—accumulated chiefly through successful traffic in cattle-dealing,—to Carlow College, for the education of priests for the foreign missions.

REV. EDWARD CONROY, previously Administrator of Carlow, succeeded to the parish, on the death of Father Kearney. He died, December 15th, 1872, and has for his successor the present zealous Pastor, the REV. PATRICK TURNER, translated thither from the parish of Rhode.

## PARISH OF CLONASLEE.



THE entire Barony of Tinnahinch,—which is co-extensive with Hy Regan, (now called Dooregan,) one of the seven cantreds of the kingdom of Ophaley,\*—was at one time united under the spiritual care of one pastor. In the rent book of the Earl of Kildare, anno 1518, we find the item —“Of the vicar of Yregane, yerly ii rudders,” *i.e.* horned cattle. In the registry of Popish Priests made in 1704, Kedagh Dunne, the then P.P., is set down as “P.P. of Rossanolis, Rerymore, Castlebrack, and Killmanman,—then, and ever since 1678.” In 1770, Mountmellick became a distinct parish; in 1793, Clonaslee and Rosenallis were made separate parishes; in 1811, the two last-named were again united, until 1828, when they once more were separated, and continue so to the present time. The existing parish of Clonaslee comprises the whole of the ancient parish of Kilmanman, and a portion of that of Rerymore. The name Clonaslee signifies the *Clon* of the *Pass*, or roadway; but the more ancient name of the parish is Kilmanman, which it derives from St. Manman, one of the early Irish Saints, who founded a Church here, sometime in the 7th century. This parish forms the N. W. portion of the territory of Hy Regan and is bounded on the W. and N. by the King’s County; on the E. by the parish of Rerymore; and on the S. by an angle of the same parish, and by that of Offerilan, in Upper Ossory. The old parish Church stands in ruins in the townland of Kilmanman, at a distance of about a mile and a half from the village of Clonaslee. It consisted of nave and chancel, whereof the chancel, with a bell turret, and the side walls of the nave remain, clothed with a luxuriant growth of Ivy.

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\* O’Heerin, who died in 1420, thus refers to this district, in his topographical poem :—

“Over the Hy-Regan of the heavy onslaughts,  
A vigorous band who rout in battle,  
Rules O’Dunne, chief of demolition,  
Hero of the golden battle-spears.”

The *Liber Regalis Visitationis* of 1615 states, that two Rectories in the O’Dunne’s country are held by Dr. Dunne. He receives the tithes, but has made no provision for the duty. The fruits are, in consequence, sequestrated. A note in the margin indicates the Rectories referred to as Oregan and Rosenallis.



On the western extremity of the parish, and on the confines of the King's County, there is an extensive burial-ground called Carrigeen. Lewis, *Top. Dict.*, states that St. Manman founded here the Monastery of Lanchoil or Lahoil. An adjoining townland still bears the name of Lahool. In this graveyard is a rude headstone, with a curiously-carved cross; this is popularly said to mark the last resting-place of a bishop. Near at hand is a tumulus known as *the giant's grave*.

The district Chapel in the penal times was that called the old Chapel of Brittas. It stood just inside the former demesne wall of Brittas, the seat of the O'Dunnes of Hy Regan,—the old mountain road from Clonaslee passing outside. This Chapel was of considerable size, and was thatched, as was, also, the old manor house of Brittas, adjoining. At a distance of some three hundred yards south of this Chapel, on a rising ground, and also within the precincts of the old demesne, a place is pointed out on which, it is said, a monastery stood in the times of persecution.

In 1771, a Chapel was erected in the village of Clonaslee; it is probable that the apostasy of Squire Francis Dunne, the then head of the family, which took place in that year, rendered the change of the place of Catholic worship necessary. At the same time, there is reason to think that the squire intended to conform only for a while, and with a view to keeping hold of his estate; all his children were baptized Catholics. The old Chapel of Clonaslee, like its predecessor of Brittas, was an humble, unpretentious, thatched edifice. It stood close to the site occupied by the present Catholic Church. It was replaced by the present fine, commodious Church, in the year 1813.

At Clara Hill, about a mile from the village, are the ruins of an old castellated mansion, which was formerly the residence of a younger branch of the Dunne family; and near the east bank of the Barradais or Clodiagh river are the ruins of Ballinakill Castle, built in 1680, by Colonel Dunne. Terence Dunne, of Ballinakill Castle, fought in the battle of Aughrim, in 1691. He was wounded, and fell from his horse, which galloped home to Ballinakill. The wounded man was carried by the O'Gormans as far as Killoughy, where he expired. He was buried at Killeigh. The ruins of another baronial mansion stand in the townland of Castlecuffe, close to the borders of the King's County. Lewis states that it was built by the first Sir Charles Coote: it was destroyed during the wars of 1641. In this parish is Lough Annagh, which is three miles in circumference. In the middle of this lake, where it is most shallow, certain oak framing is still visible; and there is a traditional report, con-

tinues Lewis, that in the war of 1641 a party of insurgents had a wooden house erected on this platform, whence they went out at night in a boat and plundered the surrounding country.

It appears, writes O'Donovan—Ord. Survey Papers—from the Iregan documents, that the territory of the O'Dunnes, was divided into four parts in the reign of James I. Tradition says that Donnall Oge O'Duinn, the chief of the family, was implicated in the rebellion of 1641, but that he did not forfeit. Some of them, however, must have forfeited, for General Dunne, the present (1838,) representative of the family, is not possessed of one-fourth the territory of Hy Regan. . . . It is said that he sold out a considerable part of his estate to purchase the commission of General, which rank was of little avail to him, as he refused to go into the battle of Waterloo, for which, it is said, he had to stand his trial in England, where he proved, or attempted to prove, that the letters which ordered him to prepare for the battle, were intercepted by his wife. This, however, is considered not proven; and some suspect the general of the un-Irish attribute of cowardice; and this suspicion is strengthened in the minds of some by the well-known fact that he suffered the rebels of Wicklow, under the conduct of Garrett Byrne, to be fired upon and murdered, on the Curragh, in '98, after they had laid down their arms; while, about the same time, he received his own rebels of Dooregan to mercy at Tullamore." The general was known amongst his neighbours by the uncomplimentary *sobriquet* of *Shun-battle Ned*.

Another castellated mansion stood at Coolnamony, built and inhabited by a branch of the O'Dunnes; of this there are but slight traces remaining.

Although a large portion of the ancient parish of Reary is comprised in the modern parochial district of Clonaslee, yet, as the ruin of the old parish Church of Reary is situate in the present parish of Rosenallis, the particulars regarding it are contained under the latter heading.

This district was formerly covered with timber; in the neighbourhood of Lough Annagh, oak, fir, and yew-trees are found in numbers, lying a few feet below the surface; large trunks and roots of trees are also perceptible in the lake. In the reign of Elizabeth, Captain Leigh received the thanks of that queen, for having valiantly led the English cavalry from Birr to Athy, through the woods and forests of Oregan.—*Lewis*.

Harris, the editor of Ware, was a native of this locality, where his father, Lieutenant Hopton Harris, took part in an engagement during the Williamite war of 1691, fighting on the side of King William, whose troops were triumphant.





O'Donovan, in a note to the Four Masters, *sub anno*, 1448, traces the genealogy of the O'Dunnes, from which some extracts are subjoined. Their descent from Cathoir More, monarch of Ireland in the second century, is given by Donald MacFirbis, up to Donogh O'Danne, who flourished in the 14th century. From that time to the reign of Henry VIII, there is a gap which O'Donovan was unable to fill up. From a *MS.* in the Lambeth library (*Carew Coll.* No. 635), and another in the British Museum, he follows up the succession from the latter period:—

I. Leyny O'Doyne, chief of Iregan, who built Castlebrack.  
He had a son,

II. Teige O'Doyne, chief of Iregan: he had two sons, Teige and Turlough; and one daughter, who married Rory Oge O'More, chief of Leix.

III. Teige O'Doyne, chief of Iregan. He married Elizabeth, daughter of Piers Fitzgerald, of the County of Kildare, and had four sons, Teige, or Thady Oge O'Doyne, his son and heir; Cormac; Brian, or Barnaby, ancestor of the Brittas family; and Cahir, or Charles, Dunne, LL.D., T.C.D., "a good scholar, and a zealous Protestant," who died without issue. He had, also, three daughters. This Tiege, No. III., was living, a very old man, and blind, in 1593, when he signed, by his mark, a deed by which he settled Iregan on his sons.

IV. Teige Oge O'Doyne, son and heir of the foregoing; married first, about the year 1570, Margaret daughter of Shane O'Neill, Prince of Ulster, and son of Con, first Earl of Tyrone, and had by her, Teige Reagh O'Dunne, who was 37 years of age in January, 1608. Being afterwards divorced from Margaret, he married a daughter of Redmond Fitzgerald of the Barrow's side, in the county of Kildare, by whom he had several children, of whose descendants, if they left any, no account has been discovered. In the petition of Dr. Charles Dunne, of Trinity College, Dublin, against the grant for letters patent to his eldest brother, Thady O'Doyne, he has the following remarks on Teige Reagh O'Doyne, son of the Lady Margaret O'Neill:—"That the said Thady's eldest son, Teige Reagh, son of Margaret, daughter of Shane O'Neyle, is not a fitt ruler over so strong a countrie and so fitt for rebellion as Iregane is, by reason that for his said alliance with the O'Neyle's and MacGuyers he furthered the drawinge of forces in the last rebellion oute of the Northe to Leinster, to the greate charge of the

crowne, and was then in companie with Brian Reaghe at the burninge of his Majestie's fort at Phillipstowne, and the next day at the burninge of Kilcullen, in the countie of Kildare, and in companie with the said Brian, when he was kild, and in bonaght with Owny Mac Rorie (*O'More*) riflinge the towne of Maryboroughe, and having not since, being now 37 years of age, much bettered or altered his course, will lykelye returne to his wonted practice, if the like times doe happen, and therefore not secure for his Majestie, that any one of so suspiciouse a behaviour should continue alone, the said countrie beinge so stronge and so fitt for rebellion. That the said Margaret, mother to the said Teige Reaghe, and the gentlewoman now kept by the saide Thadye, in his howse, and by whome he hath many sones, beinge both alive, the issue of one of them is illegitimate, yet by vertue of the estate passed unto him and his assignes, by the said Fiant, maie leave the saide landes and chiefferie to his unlawful issue, and soe disinherit his owne heire, your supplicant, his brother, and nephewes, whereas for these many hundred yeares no bastard attained to the chieffie of Iregane." It appears from an Inquisition taken at Maryborough on the 17th of May, 1628, that this Teige Oge O'Doyne died on the 28th of October, 1637, when it was found that Edward Doyne, aged 18 years and 2 months, was his next relative and heir. From this it would appear that the issue of Teige Reagh, son of Margaret O'Neill, and of his half-brothers, were set aside by the government; but it has not been proved how this Edward Doyne was related to Teige Oge O'Doyne. Cormac, second son of Teige O'Doyne, No. III., had a son, Donnell, who had the remainder of the castle of Roskyne, and 60 acres of land belonging to his grandmother Elizabeth FitzGerald; but there appears to be no account of his descendants. Brian, the third son, had a son, Barnaby, or Brian Oge, who obtained a patent from Charles I., for a considerable estate in the barony of Tinnehinch, to hold in soccage to him and his heirs for ever, provided he should not take the name, style, or title of the Fox, or O'Doyne, etc. This Brian Oge, who was compelled to reject the O, and style himself Barnaby Dunne, died on the 17th of November, 1661, leaving a son, Charles Dunne, of Brittas, the ancestor of the present family of Brittas. Charles Dunne, LL.D., T.C.D., the fourth son of Teige O'Doyne, does not appear to have left any issue. He made his last will and testament on the 2nd of April, 1617, and after his death his property in Hy-Regan



was claimed by his eldest brother who survived him by many years. In Lynch's *MS. History of the Irish Bishops*, amongst those who are there stated to have been reconciled with the Catholic Church by Father Roche McGeoghegan, afterwards Bishop of Kildare, was his own relative, Richard O'Doyne, son of the lord of Dooregan, who had been sent for his education to Cambridge, where he attained to the highest honours, but lost his faith. Returning to Ireland, he was appointed Provost of Trinity College, Dublin, but, moved by the exhortations of Father McGeoghegan, he resigned that dignity and was reconciled to the Church. This passage probably refers, not to the Dr. Charles Dunne just named, but to a nephew, one of the sons of his brother Teige, by his second marriage, if marriage it can be called. Murtough, Teighe's fifth son, also married, but no account of his descendants, if he left any, has been discovered. The descendants, therefore, of Teige Reagh, son of Lady Margaret O'Neill, would clearly be the senior branch of the family, if extant; next after them would be the descendants of Cormac, the second son; and if these are extinct, then the Brittas family would be, as they claim to be, head of the O'Doynes of Hy-Regan. According to the tradition of the country, the late Mr. Joseph Dunne, of Killowen, near the Great Heath of Maryborough, was the lineal descendant of Teige Reagh, son of Margaret O'Neill. Dr. O'Donovan states that he often saw him in the year 1833, when he was 89 years old. He was one of the largest men in Europe, and had been an officer in the French service in his youth, but for the last 50 years of his life he had lived on his farm at Killowen, from which he derived a considerable income. He had several sons, remarkable for their great stature, strength, courage, and intelligence, but they all died unmarried.

Treating of tumuli, or grave-mounds, Harris's *Ware* remarks: "It appears from an inspection of these mounds that this manner of interring was twofold: First, in large spacious vaults, formed of stone within the mount; and secondly, in coffins made like stone boxes, sufficiently capacious to hold the corpse and not much more. . . . We have met with some instances of the second sort of Repositories. Of these, in the year 1734, one was opened on the lands of Cloneleslieu (Clonaslee), in the Queen's County, 5 miles from Mountmellick, and not far from the mansion-house of Mr. Dunne, which I had the opportunity of seeing soon after. The upper stone of this monument was of an enormous size, and an irregular shape, not oblong, as tombstones

generally are, but rather like a lozenge in Heraldry, or a diamond on the cards, in length full 8 feet, and 5 feet 4 inches broad, 11 inches thick in some parts,  $9\frac{1}{2}$  in others, and a small portion at one end but 7. It was supported by two side-stones and two end-stones, the latter of which, as the rubbish was not cleared away could not be measured; but the side-stones were 5 feet 7 inches long, near 4 feet broad, and from 8 to 10 inches thick. The stones which compose this monument are a gray grit, and appear to have been raised in the neighbouring mountains of Slie-Bloom, nor is there any sign of inscription or date, or the mark of a toole upon it, but all is rough, misshapen, and unhewed. Closed up within this coffin was found the entire skeleton of a middle-sized man, the head placed westward, and the feet to the east, the skull so rotten that it crumbled away with handling, the teeth white and sound, and the rest of the bones entire, though something decayed. It appeared to have been placed upon the surface of the ground and surrounded by a heap of large paving-stones, such as an adjoining river supplies, placed together in a regular and circular form, taking up in compass 180 feet; which circle of stones rose no higher than a little above the upper edge of the monument, and was covered over with a staple of earth about a foot thick, and the entrance into it was at one corner, which was covered with a stone about 2 feet and a half square. This monument was discovered accidentally by a farmer of the ground removing some stones from the mount for domestic uses; and there are two other mounts of the same sort and size, not far distant from this, which, if opened, might afford new discoveries." (p. 149.)

#### SUCCESSION OF PASTORS.

KEDAGH DUNNE was appointed Parish Priest of Rosenallis, Rerymore, Castlebrack, and Kilmanman, in 1678. He was born on the 3rd of February, 1645, was ordained at Navan, in 1669, by Dr. Patrick Plunkett, Bishop of Meath; resided at Rosinflugh, Cappard; and had for his sureties, Bryan Dunne, of Corbally, barony of Tinnehinch, Gent., and Roger Conrahy, of Skerry, in the same barony, farmer. (*Return of P.Ps.*, 1704.) Father Kedagh Dunne died on the 6th of July, 1714, and is buried at Reary churchyard.

THE VERY REV. BRYAN DEMPSEY, D.D., V.G., succeeded. After ten years he was translated to Monasterevan, where he died, on the 8th December, 1754, aged 76; and is interred at Harristown, in that parish.

THE REV. JOHN KEENAN became P.P. on the translation of



Dr. Dempsey. He resided at Derry, parish of Rosenallis, and died on the 10th of May, 1734, and lies interred at Reary.

If the inscription over the grave of Father Valentine Dunne be correct, it shows that he got charge of the parish in 1737; this leaves some three years unaccounted for.

THE REV. VALENTINE DUNNE presided over the parish from 1737 to 1780; he was a native of the district, and resided near the Castle of Coolnamoney. He was also Chancellor of the Diocese of Kildare. He died, May 22nd, 1780, aged 78, and is also interred at Reary.

In March, 1770, the parish of Mountmellick was formed, over which the REV. THADY DUANE was appointed P.P.

THE VERY REV. DR. PATRICK DUNNE, V.G., became P.P. on the demise of Fr. Valentine Dunne. He was translated to Kilcock in 1793, and died there in 1796.

On the removal of Dr. Patrick Dunne, the district was divided into two parishes,—those of Clonaslee and Rosenallis.

THE REV. JOHN STAPLETON, D.D., was named P.P. of Clonaslee; he lies interred in the parish Church, and over his grave the following inscription appears:—"Underneath lie the remains of Rev. John Stapleton, D.D., who departed this life 23rd August, 1810, in the 60th year of his age, being 26 years P.P. of this parish. R.I.P." The Epitaph is in error as to the length of his pastorship, which did not exceed 17 years.

A Parish Priest was not appointed until the year following: Father Patrick Keenan administered the parish in the interval; and the portion of the emoluments that would have belonged to the P.P., was applied by the Bishop to the support of the newly-founded Convent of Mountrath.

In 1811, FATHER THADY DUNNE, who had been P.P. of Rosenallis since 1802, received charge also of the parish of Clonaslee, which were again united. He was a native of the district, and was born about the year 1768. He made his theological studies in the College of the Lombards in Paris; on his return from which he was engaged in missionary duties, first in the diocese of Dublin, and, subsequently, in his native diocese. In 1802 he was appointed P.P. of Ballon, Co. of Carlow; but immediately after, with the consent of the Bishop, exchanged parishes with the Rev. James Conran, then P.P. of Rosenallis. In 1813, two years after Clonaslee was consigned to his pastoral care, he erected the present spacious Church. He died on the 6th of April, 1828, aged 60, and was interred at Reary.

On the death of Father Thady Dunne, the union of the parishes of Clonaslee and Rosenallis was again dissolved. THE

REV. MICHAEL GRAHAM, who had been for a long time curate, was appointed P.P. of Clonaslee. He died on the 11th of August, 1840, and was interred in his Church, where an inscription, after recording the date of his demise, mentions that "by his will he bequeathed £300 to promote education among the poor of the parish."

THE REV. RICHARD CULLEN was the succeeding P.P. He died in March, 1844, and had for his successor—

THE REV. ANDREW PHELAN. Father Phelan departed this life in January, 1847.

THE REV. RICHARD BUGGY was the next P.P. He died in October, 1864, and was succeeded by—

THE REV. MICHAEL KENNY. Father Kenny died, 4th Oct. 1884, and had for successor the REV. THOMAS MOLONY.

At Clonaslee Church a monument bears the following inscription:—

"This cenotaph has been erected by Wm. Dunne, of Brocca, in memory of his dearly-beloved brother, the Rev. John Dunne, P.P. and V.F. of Saggard, in the archdiocese of Dublin, who departed this life July 16th, 1853, in the 60th year of his age and 30th of his ministry. His remains lie interred in the new R. C. Church of Saggard, which he erected with much toil and solicitude.—A lasting monument of his generous devotion for the glory of God.

"God of mercy, Jesus blest,  
Grant his soul eternal rest. Amen."



## PARISH OF CLONBULLOGUE.

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THE present parochial district of Clonbullogue, (*Cluain-bulloge*, i.e., "the meadow of the sacks,") is, as usual, made up of a union, of which that of Clonsast is the chief and the most interesting. It is in but comparatively recent times that this locality has attracted attention in connection with one of the most remarkable of our Irish Saints.—Broghan, or Bercan, of Clonsast, who flourished in the seventh century. Dr. O'Donovan, writing on the 22nd December, 1837, (*Letter, Ordnance Survey Papers*,) says: "We have discovered the establishment of an early saint, of whose history I remember nothing. It is called Clonsast, and lies about five miles from Portarlinton, in a beautiful *cluain*, which is surrounded by a part of the bog of Allen. The Irish name is Cluain-Sosta, and the Patron is vividly remembered to be St. Brachan (perhaps a contraction for Berachan). The old Church is small, and unquestionably of the primitive age, as appears from the large size of the stones and character of the masonry; but all the doors and windows are, unfortunately, destroyed. The churchyard presents all the appearance of its having been deserted at an early period, and no grave, tombstone, or inscription, of ancient or modern date, are to be seen, at least over the ground; nor is there anything to attract the notice of the antiquarian, but the primitive appearance of the featureless walls, and the melancholy beauty of the spot,—*secessus quietis*." The old Church consisted of a nave and chancel; the walls are about four feet thick. The entire length is about 45 feet; the width of the nave, 16 feet,—that of the chancel, 10½ feet, interior measurement. St. Brochan's well lies about sixty perches to the north-west of his Church; it was formerly a vigorous spring, but some drainage effected in the neighbourhood of it has weakened its vigour. At about twenty perches to the south-east of the Church, and separated from it by a brook, there is a remarkable stone, into which the saint is said to have stamped the impression of his head, and which was resorted to for the purpose of the cure of head-ache. The person seeking to be cured was to bring some water from St. Broghan's well, and pour it into the cavity in St. Broghan's head-stone; he then immersed or bathed his head in it, invoking the intercession of the saint. There is a cairn just beside

the stone, but whether it marks a grave, or has been raised by pilgrims,—each adding a stone as a memorial of their visit or their cure,—is uncertain. The 4th of December was the feast-day of St. Broghan; in the martyrology of Donegal, at that date, we find: “Bearchan Eps., us Faidh, ocus Cluain Sosta in Uibh Failghe;” and a gloss. adds—“Bearchan, Bishop and Apostle of God, of Cluain Sosta, in Ui-Failghe. He was of the race of Cairbre Righfoda, son of Conaire, who is of the seed of Heremon. Ferdaleithe (*i.e.*, *two halves*) was another name for him,—*i.e.*, he spent half his life in Alba, and the other half in Erin, as he himself said:—

“At first we were in Alba,  
The next first in Meath.—  
Truly it was not foolish sleep that I was bent on;—  
I did not find the face of a hero sleeping.”

A great *pattern* used to take place at Clonsast, up to the beginning of the present century, on the feast of John the Baptist, 24th of June, and continued for a week. A whole park of tents would be pitched on the eve of St. John's day, and remain there during the continuance of the festivity, which partook of the nature, partly of a fair, and partly of an assemblage for games and amusements. At length, at the period referred to, and in consequence of faction fighting, the gathering had to be prohibited by the parochial clergy.

St. Broghen is usually styled *Berchan-na-Faitsiné*, or “Berchan of the prophecy.” This title is given to him even in such old MSS. as the Book of Leinster, in which, in his pedigree, he is called *Bearchan prophetans*. The Martyrology of Donegal thus ranks him amongst the four great prophets of Erin.—

“The four prophets of the fine gael—  
Better of it the country whence they came;—  
Colum Cille, Moling (the perfect),  
Brenainn of Biorr, and Berchan.”

The Feilire of Ængus at the 4th of December, refers to this Saint thus:—“One of our sages was the modest Fer-da-leithe” (man of two parts), and a gloss on this passage in the Leabhar Breac adds: “*i.e.*, Berchan of Clonsost in Offaly, or ‘man of two parts,’ in Laid Treoit in Scotland: a priest was he. ‘Man of two parts,’ *i.e.*, half of his life in the world, and the other half in pilgrimage, *ut ferunt (periti)*. Half his life in Ireland and the other half in Scotland.”

Professor O'Curry, referring to this Saint (*Lecture XX.*) remarks:—“St. Berchan was one of the Dalriadan race (of Scotland), and flourished, it is supposed, about A.D. 690; but what



the particular prophecy was from which he derived the title I have not been able to discover, unless it be that contained in these stanzas found in an ancient tract on the Danish wars:—

“ Pagans will come over the slow sea ;  
They will gain ascendancy over the men of Erinn ;  
There will be an abbot from them over every church ;  
They will have power over Erinn !

“ Seven years will they be—no faint achievement—  
In the chief sovereignty of Erinn ;  
In the abbacy of every church,  
These foreigners of Dublin fortress.

“ An abbot of them will be over my church too,  
Who will not attend to matins ;  
There will be neither prayer, nor credo,  
Nor Latin, but all foreign language.”

These form a portion of a prophetic poem of 204 stanzas. The author says that in sixty years after his death, his church would be ruined ; and that although it was then full of ecclesiastics, a time would come when the sweetest tones of his bells would not be able to call even one priest to vespers in it. Then occur the stanzas above quoted, in which he foretells the Danish invasion. O'Curry gives reasons for questioning the correctness of attributing this poem to St. Broghan.

Amongst the Lost Books of Erin, that is, Books mentioned or quoted in our Records, and of which we have now no further knowledge, is the *Leabhar Cluainna Sost*, or Book of Clonsast. But though this book be no longer known to exist, yet there is preserved to us a considerable portion of its contents in the venerable manuscript in the library of the Royal Irish Academy, now known as the *Leabhar Breac*, but heretofore called the *Leabhar Mor Duna Doighre*, or the great book of Dun Doighre, a place in the vicinity of Athlone. Indeed some assert that this is really a copy of the Book of Clonsast, with additions made in subsequent times ; and it is stated that the monks of Clonsast carried it with them to Dun Doighre when driven from Clonsast. The most precious and interesting piece in this ancient compilation, at least in a religious point of view, is the Prayer, or Litany of the Blessed Virgin, which O'Curry has brought to light, and of which he says:—“ This is a beautiful and ancient Litany of the Blessed Virgin Mary, differing in many ways from her Litany in other languages, and clearly showing that, although it may be an imitation, it is not a translation. I believe it to be as old, at least, as the middle of the eighth century. It consists of fifty-nine (sixty) invocations, beginning—‘ O great Mary ; O Mary, greatest of all Marys ; O greatest of women ; O

Queen of the Angels,' etc.; and it concludes with a beautiful and eloquent entreaty that she will lay the unworthy prayers, sighs, and groans of the sinners before her merciful Son, backed by her own all-powerful advocacy, for the forgiveness of their sins." (*Lecture XVIII.*) This venerable relic of our early Irish Church has been ascribed to St. Broghan; it appears certain, at least, that it was known and made use of by him and his community at Clonsast early in the eighth century. It accordingly finds here a fitting place for insertion. The Rev. J. Greene, S.J., has displayed much zeal in making this prayer known, in this and other countries, through the agency of the press:—

ANCIENT PRAYER TO THE BLESSED VIRGIN.\*

*Translated from the Irish.*

O great Mary,  
 Mary, greatest of Marys,  
 Most great of women,  
 Queen of the angels,  
 Mistress of the heavens,  
 Woman full and replete with the grace of the Holy Spirit,  
 Blessed and most blessed,  
 Mother of eternal glory,  
 Mother of the heavenly and earthly Church,  
 Mother of love and indulgence,  
 Mother of the golden light,

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\* (*Catholic University of Ireland Calendar for 1867-8.*)

The Rector of the University, having in the year 1862, supplicated our Most Holy Father, Pope Pius IX., that he would graciously attach Indulgences to this Prayer, His Holiness issued the following Brief on the 5th September, 1862:—

[TRANSLATION.]

"PIUS PP. IX.

"FOR A PERPETUAL RECORD.

"Our beloved Son, Monsignor Bartholomew Woodlock, one of our Chamberlains of Honour, and Rector of the Catholic University in the City of Dublin, has lately caused to be laid before Us, a certain Pious Prayer, or Form of Supplication, to the Honour of the Blessed Virgin Mary, the beginning of which is, in the English tongue—'O Great Mary! O Mary Greatest!'—in the Italian language, 'O Maria, eccelsa Signora;' and has also caused it to be set forth to Us, that it was lately recovered from oblivion by one of the Professors of the said University, and that it is the same which used to be recited in the Churches by the Irish faithful in their primitive language from the most remote period. But, now, Our aforesaid beloved Son has caused Us to be informed that he himself, and very many others, have it extremely at heart that, with the view of increasing more and more, in the minds of Christ's faithful of Ireland, piety and devotion towards the Immaculate Mother of God, We should vouchsafe, of Our



Honour of the sky,  
 Harbinger of Peace,  
 Gate of Heaven,  
 Golden Casket,  
 Couch of love and mercy,  
 Temple of the Divinity,  
 Beauty of virgins,  
 Mistress of the tribes,  
 Fountain of the gardens,  
 Cleansing of sins,  
 Washing of souls,  
 Mother of orphans,  
 Breast of the infants,  
 Refuge of the wretched,  
 Star of the sea,  
 Handmaid of God,  
 Mother of Christ,  
 Abode of the Godhead,  
 Graceful as the dove,  
 Serene like the moon,  
 Resplendent like the sun,  
 Destruction of Eve's disgrace,  
 Regeneration of life,

---

Apostolic favour, to unlock the heavenly treasures of Indulgences for the faithful who shall recite that prayer, We, who regard with fatherly charity, and *special good will*, all Christ's faithful of Ireland, from whom We have always had peculiar proofs of dutiful service towards this Holy See, have been pleased to meet the prayers they have addressed to Us, and to grant indulgence as below.

"Wherefore unto all and singular the faithful of Christ of either sex, now or temporarily residing in Ireland, being at least contrite in heart, who shall on any day devoutly recite the aforesaid prayer, translated into whatsoever language, provided only the version be faithful, whereof We have ordered a copy, written in the English and Italian languages, to be kept in the Registry of the Briefs of Our Secretary's Office,

"We, relying on the mercy of the Almighty God, and by the authority of His Apostles, the Blessed Peter and Paul, do remit, in the wonted form of the Church, on the day whereon they shall do this, One Hundred Days from penances enjoined, or otherwise in what manner soever due, of which relaxations of penances, We grant also in the Lord, the application, by way of suffrage, to the souls of Christ's faithful, who shall have departed from this life united in charity to God. Anything making to the contrary notwithstanding. These presents to hold to all future times.

"And We will have precisely the same confidence which would be accorded to these presents, if they were exhibited or shown, to be accorded to translations or copies, even printed, of the present Letters, inscribed by the hand of some public notary, and furnished with the seal of a person placed in an ecclesiastical dignity.

"Given in Rome, at St. Peter's, under the Ring of the Fisherman, 5th day of September, 1862, in the 17th year of Our Pontificate.

✠ "B. CARD. BARBERINI."

Perfection of women,  
 Chief of the virgins,  
 Garden enclosed,  
 Fountain sealed,  
 Mother of God.  
 Perpetual Virgin,  
 Holy Virgin,  
 Prudent Virgin,  
 Serene Virgin,  
 Chaste Virgin,  
 Temple of the Living God,  
 Throne of the Eternal King, }  
 Sanctuary of the Holy Spirit,  
 Virgin of the root of Jesse,  
 Cedar of Mount Lebanon,  
 Cypress of Mount Sion,  
 Crimson rose in the land of Jacob,  
 Fruitful like the olive,  
 Blooming like the palm,  
 Glorious son-bearer,  
*Light of Nazareth,*  
 Glory of Jerusalem,  
 Beauty of the world,  
 Noblest born of the Christian people,  
 Queen of life,  
 Ladder of Heaven,

Hear the petition of the poor; spurn not the wounds and the groans of the miserable.

Let our devotion and our sighs be carried through thee to the presence of the Creator, for we are not ourselves worthy of being heard because of our evil deserts.

O powerful Mistress of heaven and earth, wipe out our trespasses and our sins.

Destroy our wickedness and depravity.

Raise the fallen, the debilitated, and the fettered. Loose the condemned. Repair through thyself the transgressions of our immorality and our vices. Bestow upon us through thyself the blossoms and ornaments of good actions and virtues. Appease for us the Judge by thy prayers and thy supplications. Allow us not, for mercy's sake, to be carried off from thee among the spoils of our enemies. Allow not our souls to be condemned, but take us to thyself for ever under thy protection.

We, moreover, beseech and pray thee, O holy Mary, to obtain, through thy potent supplication, before thy only Son,



that is, Jesus Christ, the Son of the living God, that God may defend us from all straits and temptations. Obtain also for us from the God of Creation, the forgiveness and remission of all our sins and trespasses; and that we may receive from Him further, through thy intercession, the everlasting habitation of the heavenly kingdom, through all eternity, in the presence of the saints and the saintly virgins of the world; which may we deserve, may we enjoy, *in sæcula sæculorum*. Amen.

### THE ORIGINAL IRISH.

A Muirne mór,  
 a Muirne is mó dona Muirib,  
 a Ro mór na m-ban,  
 a Ríghain ua n-angel,  
 a Bantigerna ino nime,  
 a Ben lán ocur for-lán ó pait in rriputa nóim,  
 a Benoaeta ocur a ro-benoaeta,  
 a Maear na glóire rucáine,  
 a Maear na h-eclaire nemra ocur talmanra,  
 a Maear na báire ocur ino loğair.  
 a Maear na pollri forpordai,  
 a Onoir ino eceoir,  
 a Comartha na retinche,  
 a Dorur nime,  
 a Comra órdai,  
 a Lepa na báire ocur na trócaire,  
 a Tempail na viaoaeta,  
 a Maire na n-og,  
 a Bantigerna na cinuo,  
 a Topair na lubğorc,  
 a Glanra na peccaō,  
 a Nige na n-anmanra,  
 a Maear na n-villiueta,  
 a Cíc na nóiden,  
 a Comóignra na truağ,  
 a Réola na mara,  
 a Cumal Dé,  
 a Maear Críre,  
 a Ainnaraio in coimreō,  
 a Crucaō mar colum,  
 a Socharaō mar éra,  
 a Toğairé mar ġreir,  
 a Dícor aicirre Eva,  
 a Atnuigeo na beara,

a Máire na m-banrcál,  
 a Ceno na n-óg,  
 a Lubgort for-iaa,  
 a Fír éopur glarraište,  
 a Maéar Dé,  
 a Oig íuétain,  
 a Oig noem,  
 a Oig éreðar,  
 a Oig íoéparó,  
 a Oig ghenmnaíóe,  
 a Tempail Dé bí,  
 a Ríg-íuío in níg íuétain,  
 a Sáncar in rriputa nóim,  
 a Oig vo peim lepe,  
 a Ceter ílebi Lebán,  
 a Cuppur ílebi Sioin,  
 a Rór éorcaroi b-feran iacoip,  
 a Toirteé mar olá épano,  
 a bláitnaishteé mar íailm,  
 a Meic-bneéaiš glóroai,  
 a Sollr Narapeé,  
 a Glóir Ieruralem,  
 a Maíri in domain,  
 a Sočenél in íopail eiríaióe,  
 a Rígan in beéa,  
 a Aíad níme,

Eiré guío na m-boét, na oimíenig enéua acar ornaóai na truaš.

Beréar ar n-ouéíacé acar ar n-oéíraóu tremutpa i b-íadónaire in ouileman, óir ni íiu íino íéin ar n-eríeéé tpe nar n-oroéaiílliuo.

A bantígerina éumaééacé níme acar íalmian víleš ar cinca acar ar pecóai.

Scíur ar culu acar ar corbaró.

Tócaib na tuitmeóa ina n-veíblen acar na cengáitai, íaíemig na voeréa, leíraíš tremutpa tpeíra ar n-dobér acar ar n-dualacé. Tíonaice ouinn, tremutpa blaéa acur cumóaiše na íoíínm acar na íualacé, íeénaíš ouinn in mbíeéemain óé guíoib acar óé ímpíuib, náé ar léic uait ar ííocaiíe i eíeich íi ar naímíib, na léic ar n-anman vo óoeríad, acar nar íeíb éucut íén éaióé ar vo éomaiíce.

Aílmíe acar guíomíeíe beór túra, a noem Muípe, tpuat ííor ímpíóe ar é-oen mac, eóon, ar ííu Cíur mac Dé bí, euf a n-víeíe vía ó na í-uílib cumígaib acar aímíííib. Acuf cuínig ouínn ó vía na n-óúl co íáígbamne uli uao vílguo



acar logus nar nuiib pecuab acur cinteib, acar co fag-  
bam uarum beor tma t-impireu rior aittreb na flata  
nemba tma bithu na m-beab i fiaonaire noem acar noem  
og in romain; po-failluio, por aittrebam, in pecula re-  
culorum. Amen.

Others of our early Irish Saints are found connected with this locality. In the Martyrology of Tallaght, at the 4th of August, appears the entry, "Bercan Cluana Sosta;" whether this indicates a second Saint of the name, or a second feast in honour of the same Saint, is uncertain. Again, at the 30th of April, the Mart. Tallaght gives the feast of "Ciaran Cluana Sasta," which is repeated in Mart. of Donegal. In the adjoining parish of Portarlinton is a townland called Killkieran, very probably receiving its name from this Saint. And again, in the Mart. of Tallaght, at the 16th of January, we find, "Sci Lithgeni Cluana moir in h Failghe," which the Calendar of Donegal at the same day, gives more at length:—"Lithghean of Cluain more Lithghean in Ui-Failghe in Leinster. He was of the race of Cathair Mor, monarch of Ireland; and Broinfhinn Brecc, (i.e. 'the Bright Speckled Raven,') daughter of Lughna, and sister of Bishop Ibar, was his mother." This Saint flourished in the fifth century and is said to have been a brother of St. Abban. Besides Clonmore in this parish, there are found three other places so designated, in the territory of ancient Ophaly in the King's County; this leaves it uncertain as to which can lay claim to the Saint here referred to. A note on a fly-leaf of the MS. of the Martyrology of Donegal states that "the tub of Berchain was found new in Ui-Failghe, in the territory of Ui-Berchain; the timber was still round the water (i.e., the timber was still sound enough to hold water, says Dr. Todd.) It is there Clonsost is, and it is there is Tempull Berchain, and was." An extensive district around Clonsost was named Ferranabraghan, or the territory of Broghan; it is found so marked on a map published in 1752. To the north-east of Clonsast, on the borders of the Bog of Allen, there is the site of an ancient Church, called in Dr. MacGeoghegan's List:—"The chapel of the island of St. Broghan, beside Derrymullen." (*Capella Insulæ S. Baruchani juxta Dyre-an-mullyn.*)

In the Life of St. Canice it is related that at one time he came to the monastery of Cluain Siscuan (Clonsast.) When he arrived he was told:—"O holy Canice, a great misfortune has come on us. A certain little boy whom we loved much, whose origin we know not, has died. He was blind, deaf, and dumb. He died prematurely indeed, and our Community is in

one of the houses fasting around the corpse." Then Canice went into that house and, as he prayed, the child immediately arose and, having obtained the use of his eyes, ears, and tongue, informed them of his race and name, saying:—"My family belong to the descendants of Duach, and my name is Emine. My parents were of noble extraction, and as my birth was regarded as a happy event, they called me Emine; but when they afterwards perceived to their horror, that I was blind, deaf, and dumb, they despised me, and coming in the darkness of night to this place, they deserted me." The Life adds, that Emine afterwards became a great and holy man. (*Loca Patr.*, p. 78.)

*Gabhal* is the name of a river in the parish of Clonsast, which formerly flowed through a wood called Fidh Gaibhle, (Feegile, or Figula.) In the Book of Leinster is quoted a poem of St. Bearchan, the Patron of Clonsast, who states that the wood derived its name from the river Gabhal, and that it was so called from the Gabhal (*fork*) which it forms at the junction of Cluana Sosta and Cluain Mor. The river is still called Fidh Gaibhle, though the wood has disappeared. The "Green Fidh Gaibhle," is referred to in O'Heerin's topographical poem. Some timber for a mast of a ship, cut in this wood, created a dispute which ended in the battle of Clontarf. (*O'Donovan.*) The Four Masters, under date 1141, record that, "Donnchadh, son of Goll Gaibhle, (the blind man of Fidh Gaibhle), *i.e.* O'Conor Failè, was killed by the Hy Failghe themselves." Portions of an old CASH or roadway formed of wood, are found in the vicinity of the ruins of Clonsast Church, running, it is said, due east and west.

By an Inquisition taken at Philipstown, 25th Sept., 1678, it appears that Charles Conner, on the 22nd Oct., 1641, was seized of 945 acres, 2 roods, and 33 perches in Clonsast, in the Barony of Coolestown, (besides 197a. 2r. 36p. in the same townland, granted by Royal letters to John and Martha Nelson; and 368a. 2r. 27p. in same, granted to Rudolph Rochford and now in the possession of Richard Warburton, and besides, also, 601a. to Peter Purefoy, and 86a. 3r. 36p. by Royal letters patent granted to Robert Marshall.) The said Charles Conner being thus seized, the aforesaid lands were, by reason of the late rebellion, sequestrated into the hands of the King. (*Inquis. Lagen.*)

#### CLONCRANE.

A Church in ruins with a grave-yard attached, is found in this townland. It is most probably, the old Church of Clonbullogue, from the village of which name it is distant about



half-a-mile. Judging by the style of masonry, this Church is one of great antiquity; it consists of a nave and chancel; the nave is about 30 feet long by 20 wide; the chancel, about 18 feet, by 15 in width. In the burial-ground a tomb-stone states that it was "Erected by George Hume of Cloncrane, in memory of Revd. John Moore, Parish Priest of Clonbullock, who departed this life July the 7th, 1793, aged 61 years. May the Lord have mercy on his soul." The village of Clonbullogue which is situated on the Little Barrow, presents a decayed and ruinous appearance, some of the larger houses having been burned during the rebellion of 1798. It is found sometimes named Purefoy's Place, from a family of that name who obtained grants in this locality (see Inquisition, *supra*,) and by whom it was chiefly built. The modern Parish Church is situated in this village. The following inscriptions mark the graves of two former Pastors, one, outside, the other within the Church:—  
 "Sacred to the memory of the Rev. Michael Kelly, 18 years P.P. of Clonbullock and Brackna, who departed this life, 26 June, 1823, aged 63 years. R.I.P." "Of your charity, pray for the soul of the Rev. William Molony, P.P., whose remains repose underneath, and in memory of whom the High Altar in Brackna Church has been erected by his sorrowing parishioners and other friends. Died, 15th Sept., 1869, in the 54th year of his age and 25th of his sacred ministry. *My covenant was with him of life and peace; the law of truth was in his mouth, and iniquity was not found in his life; he walked with Me in peace and equity, and turned many away from iniquity. Malach. c. II., v. 5 & 6.*" Just beyond the village on the right of the road to Edenderry, a *boreen* leads to the spot formerly occupied by the humble thatched chapel of the penal times, of which not a vestige now remains. A preceding one stood at Clonmore, near the present parochial residence, where the site is still pointed out; regarding this chapel, Rev. Boyle Travers, Protestant Rector, in his Return, dated Purefoy's Place, Nov. 18th, 1731, reports:—"A Mass-house at Clonmore in the Parish of Clonsast, wherein one Patrick Gerarty officiates, which has been built within these six years, but was utterly destroyed by the late storm and flood." He blesses God for the comforting assurance he has that there is no reputed friary, nunnery, friars, nuns, or Popish schools in his parishes of Rathangan and Clonmore. (*See Vol. I. p. 267.*) Between Clonmore and Clonbullogue the spot is shown where Ridgway, Captain of the Yeomanry, captured Father Aidan Kearns and Captain Perry, (son of a Protestant clergyman) when seeking refuge in these parts after the massacre of the Gibbet Rath. They were

executed at Edenderry and lie buried at Monasteroris, where a massive Celtic Cross has been erected to their memory by public subscription. In the "Perambulation of Ireland, in 1596," (*Carew MSS.*) amongst the notabilities in the King's County, the name of "Redmond Og FitzGerald at Clownebolche," is given.

#### KILLINANTICK.

A Church in ruins is found here; it was about 75 feet in length by 25 in width. Most part of the east and south walls, and a small portion of the north wall are standing. They present no architectural feature worthy of note except the absence of windows, the only one appearing to be a single-light, narrow, circular-headed window in the east gable; there are outlines, in a stone moulding, of two other lights to this window, but they are built up, and appear to have been so from the commencement.

#### BRACKNA.

This name, which is of rather frequent occurrence, is generally taken to be derived from *Brackenagh*, "a speckled place," but in the present instance it is more likely to have reference to *Farran na Brachan*, the territory of St. Broghan, in which it is situated. A Chapel-of-ease stands here, within which are interred three priests; a former Pastor, and two others, who served as Curates in this parish,—the Rev. John Dunne, who died 13th November, 1856, and who was P.P. of this Parish for 32 years; the Rev. Edward O'Leary, to whose memory a handsome mural monument has been erected, the epitaph recording that he was Curate of this Parish for 13 years, and that he died on the 15th of July, 1850, aged 36 years,—and the Rev. James Murphy, the tablet to whose memory records that he also acted as Curate in this Parish, and that he died in March, 1845, aged 31 years. The burial-ground, near to Brackna, is not, probably of much antiquity, nor does it appear to have been, at any time, the site of a Church.

#### BALLYNAKILL.

The greater portion of the ancient Parish of Ballynakill is in the present union of Clonbullogue, the remainder being in that of Edenderry. An old Church in ruins surrounded by a graveyard, is found here, and is called Ballintampull, which appears to be only another form of Ballynakill, i.e., "the townland of the Church." This Church, which probably does not date back further than the 15th century, was of small dimensions, there is a window in the east gable having a stone-moulding, of an Ogee Gothic pattern. The west end is quite ruinous, but an arch is



visible which ran across from side to side. This was probably either a mortuary vault, or else it formed portion of a stronghold connected with the Church. Amongst the graves within the ruins of the Church is to be seen a stone having a floreated double cross in the centre; down each side runs an inscription in relief, in Latin, with which language however, the composer appears to have been but imperfectly acquainted:—"OBBITVS EYLINE FILLADERMICI QVE OBIT 6. MAR. 1603. EGO LICEWS FILIWS MAWRI EIVS MARITVS QVI ME FIERI FE." This, being interpreted, would seem to indicate that it was in memory of Eileen MacDermott, who died on the 6th of March, 1603, and that it was placed over her grave by her husband, Lysagh O'More. A Branch of this family was established in this neighbourhood. In the list of the General Assembly of the Confederate Catholics in 1647 is found "Roger Moore of Ballinakill." Amongst the lordships, manors, castles, etc., which Queen Elizabeth, by letters patent, dated 18th Dec., 18th year of her reign, granted to Owen McHugh O'Dempsey, Esq., appear the town, etc., called Ballinatample, being 2 ploughlands, containing 120 acres, arable land, in the occupation of Patrick McGarret O'Dempsey as tenant at will; the town, etc., called Kilclonbrennan, being half a ploughland, containing 40 acres, in the occupation of same; Ballinakill and Ballitheill, being  $\frac{3}{4}$  of a ploughland, containing 60 acres, in the occupation of Shane McDermott O'Dempsey, etc., etc. (*Inquis. Philipstown*, 26 Sept. 1617.)

#### SUCCESSION OF PASTORS.

This parish is not referred to expressly in the Return of 1704 but it is not unlikely that FATHER CONLY GEOGHEGAN, named in it as Parish Priest of Rathangan, etc., had the care of, at least, the district of Clonsast. As Ballinakill is mentioned amongst the places in charge of FATHER THOMAS GEOGHEGAN, P.P. of Edenderry, he may have had the whole of that parochial district, and, consequently, portion of the present parish of Clonbullogue, under his care.

PATRICK GERAGHTY was P.P. in November, 1731, as we learn from a Return made at that time, already quoted.

For some time after this, the succession is uncertain. There is a local tradition that a FATHER HOLMES was P.P. here about this time, of whom no further trace has been found. He may be the Rev. Thomas Holmes, who died September 8th, 1781, aged 58, and is interred at Clonmore, Co. Carlow.

REV. PATRICK MOORE died P.P. of this parish, in July, 1793, aged 61, and is interred at Cloncrane. The inscription over his

grave does not state how long he presided over the parish, but an inscription on a chalice still in use, shows that he was P.P. in 1781:—"This chalice belongs to Clonbullock, 1781. May the Rev. John Moore and his flock partake of y<sup>e</sup> chalice of salvation. Amen."

A FATHER DEMPSEY is said to have been P.P. in succession to Father Moore; and the tradition of the locality adds that he was interred at Monasteroris. There is no inscription there confirmatory of this statement.

REV. MICHAEL KELLY was appointed P.P. in 1805, and died the 26th June, 1823. (See epitaph at Clonbullogue.)

REV. P. HANRICK succeeded. He resigned the parish in 1825, and died shortly after in his native parish of Graignamanagh.

REV. JOHN DUNNE was appointed in 1825, and died on the 13th November, 1856; he is interred at Brackna.

REV. JOHN WALSH became P.P. on the death of Father Dunne; he retired in 1863, and had as his successor—

REV. WILLIAM MOLONY, who died, 15th September, 1869, and was interred at Clonbullogue.

REV. THOMAS KEHOE next had pastoral charge of this parish. He was transferred to Ballyadams in 1874, and was succeeded by—

THE REV. LUKE DILLON, the present pastor.



## PARISH OF EDENDERRY.

THE parish of Edenderry, as at present constituted, comprises the ancient parish of Castro Petre, or Monasteroris, and a large portion of that of Ballinakill.

The town of Edenderry, the name of which signifies "the height or brow of oaks," possesses but little to enlist the interest or reward the investigations of the antiquarian, except the castle of the Blundells, the ancestors of its present noble possessor, which crowns its *wooded height*, and the remains of a silver mine adjoining. This place, Lewis informs us, *Top. Dict.*, obtained for a time, in the 16th century, the name of Coolestown, still retained as the name of the barony,—from the family of Cooley or Cowley, who had a castle here which, in 1599, was defended by Sir George Cooley against the insurgents in the Earl of Tyrone's rebellion; and, in 1691, was sacked by a part of the army of James II., under Lieutenant-Colonel O'Connor. Edenderry is situate in the ancient district of Totmoy, *i.e.*, *Tuath-Muighe*. This district, Dr. O'Donovan remarks, was divided into *upper* and *lower*, and included the present baronies of Coolestown and Warrenstown. It is thus referred to in O'Herrin's topographical poem:—

"O'er Tuath-da-moy, of the beauteous bulwark,  
Reigns O'Mulkene, of the rich heart:  
Delightful his smooth Tuath of Moy,—  
Its borders like the land of promise."

A.D. 1316. Edward Bruce, having kept Christmas at Loughseudy, *went to Totemoy*, and Rathangan, and Kildare, and the neighbourhood of Castle Dermot, and Athy and Rheban, yet not without loss. Afterwards he came to Skerries, at Ardsull, in Leinster, where Edmund Butler, Justiciary, John FitzThomas, Arnold Power, and the other nobles of Ireland opposed him. They could have easily driven him back, but they quarrelled amongst themselves, and retreated. . . . Bruce, on his return, set fire to the Castle and Church of Ley. On St. Valentine's Day the Scots are at Geashill in Offaly, suffering greatly from hunger, so that many perished.—*Grace's Annals*.

Monasteroris, or Castro-Petre, was the name of the parish in which the town of Edenderry is placed, both of which appella-

tions are derived from the Berminghams. Pierce de Bermingham was one of the early English settlers, and received a large grant of land in Leinster. The surname was dropped by the Irish-speaking people ; and the Christian name, Pierce or Peter, translated into Gaelic, as Horish or Feorais, a name which the descendants of the Berminghams still bear. The Clan-Feorais—tribe-name of the family of Bermingham—applied the Irish appellation to their territory, which was co-extensive with the Barony of Carbury, and extended along the Boyne, both in Kildare and King's County, as far as the borders of Meath. Sir John de Bermingham, Earl of Louth, founded an Abbey in the year 1325, for Conventual Franciscans, at Totmoy, in Offaly ; and from the Irish name of this chieftain, it was called Mainister-Mac-Feorais,—“the Monastery of the son of Pierce,”—afterwards contracted to Monasteroris. (Ware.) The *alias* Castro-Petre, or Castle-Peter has also reference to Pierce or Peter Bermingham. “In process of time,” writes Sir W. Wilde, “this Anglo-Norman stock (the Berminghams), became more Irish than the Irish themselves ; they joined with the O'Conors of Offaly, and other Irish chieftains, and made fierce war upon the English settlers within the Pale at different times. We have an account of the cause of one of these wars given by Dudley Firbisse : “That warr was called the *warr of caimin*—that is, an abuse (insult) that was given to the son of the Chiefe of the Berminghams (Hibernicé to MacFeorais, his son), in the great court of the town of Ath-Truim (Trim), by the Treasurer of Meath, *i.e.*, the Barnwall's sonn, so that he did beate a caimin (*i.e.*, a stroke of his finger) upon the nose of MacFforais, or Bermingham's son, which deede he was not worthy of, and he entering on the Earl of Ormond safe guard,—so that he stole afterwards out of the town, and went towards O'Conor Ffaly, and joined together ; and it is hard to know that ever was such abuse better revenged than the said Caimin ; and thence came the notable word, *Cagadh an Caimin*.”—*Boyne and Blackwater*. Totmoy is named by Clyn as one of the seven strongholds of the English in Ireland in the 14th century.—“Hybernia habet custodias, 7 Loca silicet Dubliniam, Kildariam, Clane, *Totmoy*, Desertam, Weysefordiam, et Wykynlo.” (Castledermot, Wexford, and Wicklow). This place was one of considerable strength, as the portions of the building still remaining testify. It sustained a protracted siege in 1521, against the Earl of Surrey, Lord Lieutenant of Ireland, on the occasion of his expedition against the O'Mores of Leix, who had invaded the Pale. It was eventually captured by him, and retained in the possession of the crown.—*Harris's Ware*.



The Four Masters record that, in 1511, "O'Connor Faly, (Cahir, the son of Con, son of Calvagh), general patron of the learned, a distinguished captain among the English and Irish, was slain by a party of his own tribe, namely, by the sons of Teige O'Connor and by the sons of John Ballagh O'Connor,—beside Mainister Feorais."

At the general suppression this Monastery, with its possessions, was granted to Nicholas Herbert. An inquisition, taken 17th December, 1588, finds that Nicholas Herbert, of Monasteroris, died on the 4th of August, 1581, seized in fee of this abbey and the townland of Monasteroris, containing four carucates, annual value, besides reprises, £4 sterling (*Chief Remembrancer*). Another inquisition, taken at Philipstown, 22nd August, 1618, finds that Francis Herbert, late of Monasteroris, in the King's County, deceased, was seized of the site and precincts of the late abbey or monastery called Monasteroris, alias Herbertston, with its appurtenances, containing 20 messuages, 2 castles, a moiety of Ballecullen, Balleristard, Ballinlea, Leytrim, and Ballecolgen, as by letters patent, then granted to Nicholas Herbart, bearing date 22nd November, 17th year of the reign of the late Queen Elizabeth, appears. The aforesaid Francis died, 3rd November, 1613, without male issue. Jasper Harbart is brother and heir to the said Francis, and was then of the age of 40 years, and married. The premises were held of the king, in capite, by military service. (*Inquisition—King's Co. 13<sup>th</sup> Jas. I.*)

The old parochial Church of Monasteroris still exists, in ruins. It has a double belfry on the west gable; it was built, probably, in the 14th century. To the east of this we find the ruins of the monastery, the walls of which are of great strength and thickness, such as to serve the purposes of a stronghold. Not far off, placed upon a mound that bears all the evidence of being artificial, and was, probably, an ancient tumulus, we observe the basement of a square dovecot or pigeon-house, a usual appendage to the houses of the English ecclesiastics in Ireland.

In the neighbouring burial-ground a former pastor of the parish, the Rev. L. Fullord, who was also a native of the town of Edenderry, is interred with his family. There is also here a conspicuous Celtic cross, bearing the following inscription:—"Erected to the memory of Rev. Moses Kearns, C.C., and Colonel Anthony Perry, who were executed for their love of country, at Edenderry, in the memorable year of 1798. R.I.P. God save Ireland." These have been already referred to in connection with the parish of Clonbullogue, near the village of which name they were run down and captured by Ridgway,

Captain of the Yeomanry, who afterwards sentenced them to death, and presided at their execution.

In Dr. MacGeoghegan's list, *Monastereffioris* is named amongst the parochial Churches; and in the taxation, temp. Henry VIII., the Rectory of Castle-Peter is valued, after all deductions, etc., at £20 16s., and the Vicarage of Castle-Peter, alias Drumcowley, is set down at £10.

The present Parish Church, dedicated to the Blessed Virgin, dates from 1816. The site was previously occupied by an humble chapel, and the ground adjoining was used for interments. Amongst those interred here is a Father Dempsey, curate of the parish, but whose grave is unmarked and unknown. Within the Church are found the subjoined Epitaphs:—

“Beneath are deposited the remains of the Rev. James Colgan, Parish Priest of Edenderry and Rhode: who, during forty-six years, (five as Curate, and forty-one as Parish Priest,) faithfully and efficiently discharged the duties of the Sacred Ministry in the above parishes; and, fortified with the blessed hope which takes from death its victory, died on the 14th of June, 1856, in the 70th year of his age. May he rest in peace. Amen. This monument has been erected by his parishioners of every class, as a testimonial of their love and veneration for a good and devoted Pastor, and a sincere friend.”

“Beneath are the remains of the Rev. Andrew McMahon, P.P. of Edenderry, who died on the 24th of January, 1865, in the 60th year of his age, the 35th of his priesthood, and the 9th of his pastoral charge. May he rest in peace.”

“Underneath repose the remains of Rev. James McDonnell, the edifying Pastor of Edenderry, who died on the 10th day of November, 1878, in the 70th year of his age and the 45th of his priesthood.”

The Rev. Michael Wall, P.P. is also buried in this Church. He died, January 26th, 1882.

The Rev. John Wyer, curate of this parish also lies interred here. He died Dec. 15th, 1882.

St. John the Baptist was the Titular Saint of the Parish of Monasteroris. In the Patent Rolls (*Morrin*) we find, Oct. 27th, 1550, Presentation of Wm. Barker, to the Rectory of St. John the Baptist of Castle Peter, otherwise Monastre-Orys, in the Diocese of Kildare; and, Nov. 4th, same year, Presentation of Peter Leves, to the Rectory of St. John Baptist of Castle Peter, otherwise Monasteroris. Again, March 18th, 1st year of Elizabeth, Presentation of Thomas O'Flynn, to the Vicarage of St. John Baptist of Monastre Eures, in the County of Kildare. These appointments were made as in the Presentation of the Crown, *pleno jure*.



At Ballykillin fort, in this parish, there is a remarkable rath, with a vault in the centre, in which were found, some fifty years back, several curious relics and some ancient coins in good preservation. (*Lewis's Top. Dict.*)

At Drumcooly, (Cowley's *druim* or ridge). There is a still-used burial-ground.

"The subjoined statistics are extracted from a Return made by Rev. James Colgan, P.P., in obedience to an order from Dr. Doyle. The Return includes the districts of Rhode and Croghan, the particulars regarding which will be found in their proper place. In the Edenderry district:—No. of houses, 789; Catholic population, 3,838—1,920 males, 1,918 females. Protestant population, 606—306 males, 300 females. Other Denominations, 71—32 males, 39 females. *Schools*: Catholics, 223—136 males, 87 females. Protestants, 79—58 males, 21 females. Other Denominations, 4—2 males, and 2 females. In the Parish of Edenderry the Catholics are, to all the Sectaries, as 5½ to 1, to Protestants alone, as 6½ to 1. In the United Parishes the Catholics are, to all other Denominations, as 9½ to 1, to Protestants alone, as 10½ to 1. The only school in these parishes in connexion with the Kildare-place Association is the Downshire School in Edenderry, in which there are 37 boys and 21 girls, of whom 5 boys and 7 girls are Catholics. We have often admonished the parents of those children to withdraw them from the school, but privately, as we were loth to quarrel with the Marquis. If it be your Lordship's wish, we will take more decisive measures." This Communication is dated, Coolville, Feb. 20th, 1827.

#### SUCCESSION OF PASTORS.

The priest named in the Registry of 1704 is THOMAS GEOGHEGAN, residing at Clonine, then aged 55, P.P. of Croghan, Primult, Ballymacwilliam, Monastorris, and Ballynakill, ordained in Sept. 1675, at Kilkenny, by Dr. James Phelan, Bishop of Ossory; sureties, William Dillon of Clonara, Gent., and Arthur Flanagan of Ballysallagh, farmer.

THOMAS NUGENT is the next P.P. of whom we have an account. In Return made 24th Nov. 1731, he is named as priest of Ballymacwilliam. (*See Vol. I., p. 265.*)

LAURENCE FULLAR, or FULLORD, appears to have been the immediate successor to Father Nugent. His name appears in Return of Croghan, made in April, 1766. (*See Vol. I., p. 273.*) He was a native of Edenderry where his family had a brewery; was educated in France, and was appointed P.P. of Edenderry

soon after his return. He lived to be very old, and died about the year 1802; in his latter years he was completely blind, but still continued to discharge parochial duties, saying public Mass, (a votive Mass of the B. Virgin), and even administering Holy Communion, which he did with the aid of an attendant who held his wrist and thus directed his hand. Dr. Delany refers to him, Dec. 4, 1800, as "very old and quite blind." (See *Vol. I., p. 284.*)

A FATHER DEMPSEY succeeded. This priest commenced the erection of the present Church but did not live to complete it. He died in 1815, and lies interred within the Church, on the Gospel side of the High Altar. He had for successor,

THE REV. JAMES COLGAN. Father Colgan died on the 15th of June, 1856, and is buried also in the Church on the Epistle side. (See inscription.)

On the death of Father Colgan, the districts of Rhode and Croghan were formed into a distinct Parish.

THE REV. ANDREW MCMAHON was appointed P.P. of Edenderry; he erected the present commodious parochial house, and died January 18th, 1865. (See Epitaph.) His remains were interred in the same grave with his predecessor, Father Dempsey.

THE REV. JAMES McDONALD was the succeeding P.P. He died on the 10th of November, 1878.

THE REV. MICHAEL WALL, previously curate in the parish, received pastoral charge of it on the demise of Father McDonald. Father Wall died, January 26th, 1882, and was interred in the Church. The costly high altar has been erected to his memory by the people of the parish. He was succeeded by the present esteemed Pastor, the REV JOHN KINSELLA.



## PARISH OF EMO.

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In 1875, the district, now comprised in the parish of Emo, was detached from Portarlinton and formed into a distinct parish. It includes the greater part of the Parish of Coolbanagher, a large portion of that of Lea and also that of Ardea.

### COOLBANAGHER.

This name appears in some of our Annalists as *Cuil-Beannchoir*, i.e., "the angle or corner of the pinnacles," (*Joyce*); it is also sometimes styled Whitechurch. Coolbanagher is situated in the plain of *Magh Reicheat*, one of those stated to have been cleared by Irial Faith, son of Eremon, who died A.M. 3520. Keating places this plain in Leix, but, in the Preface to the *Felire-Aenguis*, it is, correctly, stated to be a plain in Offaly, containing the Church of Coolbanagher. This name is now anglicised Morett, and is in the barony of Portnahinch adjoining the Great Heath of Maryborough. Lugech, a Bishop, and one of our early Irish Saints, is said to have been connected with this locality. At October 6th, the Martyrology of Donegal sets down "Lughaidh, son of Lucht, son of Anrodhan, son of Maeltuile, son of Aithcleach, son of Ferb; and Medhbh, daughter of Garbhan, son of Brocan, was his mother. He was Bishop of Cuil-Beannchair, on the brink of Loch-Erne, or of *Cuil-Beannchoir in Ui-Failghe*." The *Felire* of Aenguis, at the same day, refers to this Saint as *Lugdach the gentle*; and the gloss in the *Leabhar Breac* adds:—"Lugdach, i.e., of Daire na Fland in Eoganacht Chaisil, i.e., Lugdach, bishop in Cluain Aithchein in Leix, (Clonkene?) or in Cuil Bennchair in Offaly, et quod verum est, and moreover the same bishop Lugdach is in Cuil Bennchoir in Lurg on the brink of Lough Erne," etc. Coolbanagher is, however, chiefly famous as being the place where St. Aenguis, surnamed the *Cele De*, or servant of God, conceived the idea of his celebrated religious Poem called from him the *Felire Aenguis*, or Festology of St. Aenguis. In the Introduction to this Poem we are informed that, when retiring from Disert-Enos, the Saint visited Coolbanagher, and that, one day, whilst engaged in prayer there, he noticed a certain grave, and angels from heaven constantly descending upon it and

ascending from it. Aenguis asked the priest of the Church who it was that lay buried in that grave; the priest replied that it was a poor old man who formerly had lived at the place. "What good did he do?" said Aenguis. "I saw no particular good by him," said the priest, "but that his customary practice was to recount and invoke the Saints of the world as far as he could remember them, at his going to bed and getting up, according to the custom of the old devotees." "Ah! my God," said Aenguis, "he who would make a metrical composition in praise of the Saints should doubtless have a high reward, when so much has been vouchsafed to the efforts of this old devotee." And Aenguis then commenced his poem on the spot. He subsequently continued it at Clonenagh and Tallaght. (*O'Curry's Lectures*, p. 365.) Further reference to the writings of St. Aenguis are given in Chapter on Mountrath.

An old castle still stands at Coolbanagher; it was one of the dependencies of Dunamase. After the expulsion of the Irish tribes from the Queen's County, it came into possession of Robert Hartpole of Carlow. An Inquisition taken at Maryborough, 22 May, 1632, finds that Robert Hartpole of Catherlagh, being seized of these lands, etc., disposed of them by deed before his death, in 1579. His son and heir, William, died without male heir. George Hartpole of Monksgrange, was found, by Inquisition, taken at Maryborough, 12th Sept., 1627, to be seized in fee of the town and lands of Coolbanagher, etc., etc. The said George, without licence from the King, alienated these possessions to Richard Talbot de Malahide, Henry Cheevers of Monkstown, Stephen Luttrell of Luttrellstown, and James and George Hovendon of Ballefoile, for a term of 1000 years. In the *Carew Calendar*, dating A.D. 1596, the following are named as the principal gentlemen of the Queen's County:—"Cosby of Stradbally, Cosby at Castle-Dirihy, Harpoole of Coolbanagher—he is Constable of Catherlagh Castle, Bowan of Bally-Adams, Edward Brereton of Laghtiog, Pigotts of Dysart, John Barrington of Cowlmogh (Cullenagh), the Earl of Kildare at Moyrit and Tymog, Hoventon at Tankardstown, Hetherington at Tully, Sir Thomas Colclough of Ballyknockan, Loftus of Tymohoe, Whitney of Shyan, Hugh Boy ClanDonnell of Tinne-Killeh, Edmund McDonnell of Rahen, Terence O'Dempsey of Ballybrittas."

*Cuilbaonchoir* is one of the parochial Churches in Dr. MacGeoghegan's list. (*See Vol. I., p. 258.*) The old church of Coolbanagher yet remains, in a ruinous state, in a graveyard still used. There are two divisions in this church yet



visible—most probably the nave and choir. A wall appears to have separated both, but a large pointed doorway afforded a communication. The nave on the outside measures 32 feet in length, by 22 in breadth. The outside wall of the choir measures 28 feet in length, by 16 in breadth. A narrow door, now stopped up with masonry, appears beneath an overshadowing mass of ivy, in the western gable; and a door seems to have been subsequently opened, in the southern side wall, probably when the former one had been closed. A splayed window opened on either side of the nave. A splayed and ruinous east window formerly lighted the choir, the sides of which are now nearly level with the ground. The building is apparently of great antiquity. There are no tombs in the graveyard of any historical or antiquarian interest. (*See note I. E. Record for Oct., 1868, p. 7.*)

In a Return, dated Nov. 26, 1731, it is stated that "in Coolbanagher parish there is only one mass-house and one priest." (*See Vol. I., p. 267.*)

#### MORETT.

At the year 976,—but more correctly 978, according to O'Donovan, the Four Masters record the death in battle of the lord of Lea and Morett:—"A.D. 976. The battle of Bithlann (Belan) was gained over the Leinstermen by the foreigners of Ath-cliaith (the Danes of Dublin), wherein were slain Augaire, son of Tuathal, King of Leinster; Muireadhach, son of Rian, lord of Ui-Ceinnsealaigh; and Conghalach, son of Flann, lord of Leighe and Rechet (Lea and Morett), with many others along with them." Morett was in the district of Clann-Maoilughra, now Clanmaleire, the territory of the O'Dempseys. The Castle of Morett still exists in ruins; it might more properly be styled a castellated mansion; one of those fortified residences belonging to the 16th and 17th centuries, erected in disturbed times, when it was necessary to provide for defence. It is built upon a slight elevation, and has a stack of chimneys in each wall and gable end. Nothing now remains but the outer walls. A turret, supported by consoles, is at one angle. This, along with many other adjacent districts, came into the possession of Gerald, Earl of Kildare, by grants of Edward VI., and of Philip and Mary. The Act, 3 and 4 Phil. and Mary, by which the Crown seized upon the territories of Leix, Offaly, Clanmaleire, etc., expressly reserves the rights of the Earl of Kildare: "Provided always that this act or anything conteyned,

shall not in any wise be prejudicial or hurtfull to any letters pattents made and graunted unto Gerald, now earl of Kildare, and to his heyres, by our said sovereign lady the Queen; or by her Highness late brother King Edward the sixt, of any honours, mannoours, lands, tenements, preheminences, dignities, privileges, jurisdictions, and other hereditaments whatsoever within this realm of Ireland, but that the said Gerald earl of Kildare, and his heyres, shall and may enjoy and hold all and singular the said honours, etc., etc., as if this act had not been made, anything herein contained to the contrary notwithstanding." In 1585, this Gerald assigned his lands of Morett, Timogue, etc., containing 2,745 acres to Gerald FitzGerald his natural son. This Gerald appears to have been base by nature as well as by birth. By treachery he compassed the death of O'Kelly, Chief of Farran O'Ceallagh, as detailed in the chapter on Ballyadams; in consequence of which, O'More, to avenge O'Kelly, slew FitzGerald and burned his castle. This is referred to on the FitzGerald monument in the (now) Protestant church of Timogue:—"In this vault and ground lie the remains of Gerald FitzGerald of Morett, Esq., and of his wife, a daughter of John Bowen of Ballyadams, Esq. He was murthered, and his castle burned there in the reign of Queen Elizabeth," etc. This monument gives the succession from father to son, as follows:—1. Gerald FitzGerald of Timogue, his only son, married to a daughter of O'Dempsey, Lord of Glanmaleire. This Gerald was one of the Confederate Catholics in 1641, and forfeited his possessions in consequence. 2. FitzGerald of Morett, married to a daughter of John Pigot. 3. FitzGerald of Morett, married to a daughter of Henry Gilbert of Kilminchy. 4. Thomas FitzGerald of Morett, married to a daughter of Sir Gregory Byrne, Bart. In February, 1660, these lands were granted to Robert FitzGerald, grandfather of James, Duke of Leinster, at the yearly rent of £36 6s. About 200 yards from Morett Castle, to the south, are the remains of an old building, probably a church; between it and the castle runs a small river, which here has its source, and falls into the Barrow, opposite the Fort of Dunrally, where it divides the parishes of Lea from Moyanna. This stream is referred to in Excheq. Rolls, No. 12, Edw. VI., as *Aquam de Glaishemar-row*, and is stated to form the northern boundary of Leyse. In Sir W. Petty's Survey, 1657, it is called the river Glashaevvaragh. (*Antiquities of Kilenny and Killeale*, by Rev. J. O'Hanlon, M.R.I.A.) A fine engraving of Morett Castle is given in Grose's *Antiquities*, Vol. I., Plate 72. The list of Dr. MacGeoghegan has "the chapel of St. Brigid of Morett"—*Capella Stae. Brigidae de Moyrgath*. A virgin Saint, named Findsech, was



venerated on the 13th October; the *Feliré Aenguis* at that date has "Fair Findsech's feast," the commentator on which, in the *Leabhar Breac* adds, "*i.e.* a virgin, and Ernaide (Nurney) is the name of her town in Sliab Guairi in Gailenga. Or in Dal Araide, is Findsech's church. Or in Mag Rechet in Leix." (Morett.)

The old parochial church of Ardea was, most probably, situated within the present Emo Park demesne. At the reere of the gardens there is still to be seen a curiously-sculptured baptismal font, octagonal in shape, with interlacings and angels carved on the sides, and pierced in the centre. This font appears to belong to the 13th century. In the Taxation, temp. Henry VIII., the Vicarage of Ardea is valued, "*ultra omnes allocationes et deductiones*," at £10 3s. 0½d. (*See Vol. I., p. 238.*)

### EMO.

The List of Dr. MacGeoghegan has, the chapel of St. John the Baptist of Emc—"Capella Sti. Joannis Baptistae de Imo."

This appears to have been regarded as a place of safe abode for the persecuted clergy in the time of Queen Anne. In the Registry of 1704, we find the pastor of the parish, Rev. John Donnelly, residing here, and also the Rev. John MacAllin, registered as P.P. of the district of Killeny, now incorporated in the parish of Maryborough. The handsome parish church of Emo, the site of which was a gift from Lord Portarlington, was erected during the pastorate of the Very Rev. T. O'Connell, but chiefly through the zealous exertions of the Rev. William Hooney, then resident curate. The bell-tower was completed by the Rev. John Phelan, P.P. Father Hooney died, to the great grief of his many friends, on the 3rd of May, 1872, and was interred in his native parish of Suncroft. The Altar of the Sacred Heart, at Emo, and another under the same invocation, at Suncroft, have been erected to his memory. The commodious parochial house, and land attached to it have been granted by the Earl of Portarlington at a nominal rent. In the burial-ground hard-by, the Rev. James Murray lies interred; the inscription over his grave records that he was Parish Priest of this parish for 18 years, and that he died on the 18th of May, 1823, aged 80.

A monument to the memory of Aline, late Countess of Portarlington, has been erected in this church by her husband, the present Earl. It is a recumbent effigy in Carrara marble, by the eminent sculptor, Boehm, and is reputed to be one of his best works. This lady became a convert to Catholicity in 1867,

from which time to the period of her death, she resided chiefly at Emo Park, edifying all by the earnestness with which she devoted herself to her own sanctification, to works of charity, and to the promotion of the beauty of God's worship. Her lamented death took place on the 15th of January, 1874. The following account of her obsequies is extracted from a more detailed report published at the time:—

“The funeral of the Countess of Portarlington took place on Monday. It was a spectacle of melancholy impressiveness which will be long remembered by those who assisted at it. The chamber of death at Emo Court was the scene of many affecting passages that bore testimony to the love and regard in which the deceased was held. To live in hearts we leave behind is not to die. It is questionable whether there survive her, in the house to which she belonged and the circle in which she moved, hearts more sorely stricken than among the poor whose best friend she was on earth. If the unanimity of woe be token of its truth, then, indeed, the lamentation of this day is attested by its extent. When the funeral procession set out from what might well be called the *House of Anguish*, and the thousands, gathered in silent waiting abroad, beheld the coffin with its terrible suggestiveness of death and loss, borne forth, a great sob as from one bosom burst forth, and rough men, covering their faces, wept bitter tears. The mansion itself, a fine Ionic structure, stood stark and dismal in the monotony of closed shutters and the grey light of a lowering winter day. A shadow seemed to be upon the pile—the shadow of that dread minister whose equal shaft falls alike upon the regal turret and the cottage roof. The contagion of sorrow was universal. People spoke little, and that with bated breath. First in the procession marched the children of the schools, boys and girls wearing mourning emblems, many a fresh young face wet with traces of a feeling beyond their thoughtless years. The coffin was borne upon the shoulders of the tenantry, who loved so well and with such just cause the gentle lady it was their piteous office to bear to her grave. The coffin-bearers were continually relieved along the way by others, who thus sought a last opportunity to honour her whose kindly hand and gracious smile were not yet as things that had been, but memories all the more fresh and poignant that their relics were being borne to the grave. After the chief mourners and personal friends of the deceased, came the servants and *employés* of the Portarlington establishment, a weeping throng, whose grief, even if there were in it an element of selfishness, was, perhaps, the most touching sight in all the scene of sorrow. Last came the people, who loved the dead lady, and the poor,



who were her friends. The way to the church lay through the finest portion of the demesne, which stretched away on every hand, a picturesque landscape even in its winter nakedness. The day was still, as if the day itself was lifeless. Not a breath stirred the bare arms of the gaunt gigantic forest trees grouped by the path. Not a voice of nature rose from the frequent thickets, Only the lingering damps of the season dripped like tears from the foliage; and one affected by the spectacle, could well indulge the pathetic fancy which credits things inanimate with the gift of grieving for the woes of mortals. Some distance from Emo Church, the procession was met by the clergy, who thence headed it to the sacred building. A cross-bearer and acolytes preceded the priests, who, to the number of sixty, walked two and two; the Bishop of Kildare and Leighlin, Most Rev. Dr. Walshe, accompanied by his chaplains, followed. The clergy chanted the *Miserere* as the procession entered the church, under the sabled hatchment placed above the entrance, and the coffin was deposited on the catafalque erected before the sanctuary. The interior of the handsome edifice, which will stand among the lasting memorials of the piety of the Countess and the liberality of her noble husband, was effectively arranged for the ceremony. The funeral rites were performed with the full majesty of observance which the Catholic Church prescribes. The mournful music of the Office was sung with marvellous effect; and as the Psalm of sorrow swelled in mingled cadence of anguish and supplication, many among the hearers sobbed aloud with fresh ecstasy of grief, nor could the most indifferent listen unmoved to the wonderful pathos of the strain. The Rev. Father Carbery, S.J., pronounced the funeral oration. His eloquent and moving address was heard throughout with an intensity of attention, interrupted only by its effects upon a sympathetic audience. He dwelt upon the beauty of the life whose earthly termination they had assembled to mourn and to honour. The Apostle teaches us that the dead still speaketh, and there was resistless eloquence in the hallowed bier which contained all that remained to the world of the noble lady departed. Everything around spoke of her. The church in which they were assembled was itself a perpetuation in her death of the mission of her life. The tenement which her pure spirit had abandoned for a while, spoke not of earth but of heaven; not of the glory of human things, but of the greatness of faith. Cold must be the faith of him whose soul the knowledge of a life so spent failed to raise to a level far above the concerns of this existence. Be it what it will, death is a wholesome monitor. To the worldling it cries, 'You have not here a lasting home.' And when it marks for

its victim one who, gifted with all the world holds most desirable, then does the lesson of Solomon appeal to the heart; we realize, the 'vanity of vanities,' and feel that 'all is vanity.' The dead was lost to them for evermore on earth, but amid their poignant affliction came the comforting thought that, when death had come to her, it was as the angel to Peter in his narrow prison, and said 'Come quickly,' and his bonds fell off, and he was free. Her death was bright and joyful, because her soul had robed itself in charity that needed only the presence of its Divine Spouse to be transformed into glory. For those who lead a life like hers, the function of death was to perfect and not to destroy. Long since had she given herself to Christ. But while her mind was sweetly and steadfastly fixed upon the sanctification of her soul, she never forgot what she owed to society and her high position. Every natural endowment she cultivated, to honour Him who gave it to her. Grace invigorated and ennobled her. She was not less an ornament to her sphere, because she gave herself to the study of the science of the Saints. When all things smiled upon her, and her parents witnessed with joy and *delight the budding of all fair promise in their child, she had*, even then, given herself to God. Grace grew with her years. The light of Life broke upon her early—distant indeed at first, like the twinkling of a star, but shining clearer and more distinct till it led her through the dark ways, the sorrows and trials of the world, to the sanctuary, to her God. The Rev. Preacher depicted in impressive language the good deeds which made lustrous the life of the deceased lady, her fostering care of the poor, her gentle kindness which flooded with bounties the haunts of poverty, far and wide, and smote with real grief for her loss the hearts of many. God had taken her to Himself. God's Will was irrevocable. He did all things for the best, and she, His child, received His all-wise behest with trustful resignation. The last articulate words she uttered were, 'Not my will, O Lord, but Thine, be done.' Her ashes would repose in a spot of her own selection. Over her dust would blossom green memories. Her name would live a treasure to generations yet unborn; she would be remembered in years yet distant as the glory of her illustrious race. The Rev. Preacher concluded his address by forcibly recommending to his audience the lesson of a life which was spent in God's service, and was now enjoying its eternal reward in Heaven. The procession then re-formed, and the coffin was borne to the grave which was opened in front of the Church. The Countess had chosen the spot herself, that her last sleep might be before the Tabernacle. Here was laid



to rest all that was mortal of one of whose benignant spirit it may be hopefully said—

Its mansion is  
Above the smoke and stir of this dim spot  
Which men call earth."

### BALLYADAN.

In the townland of Rathronshin, are the ruins of an old Church surrounded by a grave-yard, named Ballyadan; this would appear to be the *Capella quæ dicitur Teampull-mic-andamna*, of Dr. MacGeoghegan's list. (See Vol. I., p. 259.) Portions of the four walls of this Church are still standing; it measures about 32 feet in length by 16 in width. The door was in the west gable; a portion of the stone casing still remains. A small lancet, Gothic-headed window, 3 feet long by 6 inches wide, on the outside, is in the east end, and two similar but somewhat smaller windows are opposite to each other in the north and south walls; these windows have lime-stone mouldings. The inscription on the tombs range from 1750. Charles O'Dempsey, called *Cahir-na-Coppul*, is said to be interred here, but his grave is not known. The Cistercian Abbey, founded by the O'Dempseys at Ros-Glas, now Monasterevan, had large possessions in this locality; and it appears highly probable that the Church of Ballyadan was dependent upon, and was served by the community of that abbey.

### TINNAKILL CASTLE.

In the Parish of Coolbanagher are still to be seen the remains of this castle of the MacDonnells. The subjoined particulars are collected from *An Account of the McDonnells of Tinnekill Castle*, by J. H. Smith, Esq., and Sir Erasmus Burrowes, Bart., (Ulster Journal of Archæology, Nos. 5, 6); and from *Notes to the Four Masters*, by O'Donovan, *ad annos* 1570, 1579:—The Castle of Tennekill, (*Teach-na-Coille*, i.e., the House of the Wood), was built *circa* 1450; it is remarkable for its skilful design, groined ceiling, and finished execution. A few patriarchs of the forest yet remain, venerable companions of the old keep. On the 7th of May, 1578, an agreement was entered into by Sir Henry Sydney, Lord Deputy, on the part of the Queen, and the three septs of Clandonnells of Leinster, viz., Turlogh Oge MacAlexander, of Wicklow, Mulmurry MacEdmund, of Rahin (in the Queen's County), and Hugh Boy MacCallogh (or Calvagh), of Tinnekill. It was agreed that "in respect of the

ancient and continuall fydelytie, loyaltye, and true service of the Captaynes, gent, and septs of the said Clan donilles, alwayes borne and done towards her Magestie and her most worthy progenitors, and hencforth to be contynued, doth covenant and graunte that there shallbe hencforth payd yerely out of her Magestie's Exchequer, a yearly pencone of three hundredth pounds, unto handes of the said three chiefe captaynes, . . . . in lieu and recompense of all dead payes, blake mail, and such like advantage as they or any of them were wont to receive. Provyded that hencforth none of the said Captaynes, etc., shall use weapon or armour in serving of any other than her Majestie," etc. An *Inquisition* finds Hugh Boy, abovementioned, as possessed of the town and castle of Tennekill, etc., and bound "to keepe and mainteyne 12 able galloglas on said castle and lands, sufficiently armed for the better inhabiting and preserving of the premises; upon sufficient warning to attend upon the Governor of Ireland or his Deputy, and to go upon any Irishman bordering upon the said County of Leix." This Hugh Boy died on the 18th of June, 1570, and was succeeded by his son and namesake. A Memorial presented to the Earl of Essex in 1599 by the Irish Council, represents that the head of the Queen's County MacDonnells was then in rebellion with the O'Mores. About this time the castles of Rabin and Derry were forfeited, and given to Sir R. Greame. Hugh Boy, the second, died on the 31st of August, 1618, lord of the manor of Tinnekill and Ballycrassel, etc., and was succeeded by his son Fergus. Fergus died in 1637, and was succeeded by his son James. This James got a patent of his estates of Tinnekill, including 30 townlands, but was obliged to agree that his sons and servants should use English dress and language, and he and they, and all the males under his control between the ages of 16 and 60, should present themselves every year before the Constable of Maryborough, and get their names inscribed. This James was a conspicuous figure in the Queen's County in 1641, when, at the age of 24, he was a Colonel of the Confederate Catholics. On the 8th of February in that year, the Lords Justices proclaimed a reward of £400, and a free pardon, for his head. His possessions were then confiscated. It appears by an *Inquisition*, taken in 1679, that his widow was allowed a dower, but the estate was never restored. This James had a cousin, also named James, son of Edmund MacDonnell, who also lived at Tinnekill, and was a Captain of the Confederate Catholics in 1641.



## SUCCESSION OF PASTORS.

The list of the Pastors who had the charge of this district up to the year 1875, will be found in the Chapter on Portarlington. On the death of the Very Rev. Terence O'Connell in that year, the REV. JOHN PHELAN was appointed Administrator of the newly-created Parish of Emo, and, subsequently, Parish Priest. On the translation of Father Phelan to the Parish of Rathvilly, in February, 1885,

THE REV. THOMAS KELLY received his appointment as Pastor of Emo.

## PARISH OF KILCOCK.

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THE present parish of Kilcock comprises the ancient ecclesiastical divisions of Kilcock, Clonecurry, Sculloguestown, and Clonshambo.

### KILCOCK

Derives its name from St. Coca, virgin, whose chief feast was celebrated on the 6th of June. We find her name calendared in the Martyrology of Donegal also, at the 8th January: "Cuach, virgin, of Cil-Cuaigh in Cairbre na Ciardha;" and again, in the same, under date April 29th: "Coningen, i. Cuach i. Ci Finn Maighi." A gloss on this passage states that the maiden Coinengean, or Cuach, was the pupil or Daltha of Mac Tail, Bishop of Kilcullen. She is stated to have been sister of St. Kevin of Glendalough, of St. Attracta, and other saints. (*See Loca Patr.*, p. 150. *note.*) Colgan, it should be added, considers that this was a different person from the Patron Saint of Kilcock. In the Life of St. Ciaran of Saighir, it is stated that "he used to go to the sea rock that was far distant in the sea (where his nurse, i.e., Coca, was), without ship or boat, and used to return again." St. Coca was identified with this locality from a very early date. The Annals of Ireland record, in A.D. 774, the Battle of Cill Coice, in which Fearghal, son of Donghal, son of Faelchu, lord of Forthatha-Laighean, was slain by the King Donnchadh. The Holy Well of the Saint, called Tubbermohocca, stood in what is now an enclosed yard in the town. About forty years ago, it was shut up by the occupant of the premises, and the stream diverted to what was considered a more convenient situation.

The present very fine parochial Church was commenced in 1862, by the late Rev. William Treacy, P.P., who had expended £1,000 on the work, when he was called to his reward. He left, partly of his own means, and partly the result of subscriptions received, £3,000 towards its completion, to effect which cost some £6,000 more. It is in the early Gothic style, from a design by MacCarthy, and consists of chancel, nave, and aisles, with a massive tower 108 feet in height; including the tower, which is at the west end, the church is 131 feet in length, and is 60 feet in width. It was dedicated to the service



of God, under the invocation of St. Coca, in 1867. Over the grave of the founder, within the church, a monumental brass bears the following inscription: "Sacred to the revered memory of Rev. William Treacy, who had been 24 years P.P. of Kilcock; the founder of this church,—who departed this life on the 25th May, 1862, in the 59th year of his age. This monument was erected by his affectionate brother, Rev. Felix Treacy, P.P., Balyna." The beautiful and costly High Altar, and a fine stained-glass window over it, are also memorials of Father Treacy, erected by the parishioners. In the porch, let into the wall, is a marble monument, removed from the old church, having the following epitaph: "To the memory of the Very Rev. Dr. Murphy, P.P. of the united parishes of Kilcock and Cloncurry, and V.G. of the Diocese of Kildare, who departed this life July 9th, 1816, in the 52nd year of his age. This monument is erected by the Protestant and Roman Catholic Inhabitants of said parishes, to testify their high esteem for his most amiable and exemplary character. *Munus parvum quidem, sed magnam testatur amorem.* A.D. 1817." Another monument, formerly inserted in the wall of the old church, but now in the grounds near the present vestry, has the following: "Here lieth the body of the Rev. Dr. Dunne, P.P., of Kilcock, and V.G. of the Diocese of Kildare. He departed this life the 6th of March, 1796. His ardent zeal, and unwearied attention to his flock, will live for ever in the grateful minds of all his parishioners. May he rest in peace. Amen. *Hodie mihi; cras tibi.*" And, on the same slab: "Also the body of the Rev. James Dempsey, P.P., Kilcock. He died, Feb. 28th, 1801."

In 1872, the fine schools of the Christian Brothers, dedicated to St. Joseph, were erected at a cost of £1,800. The commodious residence of the Brothers is situate on the opposite side of the street.

The Presentation Convent, dedicated to the most Sacred Heart of Jesus and the Immaculate Heart of Mary, has been built as a novitiate for the Foreign Missions, to which the Sisters are sent after Profession. This Convent was established in 1879, by the late Mother M. Teresa Comerford, who, with three other sisters, came from San Francisco for that purpose.

St. Coca is the patron of the parish of Kilcock; but the former parish church was dedicated to our Blessed Lady Assumed into Heaven. This appears from the Parish Register, in which the parish is styled *Parochia Stae. Cogae*; and the church, *Ecclesia Assumptae Virginis de Kilcock*. According to local tradition, a religious house formerly stood on the spot lately occupied by the Kilcock National school.

## CLONCURRY,

*Cluain-Conaire*, i.e., "Conary's Meadow,") formerly constituted a distinct parish. In old records it is often called *Cluain-Conaire-Tomain*, to distinguish it from another Cloncurry, styled *Cluain-Conaire-Maeldubh*, near Rathangan, in this county. Tomain appears to be a proper name, and probably was that of one of our early saints. In the Martyrology of Tallaght, we find, at 12th June, the entry—"Tommeni Mac h Birn i. Ailithir Lochauane." This holy pilgrim (*Ailithir*) belonged to the sixth century, and, very probably, was in some way identified with this locality.

The Saint chiefly connected with Cloncurry is Ninine, or Monine, whose feast is marked in our calendars at the 16th September. Thus the Martyrology of Tallaght has the entry: "Monenn Cluana Conaire;" and the Martyrology of Donegal, "Maoineann, Bishop of Cluain Conaire, in the north of Ui Failan." Some authorities suppose this saint to have been Ninidh Lamoidhan, or *of the pure hand*, who attended Saint Brigid when dying; but the weight of authority seems to be in favour of St. Ninian, so celebrated as a missionary in Scotland, in the fourth century; and Archbishop Moran unhesitatingly adopts this opinion. His Grace thus writes in his *Irish Saints in Great Britain*, p. 133: "It was amongst the Gallgaedhels of Galloway that another ornament of the British Church, St. Ninian, was born, about the year 360. Of this family only two traditions have come down to us: one is the tradition of Scotland, that Ninian was nephew of St. Martin of Tours; the other is a tradition of the Irish Church, preserved by Ussher, that it was in compliance with a request made to him by his mother, that, in his old age, he set out to associate himself with St. Palladius in the conversion of Ireland. We might, perhaps, from this fact, conjecture that she herself belonged to the Gaelic race. Being arrived at the age of manhood, Ninian proceeded to Rome. Alaric had not as yet knocked at the gates of the devoted city. In the full majesty of imperial sway, it was still at the golden height of its wealth and material splendour; and its palaces and forums and public monuments displayed all the profusion of magnificence with which the plunder of the world had enriched the proud mistress of nations. Pope Damasus then ruled the Church of God, and, with the blessings of peace, religion smiled on the seven hills. Silver and gold and precious marbles enriched the Basilicas devoted to Christian worship; the shrines of the martyrs were adorned with the most costly gems; the learning of St. Jerome and St. Ambrose added lustre to its sacred



teaching, and Rome was, even then, not only the source of spiritual authority, but also the great centre of religious life, and of the love and affection of the Christian world.

"For about twenty years St. Ninian lived in Rome. . . . Being at length consecrated Bishop, he set out for his native Galloway, to merit by his sanctity and missionary labours the title of its chief apostle. On his homeward journey he remained for some time at Marmoutiers, to enjoy the heavenly lessons of wisdom of its great founder, St. Martin of Tours; and Aelred, in his Life of our Saint, mentions that he brought with him from the monastery some skilled masons, by whose aid he desired to erect in his native district a Church on the model of those which he had seen in Italy and France. He chose for its site a sheltered spot on the southern promontory of Galloway. . . . The Church was built of chiselled stone, a style of edifice, as Bede states, till then unknown in N. Britain, from which circumstance it became known as *Candida Casa*, and in the British language it was called Whitherne, or the *White House*, which name, *Whithorn*, it retains to the present day. We learn from Ven. Bede that whilst engaged in erecting this Church, Ninian received intelligence of St. Martin's death, and, so convinced was he of the sanctity of that holy man, that he at once chose him for his patron in his missionary labours, and dedicated the Church to God under his invocation. St. Martin most probably died in the year 402. I need not dwell upon the apostolic labours of St. Ninian. He penetrated into the Pictish territory far beyond the British frontier, and, at his preaching, as Bede attests, many of the southern Picts forsook idolatry and became fervent children of God. He was remarkable, like most of the early Celtic Saints, for his austerities . . . . Like St. Martin, he loved to withdraw himself, from time to time, from the busy world in which he laboured, to renew his spirit by meditation on heavenly things. The cave is still pointed out on the sea-shore of Wigtonshire in Galloway, whither he was wont to retire. It is placed high up in a white lofty precipitous range of rocks, against which the impetuous waves of the stormy Irish sea unceasingly spend their fury. The cave is open to the winds and spray, but runs inward about twenty feet. At the mouth it is twelve feet high and about as many in breadth, and it is only accessible by climbing from rock to rock."\*

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\* The cave of St. Ninian at Physgill, was explored in June, 1884, for the Ayrshire and Wigtonshire Archæological Association, under the superintendence of Sir Herbert Maxwell, M.P., and Mr. Cochran-Patrick, M.P., Secretary of Association of Antiquaries of Scotland. The result of their investigations is given in an interesting article, entitled *Cave-chapels*, in Chambers's Journal, August 16th, 1884.

The death of this saint is marked by Scottish writers as having occurred in the year 432; his remains were interred in St. Martin's Church, and were honoured by many miracles. St. Ninian is commemorated in our Irish calendars on the 16th of September, under the name of Monennio, and it is a very ancient tradition, preserved in the Festology of St. Æagus and other authentic records, that a few years before his death he came to Ireland to aid Palladius, and erected at Cluain Conaire, now Cloncurry, in the north of the present County of Kildare, an oratory and religious institution which reproduced in miniature the great Church and Monastery of Whitherne. Bishop Forbes gives a list of more than sixty Churches, dedicated to him throughout Scotland; and Chalmers, in his *Caledonia*, writes that "the name of St. Ninian was venerated in every district of Scotland, and in the northern and western Isles."

The Four Masters record the death of an abbot of this Monastery of St. Ninian, in the year 869: "A.D. 869, Colga, son of Maetuille, abbot and anchorite of Cluain-Conaire-Tomain, died." As in the case of Whitherne, so also in that of Cloncurry, St. Ninian appears to have dedicated the Church to St. Martin of Tours conjointly with the B. Virgin. About the year 1210, we learn from *King*, p. 165, a grant was made to the Abbey of St. Thomas, Dublin, by Adam de Hereford, of the *Church of St. Mary and St. Martin in Cloncurry*, in the diocese of Kildare, etc.; and it was agreed that the Canons of St. Thomas's Abbey should, for ever, serve the said Church by two Canons or Priests.—Witness, C. Bishop of Kildare. (*Cornelius MacGelan*). The Bishop who witnessed this deed had been previously rector of Cloncurry. "In 1206," Ware states, "Cornelius MacGelan, Rector of the Church of Cloncurry, afterwards Archdeacon of Kildare, was lawfully chosen Bishop, and consecrated that year." In 1247 it was settled between Warin, Abbot of St. Thomas's, Dublin, and Ralph de Pippard, that the Churches of Cloncurry, Castlewarden, and Oughterard, tithes, lands, rents, etc., were the sole right of the Abbot of St. Thomas's Abbey; and the Abbot engaged that Ralph, his ancestors and successors, should be for ever partakers in all prayers, masses, etc., made and offered up in their Church.—*King*, p. 167.

In 1329 William de Cloncurry was Abbot of St. Thomas's Dublin.—*Id.* 284.

A.D. 1347. A Carmelite Friary, under the invocation of the Blessed Virgin Mary, was founded here by John Roche, who obtained a licence for so doing from King Edward the III.—



(*Ware.*) This house, together with the village, was burnt by some of the Irish septs in 1405; it appears, however, to have been restored, and continued to exist till the suppression.

An Inquisition, taken the Wednesday next after the feast of St. Nicholas, Bishop, 1543, finds that, on the 30th April, 1540, the Prior of this house was seized of a Church and belfry, chapter-house, dormitory, hall, two chambers, a kitchen, an orchard, 3 cottages, and 10 acres of arable land in Cloncurry,—annual value, besides reprises, 12s. 8d. (*Chief Remembrancer.*)

January 18th, 1544, this Friary, with ten acres of land in Cloncurry, was granted, for ever, in capite, to William Dickson, at the annual rent of 8d., Irish money; and, 31st of May, 1566, this Friary, with one messuage, one cottage, 28 acres of arable land, and 7 of pasture adjoining the same, was granted to Richard Slayne, for 21 years, at the yearly rent of 16s.—(*Auditor-General.*) By an Inquisition held at Naas, 30th March, 1618, it was found that Andrew Forster, late of Ballinskeagh, in Co. Meath, died March 17th, 1602, seized of this Monastery, with a Church, dormitory, and hall, and ten acres of arable land thereunto belonging; and that all the said premises were held of the king, in capite, by military service, namely, the 20th part of a knight's fee; and that they were worth 12d. annually, besides reprises. (*Lib. Inquis.*)

The Manor of Cloncurry became the property of the Aylmer family, whose ancient castle was defended for the Parliament in 1643, by Colonel Monk, but had to be abandoned for want of provisions.

The ruins of a Church still remain at Cloncurry, but whether it be that of St. Mary and St. Martin, assigned to the Augustinians, in 1210, or that pertaining to the Carmelite friary, founded in 1347, cannot be well ascertained. It is more likely to be the latter, which we find referred to as still existing in 1618.—*Vide antea.* This Church was some 75 feet in length, by 30 in width; the walls are three feet 8 in. Two narrow windows are in the west gable, which terminates in a double belfry. The doorway is in the southern wall. A large mound, probably the site of a fortified residence, stands to the north-west of the ruins. A large plain mausoleum, belonging to the Aylmer family, adjoins the Church. The surrounding graveyard is still used. A tablet set in the wall bears the following inscription:—"Sacred to the memory of John Lubie, Esq., who died on the 28th May, 1862, at the early age of 27 years. His remains are buried in Glasnevin. He directed this tablet to be erected at the family vault, Cloncurry, near the home of his ancestors, where his uncle, Denis George Lubie, Esq., late of

Corkernstown, lies interred, and where a mural monument within the chancel commemorates the grave of their ancestor, William Lubie, of the ancient O'Connor Faly sept, a distinguished officer of King James's army, who died, A.D. 1703."

The subjoined references to this locality are found in our Irish Annals:—

"A.D. 586. The battle of Magh-Octair (*Oughteranny*) was gained by Bran Dubh, son of Eochaidh over the Ui-Neill, at the hill over Cluain-Conaire, to the south." (*Four Masters.*)

"A.D. 778 (*recté* 783, *O'D.*) Domhnall, son of Flaithniadh, chief of Offaly, was slain at Cluain-Conaire. (*Id.*)

"A.D. 837. A great royal meeting at Cluain-Conaire-Tomain, between Niall Caille and Feidhlimidh, son of Crimthenn."—(*Id.*)

"A.D. 1137. Moyleisa, called Crossan Fyn O'King, arch-poet of Ireland, in that kind of Irish verse called Crossanaght, died at Cloncourie, in Lynster." (*Annals of Clonmacnoise.*)

"A.D. 1171. A predatory incursion was made by the people of the son of the Earl, in which he plundered Cluain-Conaire-Gailinne and Laraghbrine." (*Four Masters.*)

The name of "William Weldon, Vicar of Cloncurry," appears in a State Paper, 4 and 5 William and Mary,—(*Morrin's Pat. Rolls*;)—and also in a Commission, 1<sup>o</sup> Elizabeth, which, as it includes the names of several persons connected with this county and locality, is here inserted in full:—

"Commission to Gerald, Earl of Kildare; Roland Eustace, Viscount Baltinglass; Thomas (Leverous) Bishop of Kildare; Sir John Allen; Sir Maurice FitzThomas; Francis Cosby, of Even, (Monasterevan) Sheriff of Kildare; Thomas Allen, of Kilhee (Kill), Clerk of the Hanaper; Henry Cowley, of Carbury, one of the Captains; Richard Aylmer, of Lyons; John Sutton, of Tipper; Nicholas Wogan, of Rathcoffie; James Eustace, of Clongoweswood; John Eustace, of Castle-Marten; John Eustace, of Newland; Nicholas Eustace, of Cradokeston; Gerald Sutton, of Connal; Gerald FitzMorish, of Allen; Maurice FitzJames, of Osbertiston; James Flatisbury, of Johnston; Robert FitzGerald, of Ponchersgrange; Thomas Longe, of Castlewaring; Alexander Eustace, of Kilrush; Thomas Fitz-Edmond, of Ballisagh; Oliver Wogan, of Downings; Redmond Oge, of Rathangan; Walter Berminghame, of Donfert; John Berminghame, of Carrig; Richard Eustace, of Tullaghgory; — Baron of Rebane; Gerald, Baron of Corrihill; John Donkerly, Portrieve, of the town of Naas; Thomas Philip, of Clane; Richard Eustace, of Blackrath; Edward Wesseley, of



Crokeston; Richard Barron, of Tirrelston; John Barnewall, of Killgowne; *William Weldon, vicar of Cloncurry*; Edward Eustace, of Timollinbeg; and Richard Wale, of Frompoleston; to muster the inhabitants of the County of Kildare, and the crosses and marches thereof; to cause them to be assessed and arrayed, according to the quantity of their goods and chattels,—to horses and arms of light cavalry, horsemen and footmen;—to take the array of all men in every barony and hundred, in the manner and form contained in the proclamation annexed; and to remit the examination when taken to the Lord Justice." (*Morrin, Pat. Rolls, 412.*)

The Patron of the ecclesiastical district of Cloncurry,—according to the parochial Registers, which date back to 1773,—is St. Lambert,—"*Parochia Sti. Lamberti de Cloncurry.*" Whether this be St. Lambert, Bishop of Maestricht, who suffered martyrdom in 709, and whose feast occurs on the 17th Sept., or one of our Irish saints, in a Latinized form of his name, which is more likely, it is difficult to determine.

In Cloncurry townland the socket of a stone cross is still to be seen. It had an inscription in raised Roman capitals, of which only the word *Amen* remains. In the adjoining townland of Kilbrock there is a holy well, dedicated to St. Brigid.

#### BALLYSCULLOGUE

(*i.e.*, "the small farmer's town"), or *Sculloguestown*, is another of the ancient parochial districts now included in the union of Kilcock. The site of the old parish church is within the demesne of Hortland, so called from Hort, sometime Protestant Bishop of Kildare, who, having purchased property here, set about building himself a mansion, and for that purpose made use of the materials of the old church. This house is but seldom occupied, and but for short periods; a fatality, which is ascribed to the profanity just referred to, and which fully explains the total disappearance of the old church. The place, however, is still used for interments, and, in the graveyard, an ancient baptismal font is seen, and hard-by, an ancient mound of considerable proportions. The fine Gothic chapel-of-ease at Newtown, is situated in the parish of Sculloguestown. It was erected by the Rev. William Treacy, P.P., at a cost of £3,000. The Very Rev. Dr. Murphy was first interred in the graveyard of Newtown, but his remains were afterwards removed to the new church. Over his grave a mural monument has been erected bearing the following inscription:—"Juxta hoc marmor jacet Adm. Rev<sup>dus</sup> Arthur Murphy, hujus Parochiae Pastor et Dioecis.

Dar. et Leighl. Vic. Gen. Gregi dilectus et Fratrum commendatione sedisque Apostolicae electu dignissimus qui ad Episcopatus celsitudinem eveheretur quam tamen humilis reliquit. Omnibus carus ut testatur ejus reliquiis superpositus lapis quoque in Ecclesiam istam translatae fuerunt die xxxi. Kal. Dec. Anno Rep. Sal. MDCCCXXXIX. Vivente adhuc in Benedictione memoria ejus. Req. in Pace. Amen."

The patronal feast of the parish of Sculloguestown is the *Nativity of the Blessed Virgin*, as appears from the parochial register, in which it is styled, "Parochia Natae Virginis de Sculloguestown."

A slab placed over the front door of Newtown church bears the following inscription:—"Pray for Rev. William Treacy, who faithfully served God in this Parish during 32 years;—5 years as Curate, 24 as Parish Priest. To whose ready and unsparing liberality, and still more unsparing exertions the Parish is mainly indebted for the erection of this Church. May the Lord have mercy on his soul. Amen."

In the Return of the State of Popery made in 1731, it is stated that "Kilcock hath a Mass-house built before the reign of his late majesty King George (1st);" and that "Cloncurry hath a Mass-house as old as Kilcock."

### CLONSHANBO

(*Cluain-seann-both*, i.e., "the meadow of the old tent or hut"); this parish may have derived its name from the hermit's cell of one of the saints who made it their abode. St. Garbhan, brother of St. Kevin of Glendalough, was culted here on the 14th of May. In the Life of St. Kevin it is related that at one time he was inclined to wander about as a pilgrim, but St. Garbhan (probably of Clonshanbo) prevented him by observing that "it was not by flying, birds hatched their eggs."

The patron saint of this district is St. German; the parochial register has "Parochia Sti. Germani de Clonshanbo;" and in Bishop MacGeoghegan's list of parish churches, compiled about 1640, we find *Ecclesia Sti. Germani de Cluenseannbo* set down. Which of the saints of that name was patron here it is not easy to determine. St. Patrick having preached the Gospel in this locality, gives probability to the supposition, that St. German, Bishop of Auxerre, the great spiritual guide under whose direction our National Saint prepared himself for the future Apostleship of Ireland, some say, for 14 years, others, for so many as 30 years,—is meant. Another opinion is that St. German, nephew of St. Patrick, who helped him in his missionary labours, and was after-



wards the first Bishop of the Isle of Man, was the saint honoured at Clonshanbo. There is yet another theory on this subject. In the Life of St. Ciaran of Saighar, mention is made of a holy hermit named Geaman, or Gemman, who is called *German* by Colgan, and is identical with a bard of that name "who lived in Leinster, near the confines of Meath." It is related that St. Columba, after receiving the Holy Order of Deaconship in the monastery of St. Finian of Mobill, set out for Leinster, and became a pupil of this Gemman, then advanced in years, and after passing some time with him, he entered the monastic school of Clonard (*Loca. Patr.*, p. 298). Between these three the choice seems to lie. The second-named is honoured in the Martyrology of Tallaght, at the 30th of July: *German Mac Guill*. A greater even than St. German was here; St. Patrick sanctified this locality by his presence and his apostolic labours. The author of the *Loca Patriciana*, tracing our saint's progress from Meath to Leinster, remarks that he appears to have followed the Boyne from Bective across the ford of Ath-ui-Lilcach to Ard-Braccan, . . . thence to Trim, and southwards towards Leinster, on the confines of which was the church of Cill Duma Glyn, where he left his nephew, Mogenoc, the brother of Braccan, of Ardbraccan. This place is now represented by Kil Glyn, in the parish of Balfeaghan, near Kilcock, between which and Cloncurry he crossed over to Leinster. The Book of Armagh thus details his progress:—"Et perexit ad fines Lageniensium, ad Druim Urchaille, et ponit ibi domum martyrum, quae sic vocatur, quae sita est super viam magnam in valle, et est hic petra Patricii in via." Clonshanbo lies between these places.

#### KILLEIGHTER

("lower church, or wood") in the district of Kilcock, lying in the direct way between Kilglyn and Cloncurry, is the site of an ancient chapel, dedicated to St. Patrick, as we learn from Dr. Ross MacGeoghegan's list: *Capella Sti. Patritii de Killeighterhyery*. In this townland there is a holy well, dedicated to St. Patrick; many pilgrims frequented it up to the beginning of the present century; it is situated within the graveyard, and hence its water is not used.

In the townland of *Grange*, about two miles from Kilcock, there is a disused burial-ground, which was heretofore the site of a church, as is evident from its name, *Cruitheen-na-Thompull*, "the humpy-hill of the church." This, no doubt, is the *Capella de Grangamore* of Dr. MacGeoghegan's list. There are traces of graves, though no interments have taken place

within the memory of those now living; the outline of a small building can also be traced amongst the graves.

The State Papers record an Indictment (in Latin), dated May, 1538, against Peter FitzGerald, late of the Great Grange, near Cloncurry, Maurice *Bacagh* FitzGerald, Edmond Ashbold of Maynooth, servant of Lord Leonard Grey, and James FitzGerald of Ballysonnan, for instigating Kedagh O'More of Stradbally, Shane M'Coyn of Kildare, and Neale Lalor of Disart, Gent., to steal cows and horses from the Earl of Ormond and Alexander FitzTurlough of the Great Grange. By this indictment it appears that Stephen-ap-Harry, of Rathangan, Gent., a Welsh captain in command of certain of the Royal troops, actually received ten cows of the said Kedagh *for comfort and favour*.

On the road-side, in this neighbourhood, is to be seen one of those capped stones, supposed to have been connected with the religious rites of the Druids; the cap has fallen off and lies on the ground; on one face of the stone is a grotesque figure carved, with outstretched arms and spread fingers.

At a bend in a private road leading to the residence of Mr. Colgan of Clonsast, a spot is pointed out where, it is said, Mass used to be offered in penal times.

Of the rampart which formerly formed the boundary and protection of the Pale, about two furlongs remain, in the parish of Kilcock; it is again met with in the adjoining parish of Clane.

#### SUCCESSION OF PASTORS.

The Registry of 1704, gives the names of no less than three Pastors in connexion with the present Parish of Kilcock, viz. :—

1. LAURENCE WALSH, residing at Graigpottle, (this is in the parish of Clane), aged 52, Parish Priest of Kilcock, Barrine (Balrahin, this is part of parish of Clane,) and Cloncurry; ordained, 10th August, 1680, at Kilkenny, by Dr. James Phelan; sureties, John Wogan, of Rathcoffy, Gent., and Simon MacEvey of Graigesallagh, farmer.

2. WILLIAM BALFE, residing at Scullogstown, aged 29, Parish Priest of Scullogstown, ordained, June 27th, 1698, at Cork, by Dr. John Sleyne, Bishop of Cork; sureties, Simon MacEvey of Graigesallagh, farmer, and Peter Welsh of Donecomfort, farmer.

3. PATRICK FAGAN, aged 29, Parish Priest of Clonshanboe, residing at Clonshanboe, ordained, 1698, at Cork, by the same Bishop; sureties, John Hallian, of Leixlip, farmer, and John Doran of Giltown, farmer.



The probability is that Father Walsh, the first named, was the Pastor, and that the other were his assistants.

The next Parish Priest of whom we find mention made was named MURPHY. The Report made in Nov. 1731, (*see Vol. I., p. 263*), says:—"One Murphy is lately come here (Kilcock), and officiates as Parish Priest. I suppose his Christian name is Luke, but could not be certainly informed. There is another who goes by the name of Father Waldrum Kelly, who lives at Mr. Reddy's, but whether he officiates publicly or privately I cannot tell." And, in Cloncurry, it states:—"Cloncurry is served by Andrew Egan, a Popish Priest. There is another, called John Cormick, who says private Masses in their families."

A Parliamentary Return, dated 10th April, 1766, states that in the union of Kilcock there are two Popish Priests, but their names are not given.

From the Parish Register, which dates back to 1771, we learn that JOHN MCKENNA was then Parish Priest, and his curate was John Doran. Father McKenna must have ceased to be Pastor of Kilcock between January 28th, 1776, and April 14th same year; at the former date the last entry in the Register by Father McKenna appears, and at the latter date the first by the succeeding Pastor is found.

RICHARD O'REILLY was the next P.P. His memoir (*see Vol. I., p. 275*), states that he was born in 1746, that he was a native of the Diocese of Kildare, and was educated at Propaganda. He was ordained in 1770, and was appointed P.P. of Kilcock in 1776, and subsequently Vicar-General of the Diocese of Kildare and Leighlin. In 1781, he was consecrated Coadjutor Bishop to Dr. Keefe, the ceremony taking place in the Parish Chapel of Kilcock. Dr. Carpenter, Archbishop of Dublin, was the consecrating Prelate, assisted by Drs. Troy of Ossory and Plunkett of Meath. After his consecration, Dr. O'Reilly still continued to discharge the duties of Pastor of Kilcock until, in 1782, he was appointed Coadjutor Archbishop of Armagh, to which See he succeeded, and where he died, January 31st, 1818. His Biography describes Dr. O'Reilly as a member of an old and respectable family, and as possessed of an independent fortune. It is strange that nothing certain regarding the particular family to which Dr. O'Reilly belonged can be discovered. It however appears very probable that he was son, or at least a near relative, to R. O'Reilly, Esq., of Kildangan Castle, Monasterevan. The latter was certainly settled at Kildangan previous to the birth of Dr. O'Reilly, in 1746. Dr. O'Reilly's last entry in the Kilcock Register is dated March, 1782.

DANIEL KEEFE succeeded. His entries in Register go back to June, 1782; he had two assistants, viz.:—Nicholas Flood, afterwards P.P. of Newbridge, and John Cregan. Father Keefe's handwriting disappears from the Register in December, 1786, about which time he appears to have died.

DR. PATRICK DUNNE, afterwards V.G., was next P.P. He died, 6th March, 1796, and lies interred at Kilcock.

REV. JAMES DEMPSEY was the successor to Dr. Dunne; he died, February 28th, 1801, and appears to have been buried in the same grave with his immediate predecessor; they are commemorated on the same tomb.

DR. ARTHUR MURPHY, who was also V.G., next had charge of this Parish. On the death of the Bishop, Dr. Delany, 9th July, 1814, Dr. Murphy was elected Vicar-Capitular, and on the occasion of naming a successor to the See the clergy unanimously selected Dr. Murphy for that position. His appointment as Bishop was made by Propaganda, September 19th, 1814, and received the approval of the Pope on the 29th of the same month. He, however, persistently declined the proffered dignity, and continued P.P. of Kilcock up to the period of his death, which took place on the 9th of July, 1816. Dr. Murphy was great-uncle to the present illustrious Archbishop of Sydney, Dr. Moran.

THE REV. JOHN DUNNE succeeded; he was translated to the Parish of Portarlinton in 1822. The inscription on his tomb at Killinard in that parish, where he is interred, states that he was ordained in 1806, was 26 years a priest, and 16 Dean of Kildare; was P.P. of Kilcock, and subsequently of Killinard and Emo, and died, August 14th, 1832, aged 53 years.

REV. FRANCIS HALY was named successor to the vacant parish, over which he continued to preside until, on the death of Bishop Nolan, 1837, he was chosen by the clergy, dignissimus, and his selection as Bishop of Kildare and Leighlin was made by Propaganda on the 28th December, 1837, the approval of the Sovereign Pontiff being given on the same day. A sketch of the Life of this Prelate may be seen, in *Vol. I., p. 140*. He died at Carlow on Sunday, 19th August, 1855, and is interred in the Cathedral.

It will be in place, here, to notice a grave misstatement made, regarding Dr. Haly, by Lord Cloncurry, in his *Personal Recollections*. The following is the passage:—

“The cause of quarrel,” his lordship states, (that is, between the Catholics and the Kildare-place Society,) “was the determination of the Society to force the reading of the Bible, without note or comment, in all the schools under their control, as the condition upon which assistance for their support would be



afforded. I confess," he states, "I did not at first anticipate that any objection could be made to this condition; and I was strengthened in this belief by the circumstance, that some priests in my neighbourhood did comply with it, and received aid from the Society. This was done, I believe, through a sincere desire to procure the means of education for the people; and one reverend gentleman, who is now a bishop, and to whose school I subscribed, did actually get the Bible read daily in the school-room by the permission of his diocesan (the celebrated Doctor Doyle), at the same time taking the precaution of rendering his submission to the rule of the Society innocuous to the consciences of his flock, by performing the obnoxious operation in the absence of the scholars. I am in no degree inclined," his lordship adds, "to justify pious frauds; but in this case there certainly was a good motive and end."—pp. 375, 376.

Having directed the attention of the Very Rev. Dr. Geoghegan to this passage, the writer has been favoured with the following explanation, dated, Kilcock, December 23rd, 1883:—"I recollect perfectly well that, soon after the publication of the 'Personal Recollections,' Dr. Haly came here on a visit. Whilst here, he read a copy of an admirable letter which he had addressed to Lord Cloncurry, in indignant denial that when he was P.P. of Kilcock, the Bible was ever read to empty benches in Newtown, or any other school in the Parish. I read Cloncurry's reply, which the Bishop had also with him, and which was a cold apology for the grossly scandalous misstatement, with a promise to correct it in the next Edition of the Work, which, however, has not been published. I thought at the time, that Lord Cloncurry was let too passively out of the cleft."

Lord Cloncurry, in his Work, explains the circumstances and motives which influenced his father to adopt Protestantism:—

"Lord Cloncurry's father, early in life, having been disgusted with Ireland, sought in France for the freedom which, either in reality or through fancy, Ireland did not afford. 'He was not long, however,' " his lordship tells us, " 'in finding out that they did not order things much better in France than in Ireland; and that, although nominally equal to his neighbours in religious caste, the Church made invidious distinctions in the distribution of her honours among the faithful. 'My father,' he adds, 'probably having previously experienced more substantial annoyances, was finally so nettled at the partiality shown by the curé in administering the honours of the censer to a neighbouring seigneur, whom he thought to have no right to be fumigated before himself, that he sold his estate, and returned to Ireland, where he conformed to Protestantism, and became thereby

qualified to hold a territorial stake in the country.'"—pp. 18, 19.

REV. WILLIAM TREACY, who had been curate of Kilcock at the time when Dr. Haly was promoted to the Episcopate, succeeded him as pastor of the parish. After a zealous and successful pastorate, Father Treacy died on the 25th of May, 1862, and lies interred in the new Church of Kilcock, which he had founded.

THE VERY REV. THOMAS GEOGHEGAN, who had served in the parish as Curate for a long period, returned as Pastor, on the death of Father Treacy. Doctor Geoghegan received the appointment of Vicar-General of the United Dioceses of Kildare and Leighlin, on the death of the Very Rev. Dr. Kane in 1883.



## PARISH OF KILL.

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THE existing parish comprises those of Kill, Oughterard, or Clonaghless, Lyons, Whitechurch, Forenaghts, Johnstown, Hainestown, Kerdiffstown, Bodenstown, and Sherlockstown.

### KILL.

Or, as it is generally styled in mediæval records, *Kilheale* (Kil-hill). Here is supposed to have been the burial-place of the Christian kings of Leinster. Cearbhall, son of Muiregen, was slain in battle in A.D. 904; he was the last of the kings of Leinster who resided at Naas. He was interred, with eight others of his royal ancestors, at Kilcorbain (supposed to be the present Kill), as stated in these lines of the poet:—

“ There are nine kings of famous career, in a noble church of shining lustre,  
Muiregan, a hero without mistake, Cellach, and Cearbhall the prudent,  
Colman, Broen, and Bran the lively, Finn, Faelan, Dunchadh the bold;  
In Cill-Chorbain, I have heard, their warlike graves were made.”

This passage refers to the existence, at and before this period, of a noble church of shining lustre, here. This extract, as given in *Fragments of Irish Annals*, p. 223, has “ In Cill-Nais of shining lustre.”

About the year 1210, the following grants, amongst others, were made to the Abbey of St. Thomas, Dublin:—By Robert Arthur, 18 acres of arable land in Seanballi (*Oldtown*), near Kill (*King*, p. 166). By William de Hyreis, the church of the town of Kill, with an acre of land and pasturage throughout all his lands, for the horses of the chaplain who there celebrated divine offices (*Id.* p. 167).

### COMMANDERY OF KILLHILL.

A Commandery for Knights Hospitallers was founded here by Maurice FitzGerald, in the 13th century (*Ware*.)

A.D. 1326. The Grand Prior of Kilmainham held a chapter here. (*King*, p. 81.)

A.D. 1332. Another chapter was held here. (*Id.*)

A.D. 1333. Another chapter was held here. (*Id.*)

A.D. 1334. Another chapter was held here on the Sunday next after the feast of St. Swythyn. (*King*, p. 81.)

A.D. 1335. The Prior of Kilmainham appointed Robert Clifford porter of this Commandery, at the same time ordering him a proper clothing and half a mark sterling for shoes; and if he should choose to diet in his chamber, he should then have the apartment beyond the gate of the castle, but which he was to repair at his own cost and charge. (*Id.*)

A Patent Roll, last day of February, 31 Henry VIII., presents a conveyance by which Sir John Rawson, knight, Prior of the Hospital of St. John of Jerusalem, in Ireland, and his brethren, grant to Thomas Allen and Mary his wife, the lordship, or preceptory of Kilheale, in the county of Kildare, and all castles, messuages, and lands, in Kilheale, Crumwelleston, near Calliaghton, Kilwarnynge, near Castlewarnynge, and the town and lordship of Kilbryde, with its rights and appurtenances, in the county of Dublin, and near *lez thre castels*, and in Johanes-ton, Rathmore, Sherlokeston, and le Naas, in the county of Kildare; "because the said preceptory or lordship is situated in the Marches, near the Irish enemies, the Tholes (*Tooles*), where resistance and defence are necessarily required:" to hold to them and the heirs male of their bodies, and in default, to their heirs and assigns for ever. Rent, £5. (*Morrin*, 96.)

This Thomas Allen was Clerk of the Hanaper. In June, 1608, we find Allen of Bishoppscourt, and Sherlock of Sherlockstown, to be constables of Kildare.

Another Pat. Roll, June 10th, 34th Henry VIII., shows a Lease granted to Thomas Allen of Kilester, of the possessions detailed in foregoing, "all of which came to the hands of the Crown, by the surrender of Sir John Rawson, Viscount, of Clontarf, late Prior of the Hospital of St. John of Jerusalem: To hold for 51 years. Rent, £6 13s. 4d. (*Id.* 19.)

Another Pat. Roll, dated 30th June, 9th Elizabeth, relates to a grant to John Allen of the above-named lands, etc.; and "the rectory of Kilheale, and the tithes, alterages, and oblations, of Poncheston, Wolfeston, Cromwelston, Kilwarnyng, and Welsh-eston; To hold to the said John Allen and his heirs male; finding a competent priest or chaplain to serve the cure of the parish of Kilheale." (*Id.*, 8.)

By an Inquisition, taken July 25th, 31st Henry VIII. (*King*, p. 183), the Abbey of St. Thomas, Dublin, was found seized of the manor of Kyll, and 5 messuages, 12 cottages, 90 acres of arable land, 200 of pasture, and 4 of meadow, in Kyll, afore-said.



1 acre of arable, and 7 of meadow, in Allesby, value,	£5	19	6
2 messuages, 3 cottages, 100 acres of arable, 20 of pasture, and 4 of meadow, with their appurtenances, in Arthurston, alias Arlistowne,	£3	2	0
1 messuage, 1 cottage, 20 acres of land, in Ballybrogue (Brogestown),	£0	14	0
1 castle, 1 messuage, 6 cottages, 70 acres arable, 20 pasture, and 4 meadow, with their appurtenances, in Hartwell,	£1	2	0
42 acres of land, and 20 of wood, in Alliston, waste.			

The rectory of Kyll, and the tythes of Kyll, Arthurstown, Hartwell, Ballybroge, Alleynstown, Pains-ton, Artisland, and Sundallystown, parcel of the rectory of Kyll, value lawful money of England, £19 0 0

A Patent Roll, April 19 5<sup>th</sup> Edwd. VI., sets forth a "Licence for Anthony Sent Leger of Ulcombe, Robert Sent Leger of Catherlogh, Esq., Edward Staple, Bishop of Meath, and Simon Geffree of Dublin, clerk, to alienate to Richard Aylmer of Lyons, the manor of Kyll, in the county of Kildare, with all its rights, members, and appurtenances, 6 messuages, 11 cottages, 93 $\frac{3}{4}$  acres in Kyll; Artwell, called Artewell, 1 small castle, and 60 acres pasture, and 7 acres meadow, lying between Paineston and Alestye; Arterston, alias Arthurston, 1 castle, 5 messuages, 100 acres pasture, 4 acres meadow; Nicholston, alias Niallsston, 66 acres; Ballybrogg, alias Ballybroygge, 1 castle, 12 acres; Artesland, alias Arthursland. 18 acres, and 200 acres pasture in the said manor; and 2s. chief rent annually out of Baronraghe; Aliston, alias Aloneston, 40 acres pasture, 4 acres wood; To hold to said Richard Aylmer, his heirs and assigns for ever.

The site of the original Catholic church of Kill is that now occupied by the Protestant church. Many Catholics still bury their dead there. The Rev. John Doyle and Rev. John Andoe, both heretofore P.Ps. of Kill, are there interred; a cross, but no inscription, marks the grave of the former; the latter is interred with his family.

The chapel preceding the present one, stood in the townland of Hartwell; that now in use was built by the Rev. Daniel Nolan, who was pastor of the parish from 1804 to 1823. The following epitaphs are copied from monuments erected in this church:—

"To the memory of the Rev. Daniel Nolan, who, having filled the Pastoral office for 22 years in this Parish, and built this Church, was translated to the union of Wells and Shankil, in the Diocese of Leighlin, where, after a tedious illness, he de-

parted to a better life. His remains were, at his own desire, deposited here, amidst the Prayers and Blessings of a sorrowing people, and this Monument erected over them by a grateful and affectionate brother. Ob: 11<sup>a</sup> die Apr 1829. Æt. 61. May he rest in peace. Amen."

"This Monument was erected by the people of Kill and Lyons, in memory of the Rev. William Keenan, their late pious, zealous, and ever to be lamented Parish Priest, who departed this life, April 6th, 1840, in the 50th year of his age. Req. in Pace. He laboured incessantly for 22 years to promote the glory of God and the salvation of those souls who were so fortunate as to be committed to his care. His exertions, by the getting up of public schools for the education of the children of the parish, were alone sufficient to render his memory immortal; at least the good and virtuous people of this neighbourhood will never cease to deplore the loss they sustained by his death."

"Beneath are deposited the remains of the Rev. John Murphy, P.P. of this Parish. Died, Nov. 20th, 1842, in the 53rd year of his age, and the 23rd of his ministry. In the life of this enlightened and devoted pastor was brightly reflected every virtue of the priesthood, but especially a holy and ardent zeal for the sanctification of the sinner. He truly loved the beauty of the house of God, revered the sanctuary, and instructed the little ones with all care in the science of salvation. Long shall the blessed fruits of his ministry continue to sanctify his mourning flock, amongst whom his memory will live in grateful benediction. To his soul, O Lord, give eternal rest. *Memor esto judicii mei, sic erit et tuum—mihi heri et tibi hodie.*"

"Here lie the remains of the Rev. Martin Nolan, P.P., who departed this life the 17th of June, 1849, in the 55th year of his age, and 28th of his ministry, having for the last 7 years of his life zealously discharged the duties of Pastor of the united Parishes of Kill and Lyons. *Requiescat in Pace.*"

A painted window, on the Epistle side of the Altar, has been erected to the memory of the succeeding Pastor. The following legend appears upon it:—"Pray for the soul of the Rev. James Hayden, P.P. of Kill and Lyons, who died March 25th, A.D. 1865, aged 69 years."

#### OUGHTERARD

(*Uachdar-ard*, "upper height"), in this parish is the site of a church in ruins, and of an incomplete round tower. This is in the old parochial district called Clonaghless, a town bearing



which name formerly stood in the vicinity of the church, but has completely disappeared. An Inquisition, 23rd February, 33rd of Elizabeth, finds that 12 acres of land, bounded on the east by the land called—Rowe, and on the south *by the ancient town of Cloneaglish*, were granted to the chantry of Oughterard, contrary to the statute, and are of the value of 12d. Irish money (*Chief Remembrancer*). The church, now in ruins, is said to have been built in 1609, on the site of an ancient chantry. The round tower of Oughterard was connected, according to Petrie, with a community of nuns, founded in the sixth or seventh century, by a St. Brigid, a different person from the more celebrated saint of that name, of Kildare. It is difficult to determine which of the saints of the name was the one connected with this place. First, we have Briga, daughter of Fergnadh, of the Hy Ercan, who, with her six sisters, was venerated on the 7th January. She it was who met St. Patrick in the plain of Western Liffey, and informed him of a plot laid against his life. Again, we find a St. Briga or Brigid, said to be of Brides-church, county Kildare, calendared at 21st January. According to the Fifth Life of St. Brigid of Kildare, published by Colgan, this Briga is said to have lived in the province of Leinster, and to have presided over a community of nuns there. From such accounts Colgan says she may have been that virgin whose memory was venerated in Magh Lifé. Another St. Brigid is named in the Irish calendars at Feb. 7th, about whom, however, nothing appears to have been handed down, more than that she was daughter of Doma, or Droma. A similar entry appears in the Martyrologies of Tallaght, Donegal, etc., at March 9th—*Brigit inghen Doma i Maighliphi*, “Brigid the daughter of Doma, in the plain of the Liffey.” Finally, Keating in his History, enumerates fourteen saints bearing this name, who were venerated in the Irish Church. In note to the Feiliré of Aengus, at Dec. 18th, a Saint is named who appears to have been connected with this locality: “Magnin, or Magnend, of Kilmainham beside Dublin he is. And Tarcairtenn of Uachtar-aird (is celebrated with him).”

The round tower of Oughterard is thus described:—“The door faces the east, and is 10 feet from the ground; the head of the door is round, and the whole arch is formed of 9 massy blocks of stone. At the height of 20 feet on the south side is a window of the same shape and dimensions as the door. Within are the remains of brackets designed for the support of lofts.”

An Inquisition, 37th Elizabeth, finds the Rectory of Clonaghles, in the county of Kildare, with the tithes of the town-

lands of Clonaughles, Ballycanaan, and Cullenhill, and 12 acres of glebe, belonging to St. Thomas's Abbey, Dublin, value in Irish money, £1 6s. 8d. (*King*, p. 183.)

By an Inquisition, taken 16th January, 1625, it was found, that Henry Harrington, Knight, died, Dec. 24th, 1612, seized in capite, by the 20th part of a knight's fee, of 1 garden, 46 acres of arable land, commonly called the abbot's land, in Oughterard, in the county of Kildare, of the yearly value, besides reprises, of 5s. (*Lib. Inquis.*)

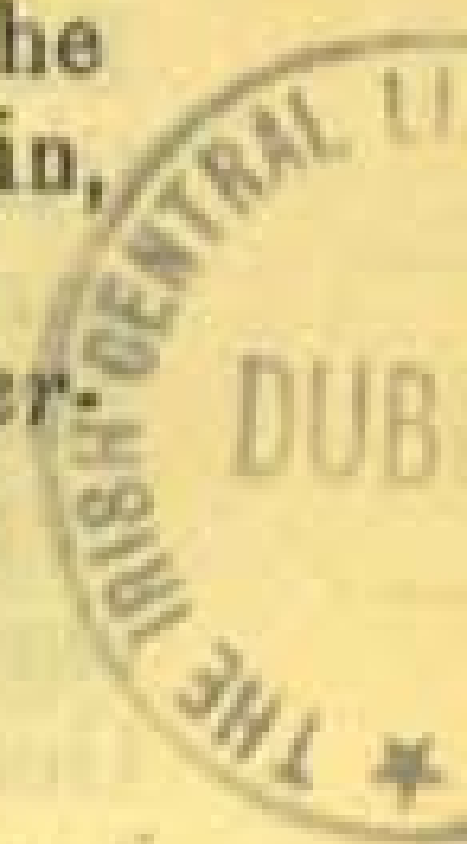
At a short distance from the round tower, are the ruins of an extensive castle. This spot has also been made memorable as that on which O'Connell fought a duel with D'Esterre, in which the latter was shot.

Under date, A.D. 1094, the Four Masters record that "the men of Ireland collected to Dublin. . . . These proceeded from the east to Magh-Laighean (*Plain of Leinster*), and they burned *Uachtar-ard*, and routed the men of Munster, Leinster, and Ossory, who fled without spilling blood." The Annals of Clonmacnoise relate the same event thus:—"A.D. 1094. All the nobility and forces of Ireland assembled and gathered together at Dublin, with King Moriertagh O'Brien, both Munstermen, Lynstermen, and people of Ossorie, Donell mac Flyn O'Melaghylyn, King of Meath, Donogh O'Heoghie of Ulster, and Godfrey of Dublyn, with ninety shippes. These of the East came to Oughterarde, where they gave a discomfiture to the Munstermen, people of Ossorie, and Lynstermen. The Ulstermen retreated upon them, and would neither hinder or opugne the Lynstermen, but went and banished Godfrey out of Dublin, and also deposed Donnell."

In June, 1608, Browne was provost of the town of *Woghter-ard*, and Dowling, provost of the town of Kill.

### LYONS.

This place takes its name from an ancient town and castle which were destroyed in the war of 1641. Of the town there are no traces; of the castle, only one of the principal towers remains, which, with the ancient church, forms an interesting feature in Lord Cloncurry's demesne. The walls of the church are standing, and the interior is now appropriated by the Cloncurry family as a place of interment. A richly-carved Gothic doorway, displaying angels bearing scrolls, on the inner arch, is placed in the south-west. Outside the cemetery gate, some curious ancient carvings are now set in the wall; on one side are monsters, with long interlaced tails; on the other a





tablet with armorial bearings and an incomplete inscription. The names of Richard Aylmer, and Alynor —, with the date, MDXXVIII., appear upon it. In the burial-ground there is a head-stone having the following inscription:—"Here lyeth the body of William Doyle, who departed this life the 18th day of December, 1699, and Anastatia Morphey, his wife, who departed this life the 18th January, 1718. The Rev. Father John Doyle, his son, — of Kildare, Parish Priest of Lyons, fecit, 10th March, 1731." The portion of the inscription which occupied the space, left blank above, appears to have been deliberately effaced. It, no doubt, announced him to have been a dignitary of the diocese, probably Vicar-General. Another epitaph is to the following effect:—"Here lyeth y<sup>e</sup> body of Edmond Moore, and James, his son, who departed this life in y<sup>e</sup> year 1693." In 1641, the castle was taken and sacked, and a large portion of the surrounding country wasted by orders of the Lords Justices Parsons and Borlase. In *Carte's Ormonde* it is recorded, that on the 1st Feb., 1641, the Lords Justices sent out the Earl of Ormonde, with a powerful army, on an expedition to the county of Kildare, where, pursuant to order, he burned Newcastle and Lyons, etc. In the following year, the town of Newcastle and the town and castle of Lyons, etc., were reported as great receptacles for the prime gentlemen of the Royal party in Kildare. "At Lyons," says Brewer, "resided for many centuries the family of Aylmer, a junior branch of which enjoys the title of Baron in the peerage of Ireland. Ralph and William Aylmer, as we are told by Archdall, were living at Lyons in the year 1300. Michael Aylmer, in the latter part of the 18th century, sold his ancient inheritance to Sir Nicholas Lawless, created Lord Cloncurry in 1789. The ruins of the church are in the pointed style of architecture. This church was dedicated to the Blessed Virgin, as we find in Dr. MacGeoghegan's list:—"Ecclesia Parochialis Sanctae Mariae de Lyons."

#### JOHNSTOWN

(Styled Johnston-pynguet in Inquis. 24th Elizabeth.) The old church of the parish of Johnstown still exists in ruins. It measures 40 feet in length by 18 in width; the opening of the east window remains; a sculptured recess for crucifixes, etc., is on the epistle side of altar place; another sculptured stone lies within the ruin, octagonal at top, square at base, and pierced; it is two feet high, and appears to be the base of a cross. In the centre of the church there is an ancient box-tomb, having a full-length double cross wrought on it, with two shields, one

bearing three birds, the other, two animals resembling bears. The date, 1289, is found on centre of cross, but this is certainly an after addition, and probably does not refer to the denizen of this tomb, regarding whom nothing is known. From the position in reference to the altar, it must be the sepulchre of a laic.

The Titular of this Church, according to Dr. MacGeoghegan's list, was St. John the Baptist:—"Ecclesia parochialis Sti. Joannis Baptistae, Villae S. Joannis." Flattisbury, a writer of the 16th century, was a native of this place and a member of a family holding considerable possessions in it. Stanihurst thus refers to him:—"Philip Flattisburie, a worthie gentleman, and a diligent antiquarie, he wrote in the Latine toong, at the request of the right honourable Girald FitzGirald erle of Kildare, 'Diversas chronicas;' he flourished in the yeare one thousand five hundred and seventeene, and deceassed at his towne named Johnstowne neere the Naas." An investigation of the armorial bearings may lead to the conclusion that the tomb referred to is that of Flattisbury the writer. Ware writes thus of him: "Philip Flatisbury lived about this time, and at the request of Gerald Earl of Kildare, writ divers chronicles, says Stanihurst. In the beginning of those Annals, extant in MS. under his name, there is this Account of the Author and his Work:—'Here follows divers Chronicles written at the request of the Noble and Powerful Lord Gerald, son of Gerald, the King's deputy in Ireland, by Philip Flatisbury of Johnston near the Naas, in the year of our Lord 1517; and the 9th of King Henry VIII.' But comparing them with those published by Camden at the end of his *Britannia*, of which the greater part was writ by Pembridge, as we have elsewhere said, it appears that Flatisbury was only a verbal Transcriber of them, not the Author, excepting some little addition. 'Tis certain that many have affixed their names to these books which they only transcribed; whereby the true Authors have been unjustly deprived of their honour." (*Ware's Writers.*)

An Inquisition taken at Naas, 4th Sept., 1638, finds that Christopher Flattisbury was seized in fee, in the town of Palmerston, of one house, 3 messuages, 140 acres of land; in Johnston, 1 castle, 2 water-mills, 10 messuages, and 160 acres; in Newton O'More, 30 acres; in Sollans (*Sallins*), a parcel of land called the Hearne, 3 messuages, and 60 acres; in Great-fornaghes, 1 toft and 20 acres; in Keelogs, 4 messuages and 40 acres; in Blackditch in town of Naas, 15 acres, etc. The said Christopher Flattisbury died on 23 January, 1612; James Flattisbury is his son and heir, aged 24 years, and married.

Another and more distinguished writer, connected with this



locality, was Thomas de Palmerstown, who flourished in the 13th century. Ware has the following notice of him:—"Thomas Palmeran, or Thomas of Palmerstown, commonly called Thomas Hibernicus, was born in the County of Kildare at a place called Palmerstown, near Naas. He forsook his country for the purpose of advancing himself in learning, and continued some time at Paris, where he took the Degree of Doctor in Divinity. He afterwards travelled into Italy, and died in the monastery of Aquila, on the confines of the Kingdom of Naples, where he lies buried. He flourished about the year 1269, and not 1365, as Arthur a Monasterio erroneously remarks. He writ, 'Flores Doctorum pene omnium, qui tum in Theologia, tum in Philosophia, hactenus claruerunt,' lib. 2., which are extant, and have been often printed, as at Antwerp in 1580, octavo, and at Paris, Lyons, and lastly, at Geneva in 1614. Also, 'De Christiana Religione,' lib. 1.; 'De illusionibus Dæmonum,' lib. 1.; 'De tentatione Diaboli,' lib. 1.; 'De remediis Vitiorum,' lib. 1.; 'Flores Biblicos,' Antwerpiæ, 1568; and other works. The first mentioned treatise was begun by John Gualleis or Walleis, a Franciscan friar, under the title of *Manipulus Florum*; but death obliged him to leave it unfinished, and our Thomas put the last hand to it, and gave it the title of *Flores Doctorum*. He seems to have been the author of *Promptuarium Morale Sacrae Scripturae*, published at Rome in 1624, by Luke Wadding from a MS. in the Library of the Franciscan Convent of Aracoeli. Wadding tells of this writer, that he suffered many troubles by the illusions of the devil, and that it is reported he cut off his left thumb, lest he should be compelled by his superiors to take on him the Priesthood. The writers of the *Bibliothèque* of the Dominican Order, vary from the foregoing account. I shall therefore give their Relation at large, because they seem to have searched narrowly into the subject. They condemn the writers of their Order, who make him a Dominican, as they do Wadding, for ranking him among the Franciscans, he having been of no certain Order. That being born towards the declension of the 13th century, he became a Fellow of the College of Sorbonne, and was in his highest reputation about the beginning of the 14th age. In 1306, he only took the Degree of Bachelor, and whether he ever had the Degree of Master, or how long he protracted his life, was undiscovered. On his death-bed he bequeathed the books which he had written, and many other MSS. to the College of Sorbonne, together with a sum of money to purchase a Rent for celebrating his Anniversary, and in proof, they quote this passage out of the Sorbonne Necrology:—"Master Thomas of Ireland, formerly a Fellow of this House,

died. He compiled *Manipulus Florum*, and three other small Tracts, which he has sent to us, and bequeathed to us many other books, and £6 in money to buy a Rent to be employed in celebrating his Anniversary.' . . . Then they give a Catalogue of his Works, viz.:—'Tabula Originalium, sive Manipulus Florum, secundum ordinem Alphabeti, extracta ex libris 36 Auctorum, edita a M. Thoma Hibernico, quondam Socio Domus Scholarium de Sarbona Parisiensis Civitatis.' And in his Preface he enumerates the names of the 36 Authors, from whom he collected his Work. This MS. is extant in small vellum fol. in several Colleges in Paris, and was printed at Venice in 1492, and often after. Three of the Treatises of this Thomas are preserved in the College of Sorbonne, under these titles:—1. 'Liber de tribus punctis Christianæ Religionis,' etc., viz.: Matters of Faith, Command, and Prohibition. This may probably be the book before-mentioned *De Christiana Religione*; 2. 'Commendatio Theologiæ,' in which he takes up the text, 'Sapientia aedificavit sibi Domum,' etc., which he explains according to the Mystical, Allegorical, and Moral sense. 3. 'Tractatus de tribus Hierarchiis, tam Angelicis quam Ecclesiasticis.' In the Sorbonne is another MS. ascribed to this Author, under the title, 'In primam et Secundam sententiarum.'" (*Harris's Ware's Irish Writers; Hib. Dom., p. 534.*)

#### FORENAGHTS.

The ruins of the old Church of Forenaghts (*Fornochts, i.e., "bare or exposed hills,"—Joyce*), are to be seen at the rere of Mr. Beauman's mansion. From the small portions remaining, it may be judged that this Church is one of considerable antiquity. Some large stones, scattered about, have the scallop-shell sculptured upon them; perhaps these formed parts of a monument to the family of *Palmer*, who resided in this locality, and who may have been interred here. Not far from the old Church, higher up on the hill, there is a remarkable entrenched Rath, having upon it a large granite pillar-stone.

#### HAINESTOWN.

Even the site of the old Church of this district is unknown, but probably it adjoined the castle, of which portions still exist. By a Patent Roll, dated, May 18th, 1550, License was given to Sir John Travers, of Moncton, otherwise Carrickbrenan, near Dalcaye, in the County of Dublin, to alienate to Luke Netterville of Douthe, and others, several possessions therein named; amongst the rest is named "the castle and 80 acres of land in Heyneston."



## KERDIFFSTOWN.

The old Church stood within the present demesne of Kerdiffstown, near Johnstown. A mere scrap of masonry remains in a burial-ground that has become practically disused. This Church was dedicated to St. Laurence, as we learn from the list of Dr. MacGeoghegan, in which it is set down as "Ecclesia Parochialis Sti. Laurentii de Ballakerdiss."

## BODENSTOWN.

This is Dr. MacGeoghegan's "Ecclesia de Balliboudon." This Church remains in ruins; it measured about 33 feet long, by 18 in width. A stone-cased circular-headed doorway is in the west wall, in which also are two small windows, corresponding with doorway, one being beside the place heretofore occupied by the altar, on the Epistle side. The Church bears evidence of having been used, no doubt for Protestant service, in comparatively modern times. A burial-ground is attached which is elevated considerably above the level of the Church; the grave of Wolfe Tone, about the mode of whose death so much discussion has taken place, is marked by a stone, bearing the following inscription:—"Theobald Wolfe Tone, Born, 20th June, 1763, Died, 19th November, 1798, For Ireland."

At Blackhall, stood a castle of the FitzGeralds. In Lynch's *Cambr. Eversus*, the following passage occurs in reference to this place:—"Francis Moore, son of Viscount Mellifont, at Blackhall, in the County of Kildare, committed a horrible massacre of old men, women, and children, and transfixing the little infants on their mothers' breasts with his swords and lances. Having spent a night with some of his officers in the house of a noble lady whose husband was absent, he was treated with splendid hospitality and costly presents; but when the lady followed him to the door to bid him adieu on his departure, he ordered a rope to be thrown around her neck, and hanged her before her own door." (*Dr. Moran's Persecutions of I. Caths.*, p. 366.) In the *Contemporary Hist. of Ireland 1641-52*, is given an account of the siege of Blackhall Castle:—"About this time the enemy did leaguer a castle in the county Kildare called Blackhall, wherein were the matter of 30 young men, well resolved, though never until then experimented in that art. The enemy were 1500 men, with artillery and other engines of war. Among the rest was a blackamoor, an old beaten soldier and (as was thought) was either possessed by a devil or a witch, for he would advance so far in sight of the defendants that he never

desired the benefit of any shelter from the bullets the defendants aimed at him as their butt, receiving many in his body, not so much hurt received as once to stumble, nor did he show the least motion of cowardice or fear or give an inch of ground, rather recovered, crying out upon the defendants that the poor dastardly folk did spend their labour in vain, that he cared not for their shot, and accusing his own party of timorous and imbecility for not advancing and follow him ; the defendants did spend a great quantity of their ammunition and shot against this only man, but all in vain, which observed by a young man, spoke to his comrade that they should make crosses on their bullets and aim at the blackamoor together, and, I undertake, said this young man, if we hit this rogue, his charms or black art will little avail him against the cross. The other condescended and promised to hit him at least, both charging and aiming as aforesaid, they both killed and tumbled him presently stark dead to the ground to the great grief of the assailants and unspeakable joy of the defendants. Night drawing on, the enemy gave out they received orders to march home to the Naas, filling (according to custom) their carts and waggons with dead and wounded men ; of dead were found 7 score and 10, with the blackamoor and several officers and commanders and many wounded, only with their booty marched away, the defendants remaining victors in their castle lost never a man, but the general calamity of ammunition troubled them, and fearing the enemy's return the next morning, burnt their castle and marched away to other places of service. The commander of this party was a young man of the FitzGeralds, a son of the landlord of that very town, by name Francis, a Franciscan friar, though no priest." (*Aphorism. Discov. I., p. 28.*)

#### WHITECHURCH.

"Ecclesia Templi albi," (*Dr. MacGeoghegan.*) This Church—the ruins of which are still standing—consisted of nave and chancel ; the chancel measured 21 feet in width by 26 in length, it has an east window of two lights, with limestone casing ; there is a small window on Epistle side of altar-place, and two other small windows in the side walls, facing each other. The nave is of the same width as chancel, and—as well as can now be ascertained,—extended some 40 feet, being connected with a tower-keep or fort, at the west end, in which a winding-stair still remains, and from which an arched doorway opened into the Church. Two small windows appear in the portions of the wall of nave still standing. Within the ruin is an ancient



Baptismal font, of granite, and pierced in the centre. In the grave-yard stands a curious stone cross, shaped somewhat like a two-edged sword; it stands about three feet over-ground; a cross, nearly similar, is to be seen at Oughterard. In the burial-ground, which is still in use, there is no epitaph worthy of note,—unless one, erected to the memory of Mary Withers, and stating of her that “she did unto others as she would be done by,”—be an exception.

#### SHERLOCKSTOWN.

Dr. MacGeoghegan notes this as the site of a parochial Church, of which there appears to be now no trace. This district was probably at all times very much of a sinecure; in a Return made the 10th of April, 1766, the sole inhabitants are represented as consisting of one family, and that a Protestant one.

According to a Return dated November 16th, 1731, (*see Vol. I., p. 265*), there were two Mass-houses then in existence in the parish of Kill, one at Painstown, erected in 1724, and another in Lyons, built previous to 1714; John Doyle was the Parish Priest; another priest, named Bathe, a reputed Jesuit, and three other priests named McDonough, Hegan, and Ellis, who had settled there that year, and who are represented as leading a rambling life. The number of Protestants in the parish is set down as 80; that of the Catholics, as 800.

#### SUCCESSION OF PASTORS.

GILBERT CULLEN is the P.P. named in the Return of 1704; he resided at Lyons, was aged 45, was P.P. of Lyons, Oughterard, Whitechurch, Kill, Bodinstown, Johnstown, Forenaghts, Tipper, and Sherlockstown; he was ordained in 1685, at Ossory by Dr. James Phelan, Bishop of that See, and his sureties were Edmond Cullen of Bishops court, farmer, and Morgan Galvan of Alarty, farmer.

JOHN DOYLE is the next P.P. of whom we find mention made; he is named in the Return of 1731, just quoted, and his name is recorded also on the monument which, in 1731, he erected at Lyons to his parents.

JOHN ANDO, after an unusually protracted pastorate, died in 1804, aged 95. Whether he was the immediate successor of Father Doyle, or not, is uncertain. Dr. Delany, Bishop of the Diocese, in his Answers to Queries made by Government, in 1800 (*see Vol. I., p. 284*), after stating, regarding this Parish, that there were 2000 inhabitants in it and three chapels, adds:—“The

Parish Priest of Kill, a poor lame old man, turned of 90 years, gives one-half of the £75, the income of his parish, to his Curate, and would certainly need a second assistant, were there means to support him, having three chapels to be served every Sunday in his parish." The three chapels here referred to were situated (1) at Pluckstown, near Lyons, (2) at Hartwell, and (3) at Sallins. The site of the last-named was in the place there, still bearing the name of Chapel-lane. The P.P. dwelt at Blackchurch, where the ruins of the parochial-house were still visible some 15 years ago. It is supposed that Father Ando lies buried at Kill, in the part of the burial-ground used by the Catholics, but there is no inscription to mark his grave.

DANIEL NOLAN was P.P. from 1804 to 1823, when he was translated to Paulstown, County of Kilkenny.

WILLIAM KEENAN, P.P. from 1823 to 1840.

JOHN MURPHY, P.P. from 1840 to 1842.

MARTIN NOLAN, P.P. from 1842 to 1849.

JAMES HAYDEN, P.P. from 1849 to 1865, on whose demise the present Pastor,

The REV. GEORGE JOSEPH GOWING, D.D., was appointed.



## PARISH OF KILLEIGH.

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THE parish of Killeigh is situated partly in the barony of Upper Philipstown, but chiefly in that of Geashill. It consists of the union of the former parishes or ecclesiastical districts of Killeigh, Ballykeane and Geashill. This district is noted in both the secular and still more in the ecclesiastical annals of Ireland. The name of Killeigh is common with another ecclesiastical establishment which, according to Colgan, was situated in East Breifny. The Killeigh with which we are at present concerned is situated in Ofalia, and is always distinguished from the other by the addition *droma foda*. Achadh-droma-foda signifies the field of the long ridge, and Cill was prefixed after St. Sinchell had erected his church there. The name, as Dr. O'Donovan adds (*Note to Four Masters*) is very descriptive of the locality, for a remarkable, long, low *druim* or ridge extends south-westwards, immediately over the village of Killeigh. The entire of the ancient Ofalia, from Slieve Bloom to the Hill of Allen, and from the Sugar-loaf hill to the Great Heath is a plain nearly as level as the surface of a tranquil sea, and the droma-foda, though not high, becomes a remarkable feature in so level a district.

St. Sinell, or Senchell, one of the most distinguished ecclesiastics of his time, founded a Monastery of Killeigh at the beginning of the sixth century. This monastery became afterwards known as the Priory of the Holy Cross of Canons Regular of St. Augustine. St. Senchell, who is stated to have been St. Patrick's first convert, was the son of Kennfinnain, and grandson of Inchad, or Finchada, of the royal blood of Leinster (*Colgan, Trias. Thaum.*) The father of the saint was ninth in descent from Cathair Mor, monarch of Ireland. In both the Martyrology of Tallaght and the Feiliré, St. Aengus notes the 5th of April as the Feast of the first Baptism conferred by St. Patrick in Ireland:—"Baptisma Patricii venit ad Hiberniam." (*Mart. Tall.*) "Excellent Patrick's baptism was kindled in Ireland." (*Feiliré.*) On this latter the gloss in the Leabhar Breac adds, "i. Sinell, son of Finchad of the Ui-Garrchon, he is the first person Patrick baptised in Ireland." It is related that St. Ailbe, of Emly, presented him a cell, in which he had himself lived for some time, at Cluain Damh (now Clane, County Kildare). We find St. Senchell afterwards at Killeigh, where he founded a monastery,

which in course of time became very celebrated. In order to distinguish him from another St. Senchell, a relative of his, who lived with him at Killeigh (and who is styled Bishop in the litany of St. Ængus), he is usually called *senior*. Having lived to a good old age, he died on the 26th of March, A.D. 549, in his monastery at Killeigh, and was interred there. Petrie states that St. Kieran and the two Senchells died of the Plague which raged in 549.\* In the litany of St. Aengus Ceile De, written in A.D. 799, we have evidence of the celebrity and holiness to which this religious establishment had attained. "Thrice fifty holy bishops with twelve pilgrims, under Senchell the elder, a priest; Senchell the younger, a bishop; and the twelve bishops who settled in Cill Achaidh Dromfota in Hy Failghi. These are the names of the bishops of Cil Achaidh:—Three Budocis, three Canocis, Morgini, six Vedgonis, six Beuanis, six Bibis, nine Glonalis, nine Ercocinis, nine Grucimnis, twelve Uennocis, twelve Contumanis, twelve Onocis, Senchilli, Britanus from Britain, Cerrui, from Armenia. All these I invoke unto my aid through Jesus Christ." And again:—"The twelve Conchennaighi, with the two Senchells in Cill Achaidh, I invoke unto my aid through Jesus Christ." (*I. E. Record, May, 1867.*) The learned editor of this litany (which he copied from a MS. in the archives of St. Isidore's at Rome), in a note on the eight monastic rules of the early Irish Saints extant, writes as follows: "We may add that we have ourselves discovered another, somewhat different from these, in the St. Isidore MS. from which this litany is published, and we regret that want of space alone prevents us from laying it before our readers. It is entitled—The Pious Rules and Practices of the School of Senchil. This was Senchil, surnamed the Elder. The Rules and Practices are 38 in number. When we say that an ardent desire of hearing, and offering up the holy Sacrifice of the Mass, and frequent confession were amongst the rules and practices of a school which was celebrated in the first half of the sixth century, we have said enough to prove under what system of education Ire-

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\* The Irish Annalists relate that in the year 1163 "Glendalough was burned with the house of Kieran, the house of Kevin, and the Church of the two Senchells." Commenting on this passage, Petrie writes: "I am disposed to conclude that the unnamed Church to the S. of St. Kevin's house (at Glendalough) is that called by the Annalists 'The Regles of the two Senchells.' I may add that we may infer, with every appearance of probability, that all these buildings were of contemporaneous age, and that, if not erected by the persons whose names they bore, those called after St. Kieran and the two Senchells were erected by St. Kevin in their honour, as, though they were all contemporaneous, and Kevin was the dearest friend of Kieran of Clonmacnoise, he survived both him and the Senchells more than sixty years, having lived, according to Tighearnagh, to the extraordinary age of 129." (*Petrie's Round Towers, p. 436.*)



land became 'another name for piety, and learning in most of the languages of Europe.'"

## ANNALS OF KILLEIGH.

A.D. 548. St. Senchell the Elder, son of Ceanannan, Abbot of Cill-Achaidh-Droma-foda, died on the 26th day of March. Thirty and three hundred years was the length of his life. (*Four Masters.*) Colgan (AA. SS., p. 747), thinks this number should be one hundred and thirty. In the Mart. Tal. we find at 26th March, "Sinchelli, Abb. Chilli Achaidh; and at 25th June, "Sinchell Cilli Achaidh." The former refers to St. Senchell, Senior, the latter to St. Senchell, Junior.

The Feiliré makes the 26th of March the "Feast of the two perennial Sinchells of vast Cill Achid;" to which entry the gloss in the Leabhar Breac adds:—

"Three hundred years—fine satisfaction!  
That was (the elder) Sinchell's lifetime;  
And thrice ten years brightly  
Without sin, without sloth."

26 March. Sincheall, Abbot of Cill-achaidh-dromfota, *i.e.*, the old Sincheall. It was of him this character was given after his death:—

"The men of heaven, the men of earth,  
A surrounding host,  
Thought that the day of judgment  
Was the Death of Seancheall.  
There came not, there will not come from Adam,  
One more austere, more strict in piety;  
There came not, there will not come, all say it,  
Another Saint more welcome to the men of heaven."  
—(*Mart. Don.*)

A.D. 741. Maelanfaidh of Cill-achaidh-Dromafoda, died. (*Four Masters.*)

A.D. 762. Cubran, Abbot of Cill-achaidh, died. (*Id.*)

A.D. 791. (*recté* 796, O'D.) Seanchan, Abbot of Cillachaidh-Droma-foda, and of Birra, died. (*Id.*)

A.D. 795. Tairdhealbhach, Abbot of Cill-Achaidh, died. (*Id.*)

A.D. 800. (*recté* 805, O'D.) Cill Achaidh was burned with its new oratory. (*Id.*) In Annals of Ulster, "A.D. 804, Cill Achaidh cum Oratorio novo ardescit."

A.D. 803. (*recté* 808, O'D.) Faelghus, Abbot of Cill-Achaidh, died. (*Four Masters.*)

A.D. 807. Died, St. Tighearnach, Abbot of Killeigh. (*Mac-Geoghegan.*) Tighearnach, by whom Daire-Mell was founded,

Abbot of Cill-Achaidh, died. (*Four Masters*.) O'Donovan regards this Saint, whose feast was celebrated on the 4th of November, as Abbot of the other Killeigh, in Breffny.

A.D. 825. Dubhdachrich, son of Maeltuile, Abbot of Cill-achaidh, died. (*Four Masters*.)

A.D. 830. Died Ceallagh McFynaghty, Abbot of Killeigh. (*MacGeoghegan*.)

A.D. 832. Reachtabhra, Abbot of Cill-achaidh, died. (*Four Masters*.)

A.D. 840. The destruction of Cill-Achaidh-Droma-foda, by the foreigners. (*Id.*)

A.D. 843. An array was led by the foreigners of Ath-Cliath (the Danes of Dublin) to Cluana-an-Dobhair, and burned the fold of Cill Achaid. Nuadhat, son of Saiger, was martyred by them. (*Id.*) Cluana-an-Dobhair, above referred to, is stated by O'Donovan to be a district near Killeigh. Most probably it is identical with Urney, referred to later on, for which district Clonatogher is another appellation at the present day.

A.D. 844. Robhartach, son of Suibhne, Prior of Cill-achaidh, scribe and wise man, was slain. (*Id.*)

A.D. 869. Dubhthach, Abbot of Cill-achaidh, scribe, anchorite, and bishop, died. (*Id.*)

A.D. 871. Died, St. Moylervayn, Abbot of Killeghie, and of the Churches of Tihelly (*i.e.*, *Teagh-Teilli*, the house of Teilli, now Tibelly, P. of Durrow, King's County), and Disert-Dermot, (*Castledermott*, County Kildare). (*MacGeoghegan*.)

A.D. 872. Donogh MacMoylduin, Abbot of Killealga, was this year slain in battle by the Danes. (*Id.*)

A.D. 873. Robhartach Mac-Ua-Cearta, *i.e.*, he from whom Inis-Robhartach (was named), Bishop of Cill-Dara, scribe and Abbot of Cill-achaidh, died. (*Four Masters*.)

A.D. 876. Becan, son of Garbhan, Prior of Cill-achaidh, died. (*Id.*)

A.D. 885. Maenach, Abbot of Cill-achaidh Dromata, died. (*Id.*)

A.D. 901. Furadhran, son of Garbhan, Prior of Cill-achaidh died. (*Id.*)

A.D. 915. Maelgirie, Abbot of Cill-achaidh, died. (*Id.*)

A.D. 919. Ceallach, son of Congalach, Abbot of Cill-achaidh, died. (*Id.*)

A.D. 935. Aireachtach, priest of Cill-achaidh, died. (*Id.*)





A.D. 937. The men of Munster, under Ceallachan, King of Munster, plundered the churches of Cluain-eidhnach (*Clonenagh*, Queen's County), and Cillachaidh. (*Four Masters*.)

A.D. 938. Coibhdeanach, Abbot of Cillachaidh, was drowned in the sea of Delginis Cualann (*Dalkey*), while fleeing from the foreigners. (*Id.*)

A.D. 949. Died, Reaghtaury, Abbot of Killeachie. (*Mac-Geoghegan*.) The Four Masters place his death three years later, and style him Bishop. A.D. 952. Reachtabhra, Bishop and Abbot of Cill-achaidh, died.

A.D. 982. Aedh Ua-Mothrain (Hugh O'Moran) successor of the two Sinchells (*i.e.*, Abbot of Killeigh), died. (*Four Masters*.)

A.D. 1030. Maelodhar Dall, lector of Cill-achaidh, died. (*Id.*)

A.D. 1059. Ua Lorchain, Abbot of Cill-achaidh, died. (*Id.*)

A.D. 1080. Numbers of the men of Teathbha, of Muintir-Gearadhain, and of the Cairbre-men came upon a plundering expedition into Ui-Failghe, and they arrived at the Termon of Cill-achaidh. The Ui-Failghe overtook them and slew Guilla-muire Ua-Ciardha, Lord of Cairbre and Aedh, grandson of Dubhghall Mac-Finnbharr, Chief of Muintir-Geradhain (Muintirgeran, N. of County Longford—O'D.) and others of the nobility besides them. (*Four Masters*.) This attack upon Killeigh is thus noticed in the Annals of Clonmacnoise :—

"A.D. 1078 (*recte* 1080, O'D.) The people of Teaffa came to the Termyn-land of Killeachie in Affalie, and preyed and spoiled the whole Termyn-land, and also killed Gillamorie O'Keyrga, King of Carbre, and the son of Mac Fynbarr, chief of the O'Gerans, with many others."

The Four Masters have the following entry :—

"A.D. 1085. Finn, son of Gussan, son of Gorman, Bishop of Cill-dara, died at Cill-Achaidh." And Ware (*Bishops of Kildare*) states that "Finn, son of Gussan, died at Achonry in 1085." Ware, at the year 1160, states that "Fian (Mac-Tiarchan) O'Gorman, Abbot of the monastery of Greenwood, Bishop of Kildare, died at Killeigh, and was there buried." The similarity of the names would incline one to suspect a mistake here, and to believe that these entries really refer to the same person. A Bishop of Kildare of this name is given amongst the Prelates who assisted at the Synod of Kells, which met on the 9th March, 1162, as appears from the list taken by Keating from the Annals of Clonenagh (see Lanigan, vol. 4, p. 140.) This would then appear to have been the Bishop of Kildare, who died at Killeigh, and is interred there.

A.D. 1162. The Ui-Dimisaigh (the O'Dempseys)\* *i.e.*, Ceallach, Cubrogha, and Cuilen, were slain by Maelseachlainn Ua-Conchobhair (O'Connor), lord of Ui-Failghe, in the middle of Cill-achaidh. (*Four Masters.*)

A.D. 1163. Gillabrighte Ua-Dimusaigh (O'Dempsey), successor to the two Senchills (*i.e.*, Abbot of Killeigh), died. (*Id.*) And the same authority records that in this same year "the church of the two Senchells was burned."

A.D. 1212. An army was led by the English of Munster to Roscrea, where they erected a castle. From thence they proceeded to Killeigh, where they were overtaken by Murtough, the son of Brian (O'Connor), and his army, who gave them battle; in which Melaghlin, the son of Cathal Carragh (O'Connor) received wounds of which he died. (*Id.*)

A.D. 1421. Murrough O'Connor, Lord of Offaly, a man who had gained many victories over those English and Irish who opposed him, after vanquishing the world and the devil, died at his own mansion seat, and was interred in the monastery of Killeigh. (*Four Masters.*) Another entry at the same date records that "O'Connor Faly retired among the friars of the monastery of Killeigh, and took the habit of a friar. O'Connor was (only) one month among the friars when he died, after a well spent life." These two entries appear to refer to the same individual.

A.D. 1458. O'Connor Faly, Calvagh More, son of Murrough-namadhman (*i.e.*, Morgan of the Defeats), Lord of Offaly, a man who never refused the countenance of man (whose hospitality was extended to all without exception, *O'D.*), and who had won more wealth from his English and Irish enemies than any lord in Leinster, died, and Con O'Connor, his son, was elected in his place before his father was buried in the monastery of Killeigh. (*Four Masters.*)

A.D. 1537. The Deputy, Lord Grey, plundered the Church of Killeigh, and carried away a pair of organs and other articles fitted for the King's College, and as much glass as sufficed for the glazing of the College of Maynooth. (*Colgan, A.A. SS., p. 748.*) The college referred to was one which Earl Gerald Fitz-Gerald, Lord Deputy, who died in 1513, founded, adjoining the

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\* The site of one of O'Dempsey's Castles is pointed out at Ballykeane, about six miles N.W. of Portarlington; and not far from his Castle, on the verge of a bog, is a curious entrenchment called the *Sconce*, said to be the fortification that defended Lord Clonmaliere's house. O'Dempsey also obtained possession of Lea Castle, originally built by the Fitzgeralds.—(*O'Donovan—Note to Four MM.*)



town of Maynooth, for a Provost, Vice-Provost, 3 Priests, 2 Clerks, and 3 choristers.

The Prior of the Monastery of the Holy Cross, at Killeigh, was one of those who had seats in the Irish House of Peers. (*Allemande.*)

An Inquisition, taken 15 days after the feast of St. Michael, 11th Elizab., finds that Pbelim O'Connor, the last Abbot, was seized of the Abbey, etc., containing half an acre of land, surrounded by a stone wall; also, an orchard and three gardens, with three messuages, 124 acres of arable land, three of meadow, or moor, thirty-four of pasture, and three of wood and underwood, in Fentyre and Killeigh; annual value of each acre, besides reprises, two pence halfpenny; a small plot of ground in the town of Kylleigh, whereon was formerly a mill with a water-course; three messuages and six cottages in Dunfeigh; 20 acres of arable land, called Channon's land and seven acres of pasture and moor in Dunfeigh aforesaid; annual value of each acre, besides reprises, two pence halfpenny. The said Abbot was also possessed of the following rectories:—Killeigh, with the chapels of Fentyre and Killeigh; annual value, besides reprises, 17s. 6d.; Ballykeane: annual value, besides reprises, 40s.; Urney, annual value, besides reprises, 12d.: a chapel in Tyrine, with three acres of glebe; annual value of each acre, two pence halfpenny. The said rectory of Ballykeane extendeth into the townlands of Ballykeane, Enaghan, Kilconye, Corballie, Urney, Ballinboher, Aghenanoghe, Clonyghgawny, Clonygawniebeg, Tiren, Backecrewe, and Sharaneure. (*Chief Remembrancer.*)

June 28th, 18th Elizabeth. This monastery, with three messuages, six cottages, twenty acres of arable land and seven of pasture, in the town of Donfeigh, in this county, with the tithes, etc., were granted for ever, in capite, to John Lee, at the yearly rent of 45s. 6d. And, 16th May, 1578. This abbey, with all its temporal possessions, etc., was granted to Gerald Fitzgerald, Earl of Kildare, and his heirs, at the yearly rent of 33s. 4d., he to maintain one able horseman. (*Auditor General.*) Another Inquisition, taken 20th Feb., 1582, too long for insertion, may be seen in Monast. Hib., amongst the Addenda.

An Act of Settlement, dated 7th Feb., 19th Chas. II., confirms to Francis Lye (son of John), of Rathbride, Esq., "the scite, circuit, and precinct of the late monastery or priory house of ye Order of ye Holy Crosse of Killeigh (here the details are set forth,)—To hold for ever, as ye same were granted and confirmed to him by patent dated 10th May, 15th Chas. II., the premises to be held under the same rents, tenures and services, as are reserved in said patent."

A portion of this monastery still remains, consisting chiefly of a large hall or chamber, about forty-two feet by eighteen, and about eighteen feet high. It is arched roughly in stone, and appears to have had an inner roof of timber, the corbels for the support of which still remain. There is a large circular-headed aperture at the east end, which seems to have been the only window of the apartment. A doorway at the N.W. corner led to this chamber, and also to a stone stair in the solid W. wall. The upper story, to which this gave access, has disappeared with the exception of a few feet of masonry. Some stone windows of Gothic design, appearing to have originally belonged to this portion of the building, have been set as ornaments in the walls of an adjoining modern residence. A transept arch of the old monastic church can be easily traced in the south wall of the present Protestant church. A considerable portion of an extended circular trench, which formerly surrounded this Priory, and probably also the nunnery, may still be observed.

The adjoining cemetery is the resting place of many Saints and distinguished personages. The graves of the two Saints Senchel must be here-about, and also the sacred dust of the "thrice fifty holy bishops, with twelve pilgrims, and the twelve bishops who settled in Cill Achaidh Dromfota," invoked in the litany of St. Aengus. Here too reposes at least one Bishop of Kildare, Finn MacTiercan, or Tierian, who died, as we have seen, at Killeigh, and is interred there. The tombs of many of the great Irish families, who formerly held sway in this neighbourhood, are also to be found in this church-yard, viz.:—The tomb of the O'Conors Faly, with a rough marble slab, exhibiting a long inscription in Latin, but much defaced, beginning:—"Hic jacet Heroum Claro de Stemmata natus, Donatus Patriæ cura dolorque suæ. Una sepulta jacet tumulo Donati parentum, casta, pudica, pia, hæc conjux, materque Johannis necnon Donati mater." Here is also the place of interment of the Dempseys, Chiefs of Clanmaliere. The inscription on the grave of the last who bore the family title is as follows:—"Here lyeth the body of Maxamilian O'Dempsey, Lord Viscount Clanmaleere, who departed the 30th November, 1690." Here also is the tomb of the O'Molloys, with a long epitaph; and the monument of the O'Dunnes, chiefs of Hy Regan, with their coat of arms elaborately sculptured. (*Note to Four Masters, by O'Donovan.*)

#### FRANCISCAN MONASTERY AT KILLEIGH.

Of this religious establishment but little is known. In the Annals of the Four Masters it is recorded that in the year "A.D.



1393 the Monastery of Kil Achaidh, in the diocese of Kildare, was erected by O'Connor Faly for Franciscan Friars." This account differs materially from that given by Ware, who assigns the foundation of this house to the time of Edward I. He also records that "Donald O'Bruin, guardian of the Minorites of Killeigh, was appointed Bishop of Clonmacnoise in 1303. After his election he had the Royal assent on the 14th April, 1303, and was restored to the temporals on the 24th June following." (*Ware's Bishops*.) At the general suppression, this monastery was granted to John Allee or Lee. Information regarding whom, will be found in the Chapter on the Parish of Kildare.

Titular Guardians of this House continued to be appointed after the suppression. We find Father Bonaventura Mellaghlin, Guardian of Killeigh, taking a prominent part in the affairs of the Confederate Catholics in 1651-2. He was chosen as one of their delegates, by the clergy of Leinster, to the General Assembly at Galway; and his name, as Chancellor of the congregation, is affixed to the *Acta Congregationis utriusque Cleri Provinciae Lageniae*, 25 Maii Anno 1652. (*Aphorism. Discov. Vol. III., pp. 11 and 109.*)

From the Acts of a Chapter of the Friars Minors, held at Dublin, 1717: "Electus est Guardianus in Conventu Killighy, V. A. P. F. Simon Waters." And from the Acts of another Chapter, held also in Dublin, in 1729, amongst the Guardians elected, was "In Conventu Killighy, V. A. P. Eugenius Molloy."

A portion of a wall, covered with ivy, on the right of the present road to Tullamore, is all that now remains of this Monastery. The road passes through the former burial-ground. The Rev. James Kinsella, who came as curate to the parish in 1819, and died P.P. in 1859, thus writes:—"The walls have been pulled down at different periods for building about the village. To the present day portions of cut stone, appearing to be the bases and capitals of columns, etc., are to be seen about the place. Many of these have been taken away to ornament the houses of the poor; some of the more opulent have worked them into their buildings. When first I took notice of these venerable ruins, I could not imagine that the same amount of destruction could have been effected in a century!"

#### NUNNERY OF KILLEIGH.

A convent for Nuns of the Order of St. Augustine was founded at Killeigh by the family of Warren soon after the arrival of the English. (*Allemande*.) No vestige of this nunnery remains.

In the Annals of the Four Masters it is recorded that "A.D. 1447, Finola, the daughter of Calvagh O'Connor Faly, and of Margaret, daughter of O'Carroll, who had been first married to O'Donnell, and afterwards to Hugh Boy O'Neill, the most beautiful and stately, the most renowned and illustrious woman of her time in all Ireland, her own mother only excepted, retired from this transitory world to prepare for life eternal, and assumed the yoke of piety and devotion (took the veil) in the monastery of Cill-Achaidh."

In MacFirbis's Annals, many remarkable traits are given of this Margaret. Thus, we read of her pilgrimage to the shrine of St. James at Compostella; and also how the English of Trim, having taken several Irishmen, her neighbours, prisoners, and her lord having in his keeping certain English prisoners, "she went to Bealathatrim, and gave all the English prisoners for MacGeoghegan's son, and for the sons of Art, and that unadvised by Calvagh, and she brought them home." (*Mis. Irish Arch. Soc. Vol. I., p. 212.*) The death of this lady is recorded by the Four Masters: "A.D. 1451—Margaret, daughter of O'Carroll, and wife of O'Connor Faly, the best woman of her time in Ireland,—for it was she who had given two invitations of hospitality in the one year to those who sought for rewards (*i.e.* poets, minstrels, and members of mendicant orders, etc.,) died, after the victory of Uction and Penance, triumphant over the world and the devil; and Phelim O'Connor, son of Calvagh by this Margaret, and heir to the lordship of Offaly, a man of great fame and renown, died, being for a long time ill of a decline. Only one night intervened between the deaths of both." The following interesting account of the two feasts to the literati of Ireland, above referred to, one of which took place at Killeigh, and the other at Rathangan, County Kildare, is given by that lady's enthusiastic panegyrist, Duald MacFirbis: "A.D. 1451—A gracious yeare this yeare was, though the glory and solace of the Irish was sett, but the glory of heaven was amplified and extolled therein; and although this is a year of grace (Jubilee) with the Roman Church, it is an ungracious and unglorious year to all the learned of Ireland, both philosophers, poets, guests, strangers, religious persons, souldiers, mendicant or poore orders, and to all manner and sorts of the poor in Ireland; also for the general support of their maintenance's decease, to wit, Margaret, daughter of Thady O'Carroll, King of Ely, O'Connor Faly, Calvagh's wife. It is she that twice in one year proclaimed to and commonly invited (*i.* in the dark dayes of the yeare, to wit, on the feast day of Da Sinchell, in Killachy), all persons, both Irish and Scottish, or rather Albaines, to two general feasts of



bestowing both meate and moneyes, with all manner of gifts, whereunto gathered to receive gifts the number of two thousand and seven hundred persons, besides gamesters and poor men, as it was recorded in a roll to that purpose, and that accompt was made thus, *ut vidimus*, viz. : The cheife *kins* of each family of the Learned Irish was by Gilla-nanœmhœ MacEgan's hand, the chief Judge to O'Connor, written in the roll, and his adherents and kinsmen, so that the aforesaid number 2,700 was listed in that roll with the Arts of Dan, or poetry, musick and antiquitie. And Maelin O'Maelconry, one of the chief learned of Connaught, was the first written in that roll, and first payed and dieted, or sett to supper, and those of his name after him, and soforth, every one as he was payed was written in that roll, for fear of mistake, and set down to eate afterwards. And Margaret, on the garrots of the greate churche of Da Sinchell, clad in cloath of gould, her dearest friends about her, her clergy and judges too, Calvagh himself on horseback, by the churches outward side, to the end that all things might be done orderly, and each one served successively. And first of all she gave two chalices of gould as offerings that day on the Altar of God Almighty, and she also caused to nurse or foster two young orphans. But so it was. We never saw nor heard neither the like of that day, nor comparable to its glory and solace. And she gave the second inviting proclamation (to every that came not that day) on the feast day of the Assumption of our Blessed Lady Mary in harvest, at or in the Rath Imayn (Rathangan), and so we have been informed, that that second day in Rath-Imayn was nothing inferior to the first day. And she was the only woman that has made most of preparing high-ways and erecting bridges, churches, and mass-books, and all manner of things profitable to serve God and her soul, and not that only, but while the world stands, her very many gifts to the Irish and Scottish Nations shall never be numbered. God's blessings, the blessing of all Saints, and every other blessing from Jerusalem to Inis-Gluair be on her going to heaven, and blessed be he that will reade and heare this, for blessing her soul. Cursed be that sore in her breast that killed Margaret." (*Annal. Clon.*)

More than a century later, we find another female of this family distinguishing herself. In the reign of Edward VI., O'Connor Faly was imprisoned in the Tower of London; six years did he languish in this gloomy prison, when Margaret, his daughter, determined to make a personal appeal to the Queen Mary for his deliverance. She proceeded to England on this mission of filial piety in which she was successful. She obtained the release of her father whom she brought back with her to Ireland.

In a field hard-by the village of Killeigh, and within a circuit of a few yards, is a cluster of seven wells, reputed holy, and to which there is considerable recourse for cures, especially for diseases of the eye. The water that is considered of most efficacy in this respect is found in an aperture in a venerable tree that overhangs one of the wells. The supply in this aperture, which is some six feet high, is said never to be exhausted.

### URNEY,

whose name (*Locus Orationis*) indicates its long-standing sacredness, is found mentioned in the Inquisitions as a rectory belonging to the Priory of Killeigh. This place appears to be the same as the *Cluain-an-Dobhair*, referred to by our Annalists. (*Vide supra*.) The Martyrologies of Donegal and Tallaght mark the 30th of August, as the feast of Cronan of Cluain-an-Dobhair.

A.D. 938. Flann Ua Cathail (O'Cahill) suffered martyrdom at Cluain-an-Dobhair, by the foreigners. (*Four Masters*.)

A.D. 942. Robhartach, son of Maelcainnigh, Abbot of Cluain-an-Dobhair, died. (*Id.*)

There is a small portion of the east gable of the ancient church standing. In the circumjacent burial-ground are some interesting epitaphs, dating from 1729. A former P.P. is buried here, with the following inscription over his grave:—"Here lieth the body of Rev. Edward Kavanagh, Parish Priest of Geashill and Dean of Kildare, who departed this life the 8th day of October, 1769."

There was another Church in this district, the site of which still bears the name of Kilmalogue, and is the one noted by Dr. MacGeoghegan as *Capella dicta Kilmalmoge ejusdem Parochiae (nempé de Nurny)*. This name, the author of *Loca Patriciana* suggests, may be derived from that of one of the Patrician Saints,—St. Malagh Brit,—uncle to St. David of Minevia, who, with his brothers, came to Ireland to aid St. Patrick in his missionary labours.

### BALLYKEANE

was another rectory belonging to the Priory of Killeigh. This Church still survives in ruins. It measures forty-two feet by twenty interiorly. Portions of the south and west walls are standing. There is a small window in the west gable and a recess on the Epistle side of the former altar.



## AT RAHEEN

There is an humble chapel still in use, having a burial-place attached. Amongst those interred here is a former pastor; the following is the epitaph:—"Beneath this stone lie the remains of the Rev. William Kennedy, Dean of Kildare and Rector of Geashill, etc., who departed this life on the 8th September, 1795, aged 69. In requie aeterna, potiatur Luce superna."

## TEAMPUL TYRINE

Is the site of an ancient church of which nothing now remains if we except mounds that mark its outlines. A Protestant church has been built here. There is an ancient place of interment attached. We find here the grave of a priest with the following inscription:—"Lord have mercy on ye soul of ye Rev. John Dempsy, who departed this life ye 2nd July, 1793, aged 76 years." The tradition regarding him is that he was a native of the county Wexford, that he officiated in this parish, and that he was a "great performer on the Irish pipes!" In an adjoining field there are two wells, accounted Blessed. They are still resorted to, though much less than formerly, by people seeking to be cured. The custom was to use the upper one for internal, and the lower one for external application. The 24th of June seems to have been the special feast day.

## AT VENTYRE,

A short distance from the village of Killeigh, formerly stood a chapel, as we see by one of the Inquisitions already quoted. This has completely disappeared. It was replaced by the humble thatched chapel of the penal times, of which no vestige now remains; but there are old inhabitants still living who heard Mass in it in their childhood, previous to the building, in 1808, of the present respectable and commodious parish church.

## AT KILLURIN,

Within five and a-half miles of Frankford, a ruin, probably that of a church and monastic house, is to be seen. Interments used to take place here, and were continued up to some thirty years ago; in later times none but unbaptized infants were interred here; we find the chapel of Killurin, *Capella de Killurine*, in Dr. MacGeoghegan's List. (*See Vol. I., p. 260.*)

This ruin is very solidly built, and appears to be very ancient.

Under date, 1532, the Four Masters record that "O'Carroll drew his cliambain (father-in-law), the Earl of Kildare, Lord

Justice of Ireland, against the sons of John (O'Carroll); and they took the castle of Cill-Iurin." O'Donovan adds: "No ruins of the walls of this castle now remain; but the intrenchments which surrounded it are still to be seen." This castle is shown in the old map of Leix and Offaly, made in the reign of Philip and Mary.

In 1821, a friar, probably the *locum tenens* of the Franciscans, established himself at Killurin. Judging from the subjoined letter, which has been found amongst that prelate's papers, Dr. Doyle, the bishop, appears not to have looked favourably on the enterprise:—

"My Lord,—I received your favour, and from the tenor of it had to regret the omission of more than one circumstance of not small importance in my late letter. Your Lordship disapproves of the establishment of a house in which a single Religious resides, without the advantages of conventual discipline or regular domestic occupation. Nothing can be more just, but it is my settled plan, and which, aided by Divine Providence, I shall most faithfully execute, to render the establishment at Killuran in no wise obnoxious to such objection. I intend to have a small chapel annexed, in which that portion of the neighbouring parishioners, when by necessity or circumstances they cannot attend their parish chapel, may on Sundays and holidays, have the benefit of assisting at Mass and hearing the Word of God; or, at least, whither they may send their children to be instructed in the Christian doctrine; and as to domestic life, I mean, even before I am joined by one or two other Priests, which will not be a distant day, to associate with me some devout Laics who wish to consecrate themselves to God in religion, and whose office will be (for one of them, at least) to teach *gratis*, under my own direction, the poor children of the vicinity, instruct them in the duties of our holy Religion, and prepare them for the Sacraments. I must now apologize to your Lordship for this new trouble, but it seemed advisable to acquaint you with these circumstances, as the statement must alter the complexion of the whole matter. Allow me to add a request that you will favour me with a line at your convenience, and to assure you of the respect, with which I have the honour to be, my Lord, your Lordship's very humble and obedient servant,—Br. John Joseph Donovan.

"Tullamore, Oct. 30th, 1821."

Near the village of Killeigh are two places having a melancholy interest in connection with the times of religious persecution. One is called Fagan's Field. Here in a hollow a white-thorn marks the spot where a priest, probably of that name, was suddenly set upon and massacred whilst offering the



Holy Sacrifice. A second spot is pointed out where another ecclesiastic—tradition says he was a Vicar Apostolic—was pursued and murdered, but whether from hatred of the Catholic religion, or for the sake of plunder, does not transpire. Probably the twofold motive instigated the sacrilegious act.

#### AT ANAHARVEY

Is an ancient and very extensive burial-ground surrounded by a fosse. No marks of a church having existed here are visible, unless such can be inferred from the large quantity of stones scattered about. Immediately adjoining the graveyard is a large artificial mound, apparently sepulchral. Inscriptions date from 1740. One headstone, facing in the direction opposite to the rest, seems to mark the resting-place of a priest. The inscription, which is in Latin, is nothing more than a salutary reminder of the swiftness with which life passes: *Cito pede labitur ætas*. This is probably the grave of Father Edward Fox, the P.P. registered in 1704. Within a few perches of the modern church of Ballinagar a large stone is pointed out as having been used as an altar in the times of persecution.

#### GEASHILL.

Here stood the church of St. Mary's, which also was a rectory of the Priory of Holy Cross. Its site is probably that now occupied by the Protestant church. This neighbourhood was the scene of some important and decisive military events in the far distant past. In the Annals of Ireland we read that in the year of the world 3501, "a dispute arose at the end of this year between Eremhon and Emhear, in consequence of which a battle was fought between them on the brink of the Bri-Damh at Tochereterda-mhagh,\* and this was called the battle of Geisill. The battle was gained by Emhear, and he fell therein. There fell also three distinguished chieftains of the people of Eremon in the same battle—Gorsten, Setgha, and Suirghe were their names. After this, Eremhon assumed the sovereignty." (*Four Masters*.) In a note, Dr. O'Donovan remarks that this Bri-Damh, *i.e.*, the Hill of the Oxen, is the place referred to in the Tripartite Life of St. Patrick, as *mons-damh*, but there is no elevation near Geashill higher than 355 feet. In the description of this battle, preserved in the Dinnsenchus, it is stated that there were many mounds in this place in which Heber and the other chiefs were interred. The accuracy of the statement

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\* *Tochareterda-mhah* means the causeway between the two plains, a name partly preserved in that of Ballintogher, near Geashill.

in the Dinnsenchus has been remarkably confirmed by the great quantities of human bones found in the locality, popularly pointed out as the scene of this engagement. The writer had an interesting conversation with a person who rents a small farm adjoining. This man, some twenty-seven years ago, whilst engaged in removing, for agricultural purposes, a mound on his land, came upon a structure composed of large stones, placed upright, and forming an oblong vault or recess. Within was found embedded in yellow clay the full skeleton of a man. There can be little doubt of this being the resting-place of a warrior of distinction, and it is not unwarranted to suppose it the grave of Heber himself. What strangely suggestive subject for reflection, to be thus brought, as it were, face to face with an event that synchronizes with the banishment of Tarquinius Superbus *and his hated race*, from Rome, and the memorable victory of Marathon; an event that was almost contemporaneous with the return of the captive Jews from Babylon: a battle that was lost and won full 450 years before Cæsar set his foot in Britain!

It was in the reign of Eithrial, son of Irial the prophet, son of Eremon, who fell in battle in A.M. 3549, that Magh Geisille (the plain of Geashill) was cleared of wood by the Offalians. (*Four Masters*.)

Conmael, son of Emer, who fell in the battle of Emania, in A.M. 3579, is recorded to have fought a battle at Geashill, in which fell Palaph, son of Eremon (*Id*). And in comparatively modern times, viz., "A.D. 596, Suibhne, son of Colman-Beg, Lord of Meath, was slain by Aedh Slaine at Bridayh" (identified by O'Donovan as in the parish and barony of Geashill). Adamnan distinctly notes this killing of Suibhne by the King Aedh Slaine, in his *Life of Columbcille*, lib. c. 14, where he states that St. Columbkille had forewarned him that his reign should be but a short one, unless he refrained from the guilt of fratricide.

It was at a Synod held, most probably, at Geashill, about the year 550, that sentence of excommunication is related to have been passed on St. Columba. Dr. Lanigan (*Eccl. Hist.*, II., c. 11) ridicules the old story of the saint's quarrel with his fellow-saint, Finian, about the copying of his book, and of the very unsaintly conduct attributed to him which led to the battle of Culdremni. Lanigan gives cogent reasons for disbelieving the whole story; amongst others, that the said battle did not take place till several years later. The following is from *Life*, by Adamnan:—"A certain synod," he says, "had issued a sentence of excommunication, not justly, as afterwards appeared, against Columba, on account of some venial and excusable proceedings. On his arrival



at said synod, Brendan, who had seen him at a distance, rose up and saluted him with great respect, and embraced him. Some of the elders then, taking Brendan apart, expostulated with him for his having shown such attention to a person whom they had excommunicated. He replied: 'If you had seen what the Lord has been pleased to make manifest to me this day concerning this elect of His, whom you are dishonouring, you would have never passed that sentence, whereas the Lord does not in any manner excommunicate him, in virtue of your wrong sentence, but rather still exalts him more and more.' On their asking how this could be, he told them that he saw a luminous pillar advancing before this man of God, when on his way, and holy angels accompanying him through the plain. 'Therefore,' he added, 'I dare not treat with contempt him whom I see pre-ordained by God as a guide of nations to life.' Upon which the proceedings were withdrawn, and the whole synod paid him the greatest respect and veneration." This synod was held at a place called Hiseilte, or the district of Scilte, which Colgan conjectures, with every appearance of justice, to have been the same as Maggesilde in Leinster, afterwards contracted into Geisille, now Geashill.

In the year 1306, a great slaughter was made in Offaly, near to the castle of Geashill, the 13th day of April, upon O'Connor and his friends by the O'Dempseys, in the which were slain a great number of men. (*Holinshed's Chronicle*.) In the year 1307, the robbers that dwelt in the parts of Offaly, razed the castle of Geashill. (*Id.*)

On St. Valentine's day (1317), the Scots, under Edward Bruce, are at Geashill, in Offaly, suffering greatly from hunger, so that many perished. (*Grace's Annals*.)

The extensive estates formerly belonging to the Irish princely family of O'Connor Faly, came into the possession of the present proprietor, Lord Digby, by the marriage, on the 8th July, 1615, of Sir Robert Digby, of Coleshill, Warwickshire, to the Lady Lettice, daughter and heir to Gerard, Lord Offaley, who died before his father, Gerald, eleventh Earl of Kildare. She was created Baroness of Offaley for life, and brought into this family the barony, lordship, manor, and territory of Geashill, with the monastery of Killeigh, the rectory and prebend of Geashill, and all the hereditaments within the said barony, which were the inheritance of her grandfather, Gerald, Earl of Kildare, the same being confirmed to her and her heirs by the award of King James I., bearing date 11th July, 1619. She had seven sons, of whom Robert, the eldest, was created Lord Digby of Geashill. This lady, who survived her husband, sustained a siege of several

months' duration in her castle of Geashill in 1642. It was conducted by Lewis O'Dempsey, Lord Clanmalier, and his followers.

In the first attempt Henry Dempsie, brother of the Lord Clanmalier, and others, subscribed and sent her the following summons:—

"We, his Majesty's loyal subjects, at the present employed in his Highness's service for the sacking of this your castle, you are therefore to deliver unto us the free possession of your said castle, promising faithfully that your ladyship, together with the rest within your said castle resiant, shall have a reasonable composition; otherwise, upon the non-yielding of the castle, we do assure you that we will burn the whole town, kill all the Protestants, and spare neither man, woman, nor child, upon taking the castle by compulsion. Consider, Madam, of this our offer, and impute not the blame of your own folly unto us. Think not that here we brag. Your ladyship, upon submission, shall have a safe convoy to secure you from the hands of your enemies, and to lead you whither you please. A speedy reply is desired with all expedition, and thus we surcease.

"Henrie Dempsie, Charles Dempsie, Andrew FitzPatrick, Conn. Dempsie, Phelim Dempsie, Ja. MacDonnell, John Vicars."

To this summons she returned this answer:—

"I received your letter, wherein you threaten to sack this my castle by his Majesty's authority. I have ever been a loyal subject, and a good neighbour among you, and therefore cannot but wonder at such an assault. I thank you for your offer of a convoy, wherein I hold little safety; and therefore my resolution is, that being free from offending his Majesty, or doing wrong to any of you, I will live and die innocently, and will do the best I can to defend my own, leaving the issue to God. Although I have been, and still am desirous to avoid the shedding of Christian blood, yet, being provoked, your threats shall no whit dismay me."

After two months, the Lord Viscount Clanmalier brought a great piece of ordnance (to the making of which, as it was credibly reported, there went seven score pots and pans, which was cast three times by an Irishman from Athboy before they brought it to that perfection in which it was at Geashill) and sent another summons to her Ladyship in these words:—

"Noble Madam, it was never my intention to offer you any injury, before you were pleased to begin with me, for it is well known, if I were so disposed, you had not been at this time at Geashill; so as I find you are not sensible of the courtesies always expressed unto you, since the beginning of this



commotion: however I will not thirst after revenge, but out of my loving and wonted respects still towards you, I am pleased and desirous to give you fair quarter, if you please to accept thereof, both for yourself, children, and grandchildren, and likewise for your goods. And I will undertake to send a safe convoy with you and them, either to Dublin, or to any of the next adjoining garrisons, either of which to be at your own election. And if you be not pleased to accept of this offer, I hope you will not impute the blame unto me, if you be not fairly dealt withal, for I expect to have the command of your house before I stir from hence. And if you please to send any of your gentlemen of your house to me, I am desirous to confer thereof at large. And so expecting your speedy answer, I rest your loving cousin,—Lewis Glanmaleroe.

“P.S.—Madam. There are other gentlemen now in this town, whose names are hereunto subscribed, who do join and unite themselves to this mine offer unto you. Lewis Glanmaleroe, Art. O'Molloy, Henry Dempsie, Edwd. Connor, Cha. Connor, Daniel Doyne, John Mac-William.”

To this letter Lady Offaley sent the following answer:—

“My Lord,—I little expected such a salute from a kinsman, whom I have ever respected, you being not ignorant of the great damages I have received from your followers of Glanmaleroe, so as you can't but know in your own conscience, that I am innocent of doing you any injury, unless you count it an injury for my people to bring back a small quantity of mine own goods where they found them, and with them, some others of such men as had done me all the injury they can devise, as may appear by their own letter. I am offered a convoy by those that formerly besieged me, and I hope you have more honour than to follow their example, by seeking her ruin that never wronged you. However, I am still of the same mind, and can think no place safer than my own house, wherein, if I perish by your means, the guilt will light on you, and I doubt not, but I shall receive a crown of martyrdom, dying innocently. God, I trust, will take a poor widow into his protection from all those which, without cause, are risen up against me. Your poor kinswoman, Lettice Offaley.

“If the conference you desire, do but concern the contents of this letter, I think this answer will give you full satisfaction, and I hope you will withdraw your hand and show your power in more noble actions.”

After his Lordship had received this answer, he discharged

his piece of ordnance against the castle, which at the first shot broke and flew in pieces; but his men continued with their muskets and other arms, to fire until the evening when they took away the broken ordnance, and marched off in the night. But before his departure his Lordship sent the following letter:—

“To my noble cousin the Lady Lettice, Baroness of Offaley. Madam,—I received your letter, and am still tender of your good and welfare, though you give no credit thereunto. And, whereas, you do understand by relation, that my piece of Ordnance did not prosper; I believe you will be sensible of the hazard and loss you are likely to sustain thereby, unless you will be better advised to accept the kind offer which I mentioned in my letter unto you in the morning; if not, expect no further favour at my hands, and so I rest your Ladyship's loving cousin, Lewis Glanmaleroe.”

To which my Lady returned answer by one of her own men, who was kept prisoner:

“My Lord,—Your second summons I have received, and should be glad to find you tender of my good. For your piece of Ordnance I never disputed how it prospered, presuming you would rather make use of it for your own defence or against enemies, than to try your strength against a poor widow of your own blood. But since you have bent it against me, let the blood which shall be shed be required at their hands that seek it; for my part, my conscience tells me that I am innocent, and wishing you so, too, I rest your cousin,—Lettice Offaley.”

Notwithstanding all these menaces and attacks, she held out with great spirit until fetched away safe by Sir Richard Grenville, in October, 1642. (*Archdall's Peerage*, Vol. 6, p. 280.)

The church of Geashill was dedicated to the Blessed Virgin Mary. It is so given in Dr. MacGeoghegan's list, and in the Chancery Rolls, Henry VIII. and Edward VI. In an Inquisition taken at Castlegeashill, 23rd October, 1612, it is styled the church of St. Brigid; but this appears to be erroneous. The Four Masters record the death, in 1523, of John O'Mooney, “who was parson of Geashill, and a canon chorister of Kildare, a clergyman of the greatest fame and renown in the upper part of Leinster.” Reference is made to him in the Rental Book of Gerald, 9th Earl of Kildare, 1518:—“Shan O'Mony, p'son (parson) of Geisill, yerly vi. melsh kyne.” The successor of Father O'Mooney, would appear to have been Gerald Whash. We find in the Patent Rolls, *circa* 1541, the Presentation of Thomas FitzGerald to the rectory of the parish church of B. V. Mary of



Geashill, in Offaly, vacant by the death of Gerald Whash, and belonging to the King's presentation, *pleno jure*.

### CLONEYGOWAN,

(*Cluan-na-nGamhan*, i.e. "the pasturage of the calves"), in this parish, was one of the residences of the once powerful family of O'Dempsey. The Four Masters record at the year 1576, that "Owny, the son of Hugh O'Dempsey, was treacherously slain in his own residence of Cluain-na-n Gamhan." The same is found in Dowling's Annals, under date 1577 :—"Eugenius McHugh O'Dempsie, de Clonagoony, miles ac dominus de Glanmolyra, fuit, in castro suo ibidem, interfectus per Lysac McNeill y Moardha."

Dr. Ross MacGeoghegan, whose mother was daughter of Dempsey, Lord Clanmaliere, was born at Cloneygowan, in 1580; this was also the birthplace of Dr. Edmund Dempsey, Bishop of Leighlin.

### SUCCESSION OF PASTORS.

From the Registration of Parish Priests, made in 1704, it appears that

EDWARD FOX, residing at Shranure, aged 54, ordained in April, 1680, at Balyna, by Dr. Forstall, Bishop of Kildare, was Parish Priest of Geashill, Ballykean, and Killaderry; his sureties were Owen Fox of Shranure, and John Dunne of Ballymacrossen, gents. The time when Father Fox died is unknown.

EDWARD KAVANAGH most probably succeeded. He lived to be 80 years of age, and died on the 8th of October, 1769, and was buried at Urney.

WILLIAM KENNEDY was the next P.P. He died on the 8th September, 1795, aged 69, and is interred at Raheen.

JAMES DOWLING succeeded. He died on the 15th August, 1825, aged 75 years, and was buried at Ballinagar, where a very fine church of Gothic design has been erected, and where a tablet bears the following inscription to his memory: "Reverendi Jacobi Dowling, septuagenarii, qui XV. Augusti die, Salutis Anno MDCCCXXV., in Domino obdormivit, quod mortale fuit, hic impositum, jacet. Parochianis de Geashill et Killeigh suae commissis curae plusquam triginta annos, exemplum praestitit, ut qui bene munus sacrosanctum sibi in fidem, a Christo Domino delegatum, perceperit, et studiose coluerit."

REV. JAMES KINSELLA was appointed P.P. in 1825, and died June 24th, 1859, aged 66.

The REV. JOHN NOLAN, succeeded, and was translated to Kildare, July 27th, 1867.

REV. MARCUS DOWLING was next P.P. He died September 9th, 1873, and was succeeded by

The REV. HUGH MAHON, who was translated to Portarlington in March, 1875, and was succeeded by

The REV. JOSEPH DONOHUE, the present respected P.P.



## PARISH OF MONASTEREVAN.

IN addition to the district of Monasterevan proper, the present parish includes the old parochial districts of Kildangan, Nurney, Duneany, Harristown, Walterstown, Ballybracken, Lackagh, and part of Lea, all which,—except the townland of Inchacooly, in the Queen's County,—are in the county of Kildare. A considerable portion of this district formerly belonged to the barony of Upper Philipstown and King's County, but was, by the Act 6 and 7 William IV., incorporated with the county of Kildare.

The parish derives its name, *Mainistir-Emhin*, from the monastery founded here by St. Emhin, or Evin, in the sixth century. St. Abban is said to have preceded St. Evin in this locality, and to have established a church, if not also a monastic house in it. St. Evin—sometimes styled *Emin-an*, i.e., "Little Evin," and sometimes *Beccan*, which means also "Little"—of the royal blood of Munster, brother to St. Cormac and two other saints,\*—if he did not himself found the monastery, at least he colonized it by bringing thither a large number of monks from his native province. Hence the place, the previous name of

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\* The four sons of Eogan, son of Murchad, son of Muiredach, son of Diarmaid, son of Eogan, son of Ailill Fland-bee, son of Fiacha Muillethain, son of Eogan mor, son of Ailill Olum, son of Mog Nuadad, were, viz. :—*Cormac* and *Beccan* (Evin) and *Culan* and *Diarmaid*. Diarmaid was the senior of those Saints; and he it was that set up at Ros-reided, in the territory of the Cairpri of Drumcliff, among the descendants of Fiachra, son of Eochaidh Muidhmedhoin. And Fland dubh, son of Muiredach, son of Lugaid, son of Aengus, gave him land there, to wit :—from Droched-Martra to Brag-chind-slebi, westwards, and from the Muirbech of Ros-birnd to Aill Claidib Lugdach ("the rock of Lugaid's sword.") And Diarmaid son of Eogan set up there, and blessed the seed of Dubland, for the sake of that land which they gave him; and he left them the palm of women and hounds and horses, and the triumph of battle and conflict; and luck of cattle and corn and crops—provided they should not go against Diarmaid. Kilmacnowen is the place where he was wont to be. Culan, son of Eogan, set up his abode in Glend-chain (*Glankeen*) in Ui-Luigdech, among the race of Eogan; and he blessed the children of Murchad, son of Muiredach, son of Diarmaid, son of Eogan, son of Ailille Fland-bee, in that manner; and he blessed the Ui-Luigdech, and declared to them that they should not be preyed or manacled by the Kings of Cashel; and if they were, that they (*the Kings of Cashel*) perish and die out. (Translated from the *Book of Lecan*, by Mr. W. M. Hennessy.)

which was Ros-glas ("the green wood"), came to be called *Ros-glas-na-Moimneach*, or "Ros-glas of the Munstermen." Colgan thus writes of this saint:—"St. Emin, who is also corruptly called Evinus, betook himself to Leinster, and at the bank of the river Barrow, . . . he raised a noble monastery, called in that age, Rosglas, and which, from the number of monks who followed the man of God from his own country of Munster, who were most holily governed by him there, began to be called Rosglas na-miamhneach, i.e., of the Momonians, and in process of time grew up into a large and formerly flourishing town. There the holy man was famous for many and great miracles, and that monastery, on account of the reverence paid to its first founder, stood in so great a veneration with posterity, that it was held a most safe sanctuary, and nobody presumed to offer violence or injury to the holy place who did not soon suffer the severity of the Divine vengeance. For the holy man is said to have obtained from God that none of the Lagenians, who should, with violent audacity, taste meat or drink in his sanctuary, or offer any other violence, would live beyond the ninth day afterwards. It was also said that after his death there was a bell belonging to this saint, which was called Bearnan Embin, and was held in so great veneration that posterity, especially those sprung from the seed of Eugenius, his father, were accustomed to swear on it as a kind of inviolable oath, and conclude controversies by the virtue of the oath. It was in defence of this town that the famous battle of Bealach-Mughna (*Ballymoon*), in the plain of the country of Hy-drona, commonly called Magh-aibhe, was fought, in which the Momonian invaders suffered great disaster, their King, Cormac-mac-Culenan, being slain." In the Life of St. Clonfert Molua we read of that Saint visiting the Abbot St. Evin in his monastery, not far from the Barrow, which the most holy old man, Abban had founded:—"S. Molua visitavit S. Evinum abbatem non longe a flumine Berbha in monasterio quod sanctissimus senex Abbanus fundavit, habitantem." The following passage from the Book of Ballymote, 270, a, (kindly translated from the Irish, by Mr. W. M. Hennessy) refers to this monastery:—

Emin-an, son of Eoghan, son of Murchadh, son of Muiredach, son of Diarmait, son of Eoghan, son of Ailill Flann-beg. Ros-glaise, moreover, was his foundation-place. On the brink of the Barrow the church is. And it was he that left [word] with the Lagenians, that he would not preserve for a moment alive the laic who would taste meat or butter or cold milk in his church—i.e. in Ros-glaise of the Munstermen.

And it is contending for this place the battle of Ballaghmoon,



in Moy-ailbhe in Idrone, was given [fought]; and in it was slain Cormac MacCuilennan. Of which Cormac said:—

“About Ros-glaisne we shall give  
The battle, since we cannot help it.  
By Fiach\* shall fall a King, on account of the ‘Ros.’  
‘Twill be sad, be true, be manifest.”

The “swearing relic” of the Race of Eoghan is the *Bernan Emin*; and it is a miraculous *breo*, (“flame.”)

The year of St. Evin’s death has not been recorded; Colgan, in *Trias Thaum.*, states that it took place during the reign of Brandubh, King of Leinster, who was killed in the battle of Slaibhre, in A.D. 601 (or 604, according to the Annals of Ulster), after a reign of 30 years. O’Curry and other reliable authorities, however, assign reasons for believing that our saint flourished at an earlier period, that he was a contemporary of St. Patrick, though only as a youth, and that his death occurred very early in the sixth century. We may justly conclude that he died on the 22nd of December, as our calendars mark his feast on that day. The Martyrology of Tallaght at that date has the entry: “*Emini Rois glaissi*,” i.e., Eimhin, or Evin of Rosglas; and the Mart. Donegal, at same date, has “Emin, Bishop of Rosglas, in Leinster, to the west of Cill-dara, on the brink of the Bearbha. Jamhnat, daughter of Sinell, was his mother. Eimhin was the son of Eoghan, etc. He was the brother of Cormac, son of Eoghan, as stated in the Life of the same Cormac.” St. Evin was the author of the Life of St. Patrick called the Tripartite, published by Colgan, from which Joceline, who wrote a Life of our Apostle early in the twelfth century, acknowledges that he derived much help. This work is written partly in Latin and partly in Irish. Of this Life, Dr. Lanigan says that it contains a much greater variety of details concerning the Saint’s proceedings during his mission in Ireland than any other of his Lives. St. Evin also wrote the Life of St. Congall, the famous Abbot and Founder of the Monastery of Bangor, out of which Colgan cites some particular passages. (*Harris’s Ware.*) Toimdenach, brother of St. Abban, was Abbot of Rosglas (*Leabhar Breac*), and Dubhan, another brother is said to have been a member of the same community; the feast of the former was celebrated on the 12th of June, and that of the latter on the 11th of November. Itharnaise is another saint whom we find connected with St. Evin and his monastery, and whose memory was celebrated on the

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\* The Four Masters state that Cormac’s head was cut off by *Fiach Ua Ugfadain*.

same day, the 22nd of December. The Feilire of Aengus, at that day, has the invocation:—"May (Ultan) the Silent's prayer protect us! Itharnaisc who spoke not, who was with pure Emine from the brink of the dumb Barrow." These two saints, Ultan and Itharnaisc, were chiefly identified with Clane, County of Kildare; they were brothers of St. Maighend, Abbot of Kilmainham, and sons of Aed, son of Colcan, King of Oirghallia. Aed himself became a monk, and died in 606.

A St. Cronan, whose feast is calendared at the 10th of Feb., is also identified with this monastery. The Feilire of Aengus thus refers to him:—"Fair star, offspring of victory, glowing mass-gold, bright pillar, Cronan holy, without reproach, white sun of Glais-Mar!" To which the scholiast in the Leabhar Breac adds:—"Cronan the chaste, without reproach, *i.e.*, in Ros Glaise," etc.

A manuscript volume in the Irish language, preserved in the Royal Irish Academy,—MSS. 23, P. 3,—contains a most interesting prose tract entitled the *Cain Emine* (*Emine's Tribute or Rule*), and also a poem, which may be called *The Lay of the Bell of St. Emine*. O'Curry, in his descriptive catalogue, states his opinion that the prose tract is certainly as old as the year 800; but that the poem was not written till long after. These compositions are now published for the first time,—of the former, a translation; of the latter, the original Irish poem and an English translation,—through the kindness of Mr. W. M. Hennessy:—

### THE CAIN EMINE (EMINE'S TRIBUTE, OR "RULE")

*From the MS. 23, P. 3, R. I. A., beginning fol. 16, a.*

The Princes of Leinster came in the time of the plague to a great council with their king, viz., Bran Ua Faelain, as to what they should do in view of the tribulation that came upon the land of Leinster: whether each should go to his hereditary church, to assume the *bachall* (pilgrim's staff), or all should assemble in one place, with their kings, whichever should be decided would be observed.

Bran answered, and said, "Much have we been in God's displeasure with him whom we served up to this; what is right now is to be united together, beseeching God, during our existence, in view of the plague.

The princes all replied—"We agree to that."

The result of the council was that they should go to *Emine Bán*.

They subsequently went to *Emine Bán*, and asked him to



receive their resolution to do penance before God, and to become pilgrims with him, and to do what is good for their souls as long as they lived.

Emine answered: "For you do I beseech God this night, that He may give us counsel regarding what you meditate."

They all fasted that night.

Emine called his community early on the morrow, and said to them: "How shall we act in presence of the evil that has come? If we repel them, after they have entreated us, they shall have a triumph. If they abide with us, it will be a disgrace to us; should they die of this plague, and they beseeching us to aid them."

His community replied to Emine: "Whatever [thou counselldest] we shall agree to."

"My counsel," said Emine, "if you agree to it, is that we should implore the Lord to save these men from the plague, and that an equal number of us should go [suffer] for their sake—I, myself, for the sake of Bran."

"Agreed, agreed," said his Community to Emine, "we think that quite right."

Emine summoned them [the Leinster Princes], and said to them: "We have taken counsel regarding you, and have prayed the Lord to enable us to protect you from this plague. And the way to do it is, that an equal number of my people shall go to Heaven for your sake, and I, myself, for the sake of Bran."

The Princes then gave thanks to God, and to Emine; but Bran thought it hard that Emine should devote himself for his own sake. And the fifty Princes, with their king, all bent the knee in token of submission to *Emine áin*, whatsoever conditions he would impose on them.

Whereupon Emine said to them: "This is my award, that you have the fear and love of God, and return to good manners towards God, and obey him. This is best of all."

But the Princes asked Emine: "What reward shalt thou have from us for the protection given us? Is it the submission\* and services of us and our children for ever?"

Emine answered: "Your property shall not fall to me. You are noble sheep of illustrious folds; this is a small fold, and but little sheep in it. But God's will is great."

"What then shall we give?" asked the Princes; "is it lands and territories, or jewels and treasures?"

Emine replied: "You shall offer me no reward therefor, that

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\* *dilsi*, (lit. "forfeiture,") in original.

it be not said 'twas on conditions we have prayed God regarding your protection, because you gave gifts and treasures and lands in return."

"But is there anything we could give thee?"

"Yes," answered Emine, "to give protection and assistance to this place [Ros-glas], and freedom for ever; and freedom for its possessions, granted or purchased; and that the Leinstermen shall decide all questions and contracts that may be raised regarding it.

"If it be against the race of Bran the proceedings lie, the Community itself shall have the power of decision. If against any other person, the race of Bran shall be plaintiffs and Brehons, and the guarantees of Leinster, to secure the rights of *Emine án* and his Community."

Bran Ua Faelan and the Princes of Leinster undertook this warranty as to the perfect freedom [of Ros-glas]; and the Princes, besides, assumed it upon themselves and their children for ever. These are the sureties *Emine án* selected, and who acknowledged the obligation, viz.,

Ceallach, son of Aedh Cron, and  
Culdub, son of Certan;  
Degchairdil, son of Brocan;  
Finan, son of Maeldibid;  
Aedmesach, son of Maelruis;  
Dubheluana, son of Furodran;  
Eltine, son of Brocan;  
Buide, son of Laighnen;  
Dubdacrich, son of Maelochtraig;  
Dimusach, son of Congaile;  
Maeltuile, son of Maeluidhir;  
Aedan, son of Eochaid;  
Fabnith, *nepos* of Tusechan; and  
Lapan and Mescill of the Laighis [Leix].

The men whom we have referred to, as having been saved from that Plague with Bran, were consenting parties. And it is to the Prince the Community goes (who calls the Lords together), regarding the violation, or abuse, or forfeiture of this freedom of Ros-glas.

The arrangement made by Emine, for the devoting of his people instead of the fifty princes (including the king), was that seven of his people should die every day during a week, and that Emine himself should eventually die for Bran—after the requiem of his people. And Bran remained for a week in the place—his company being fifty—until the fifty clerics that were



to devote themselves to them had been exhibited to them. And lots were to be cast for the fifty of Emine's community, so that it might be known what seven were to die for the sake of the others.

The seven [so selected] would go to meet the seven for whom they devoted themselves, who would dig graves for them; and the devotees would then assume their sacrificial garments and receive Communion. And Emine would go in front of them towards the Princes, for whose sake they were to die, and say: "Here all seven who die (to preserve you) without pain or disease; and no cause compels them, save to die for your sake."

The clerics would then bid farewell to the heroes for whom they devoted themselves, and embrace one another. And the heroes would weep for joy, moreover, at the going of the clerics to Heaven.

"Whilst what has been promised me is observed," said Emine, "you shall have the assistance of God from Heaven, and our prayers all. My Bell, which you have seen, and which you have heard soothing my people in devoting themselves for you, should be respected by you. Its ringing against you will be evil; for the day that it is rung to curse you for your sins, your time shall be shortened; there shall be neither king nor *materies regis* from the King, or Prince, or Lord, against whom it is rung; and we shall not see him in Heaven, and they shall not even be happy on earth. And any other persons against whom it is rung, if they are guilty of sin, shall not be happy either in Heaven or on Earth."

One of the conditions promised regarding the freedom of the Church was, that any monk, however noble, and however distinguished his kindred, if the community determined, should be submissive to *Emine Bán*, without objection or opposition.

And Laics (male or female) were not to be fed in the three Lents of the year, nor on Wednesdays, nor on Fridays, nor on Sundays, nor after Vespers, or before Tierce; and that neither bacon, nor meat, nor butter should be given to a Leinsterman on those occasions, to the day of Doom. And the non-performance of these conditions, until the day of Doom, is against the Instructions of *Emine Bán*, and to his offence (as well as of all the saints and faithful); and against the orders of the King and Princes.

Emine then abided 40 nights, to sing the requiem of his Community, and to confirm and enforce the Covenants.

When the time came for him to go to Heaven, he summoned Bran and the nobles of Leinster, to take leave of them, and to

show to Bran that he was going to Heaven for his (Bran's) sake. . . . And he sought no reward from Bran, except one thing, "that my cemetery," said Emine, "shall be the burial-place of a king."

"One of thy race shall come," said Emine, "and his name shall be Bran; and his tomb shall be in my place, that it may be an increase of freedom and respect to my place with the Lagenians all."

Emine took a blessing from the Princes, and left another. He subsequently went to Heaven, without pain or ache, for the freedom of Ros-glas from the Leinstermen for Ever.



MS. R. I. A., 23, P. 3, fol. 17, a. 1.

In clóccro na mǵ mǵaó  
 tairǵio vutaine vimbuan,  
 ní ǵeǵa talmain na nem  
 nach anmain formbenfaróter.

Deoǵ éonnaig aǵaim agut  
 cech aimm iar na faruguo,  
 mairǵ nolema na treib ée,  
 bio éia bio epcaine.

Ioaét do naemaid nara  
 la tiodacht a tiut óála  
 ní bitir buirb immon m-bino  
 ba he a clócc uiró ir aitérinn.

Noǵar bé in tuilcenn triomóa,  
 ba cietra ba cain comna  
 auras\* ba náraó nirt,  
 ba faraó ba facarbaice.

Bio comǵa cruio ir cetra,  
 bi vín toǵra 7 veǵta,  
 bio vín rloig cur aǵeǵar,  
 a ǵloir ir a ǵlanmeoar

A bpeit me laigúib 1 cath [K. for cath]  
 ir do aibmib a aipraicé,  
 ní éaétat ní éaét a mǵ  
 no fáeilret cech n-ecraicé.

Do cuingio oraid corruǵ  
 via éill ir via éaem éir  
 viambepa in clócc noir co neim  
 ǵogeǵa ar oir no ar eicín.

Mo óail m cach noail doiu,  
 [†                   ] im laignecu  
 m laigin bió blait bió boc  
 menib [meibcaio] cair mo éall mo élocc

\* ausqui=a usci.

† Some omission in original.

This Bell of the noble Kings  
Gives shortness of life to some ;  
No person 'gainst whom 'tis rung,  
Shall possess earth or Heaven.

A death-draught is the sound of its tone  
In any place, after having been profaned.  
Woe ! that profanes it in his warm abode—  
There will be satire, and malediction !

I commend to the noble saints,  
(On coming to my last end),  
That loved people be not round the sweet bell,  
That it shall be their " Ordo" and Mass bell.

It was not a grievous injury  
Regarding the Host\* or fair communion ;  
The water poured from it was cause of strength,  
'Twas satiety, 'twas sacrifice.

A protection to stock and cattle,  
A safeguard 'gainst battle and quarrel,  
A shelter to any army, to which it reaches,  
Shall be its sound, and its clear tone.

If borne before the Lagenians in battle,  
These are of the number of its high virtues :—  
They shall not fall, nor their King ;  
They shall overcome all troubles.

In seeking a truce from a King  
For his church and fair land,  
If [the Saint] strikes loudly the famous Bell,  
He shall obtain his request, willingly or by force.

My wish before every wish to-day  
[ † ] regarding Leinstermen,  
Pleasing and soft if they vex not my church,  
To Leinstermen my bell shall be.

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\* *cretra*, lit. "Wafers."

† Something omitted in original.



Mire .l. cleirech cruaid  
 inar ppoimntiḡ don taeḃ tuaid  
 brian .l. ariḡ don ter  
 co fīr faemat ar cair veap.

Tucarr annrin aircio noiḡ  
 vo brian .i. Conaill caḡmoir,  
 vūl tar a cenn cruaid i cachḡ,  
 na huaiḡ 7 na hioacht

Ba rlan brian a .l. mḡ  
 mīr fo éar a tromlin  
 nīomvélḃ veḃeḃ man vūl,  
 veirḃ nobo enec avubul.

Termaḡar na mḡ raḡmuir,  
 corin rlanḡi rīreḡlaim,  
 nīḃ vūne via claimo,  
 i ngalar buirḃ baivim.

Cach veoraid cach aurrad óḡ,  
 cur tora in buḡar plaḡ moir  
 birḃ rlanḡi vaib ar cach n-olc,  
 urce vo éail im vaḡ élocc.

Beir mo élocc co mḡ laiḡin  
 vo vīn mo ḃo īr mo baile;  
 brḃ e rin in cruaid mī hoc,  
 maḡ vaio bir cair mo élocc

Beir mo bachall var berba,  
 co ril meircill moir epḡna  
 raer meirḡi or cuirḡ a cath,  
 in bachall buirḃ buavach.

Mo mīar a cūch .h. fairḡi  
 fīr forḡan, fīr rīr fairḡe,  
 leir tiagmarḡ vōllucht allair  
 vo cuirḡ Cūrt ina comḡail.

Fifty hardy clerics we,  
In our Refectory in the north side;  
Bran in the south side, fifty Kings:—  
Our friendship was truly cemented.

Then I made a noble offer,  
To battle great Bran, Conall's son,  
That I would go for his sake, a hard condition,  
To the grave and unto death.

Safe was Bran and his fifty Kings;  
I suffering under the evil of their heavy band;  
I was not speedily impelled thereto—  
Truly, it was a great protection.

The fortunate Kings escaped,  
With their active hosts;  
Not one of their family suffered,  
I boast it, from the yellow plague.

Every stranger, every young prince,  
To whom the great plague may come—  
'Twill give them health against all ills.  
To deal water to them from my good bell.

Bear my bell to Leinster's King,  
For the protection of my cows and *bally*;  
He shall be like the strong against the young,  
If my Bell is by him respected.

Bear my Crozier\* across the Barrow,  
To the Race of the great, learned Mescill;†  
A noble standard over Knights in battle  
Shall be the victorions yellow crozier.‡

Let my *mias* (altar) remain in the land of Ui-Failge,  
For comfort and perpetual succour;  
By it we went, with the company there,  
To the *Body of Christ*,§ in its presence.

\* *Bachall*.

† The race of Mescill; this was a tribe of Leix; see above, named amongst the sureties selected by St. Emine, "Mescill of the Laighis."

‡ *Bachall*.

§ i.e. Communion.



Mo éatтар caió\* bró caíme,  
 Ffu cain ír ffu comairge;  
 bepar† lino fobougreban  
 mo élar ír mo éuilebas.

Mo meniутир mór rin maḡ  
 co rloḡ lípí leéancan,  
 clocc na ruḡ on tuile tpen,  
 co ril mbuíde mic laioḡnen.

Foča eachтра in clocain cuipir  
 ice claino labpaóa laeé uuinó,  
 niméice nimice co bpaé mboc,  
 uaral la cach in caem élocc.

Mopeиуи† (sic) cach laité lain  
 do lotar uaim † nec vail,  
 rin .x. maó lo iar ramainḡ  
 tinreanraч epó comḡal.

Mopeиуи rlan in cach ló  
 do muinntir bpaín cen brón épo;  
 on vail buíóí porbectaió  
 rlan uilí re haen reachtmuin.

xl. laité cen locht,  
 a bpaín vampa ír vait co vocht;  
 veir mo naem tetbalc do cup  
 Ffu n-ecnaire ffu n-aonacul.

Miri var do cenn cin éol,  
 a bpaín ír tenn tigḡacol,  
 acht Cpuгt tar cenn caió po ceir,  
 na tapoa cáin a coibeir,

A iamḡait ingin rinill,  
 mic naḡpaic ffu atberum,  
 do mac rcepaic puт copot,  
 bepaio ec éap ír teppocc.

\* éiтт, original.

† bar (benar), bepar.

‡ For mopeиуи, "seven."

§ The correction apparently in later hand.

My Gospels\* holy shall be powerful  
 For *cain* (Rule) and for guarantee.  
 Let us take with us, against danger,  
 My altar slab,† and my cloth (*cuilebad*.)

My reliquary, great in the Plain,  
 Bear to the host of broad Liffey;  
 The Bell of the Kings, from the mighty flood,  
 To the Race of Buide son of Laighnen.

The cause of the wandering of the sharp little Bell  
 The clan of brave, heroic Labraid‡ know—  
 Never could I be, have I been, able to tell.  
 Great with all is the fair Bell.

Seven persons every whole day  
 From me went to the death-meeting;  
 On the tenth day after Halloween,  
 They began (to feel) the pangs of illness.

Seven were healed every day,  
 Of Bran's people, without grievous sorrow;  
 From the approach of the *Buide*§ that attacked them,  
 They were all healed in a week.

Forty days, without stain,  
 Were thou and I, Bran, severely,  
 After the death of my stout, brave saints,  
 Singing their requiem, and interring them.

I die for thy sake, without sin;  
 O, Bran, great is thy safeguard.  
 Except Christ Who suffered for all  
 No equal protection has been given.

O, Iamnat,|| daughter of Sinell,  
 Son of Nadfraech—true is what I say:  
 Thy son shall soon depart from thee;  
 Death shall take away thy Abbot and Bishop.

\* *mo cattan* for *meus quatuor*, i.e., my four [books.]

† *Clar*, i.e., board.

‡ i.e., Labhraidh Loingseach, monarch of Ireland of the Lagenian race, A.M. 3682. His fort was at Dinn Riogh ("the hill of the Kings,") on the brink of the Barrow, near Leighlin Bridge. (See Chapter on that Parish.)

§ The disease *Buidhe Conill*.

|| Emhin's mother.



Nimbera bar combaile  
 nimlema timgaire  
 noóo moomenn cach maige,  
 uel tar cenn mo comairge.

In ocht teigimre for cel,  
 in-ucht fiaóat for naem neam,  
 is ceim fhu huat in peim pot  
 gluaire co luat in caem cloc.\*

Uirí mo éarrait cen cleit  
 — tarcaio dam brian dom beotreib,  
 is uin mo baile fom blaó  
 O m laigin co luanbraó.

Matagaio uilí dam  
 cuire carman cin cinnad  
 ni rogabur tetmar taité,  
 irin eclair i n-ogaire.

Iri ro int raire fíuóóir,  
 tucadó dam olaeó laiginó,  
 cen laeó do domgnar uin bla,  
 tui corrair cachá bliadna.

Cach óen no éog uiméir trein,  
 cipeo canh cuan a éinél,  
 lem cairóci peim co roblas,  
 a mancene a mor fógnam.

Cen biaó do uine a n-domnuch,  
 do mnai na ófer ro fógnum,  
 na do laech linmar co laeio,  
 i n-aenóicín na i cetain.

Cin biaó do uine a n-domnuch,  
 comoó na han moó,  
 ari éain nach ari cennra,  
 acht aer gnaio na h-écalra.

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\* ma clóc (umam clóc?)

A happy death is not my lot;  
I am not allowed my request;  
But I boast not in any place,  
To die for the sake of my guarantee.

To-night I go to death,  
To the Lord's Bosom, in Holy Heaven;  
The way to the grave, is the common road,  
Strike ye quickly the mild Bell.

My chariot's journey,\* without concealment,  
Bran offered me, as property;  
And the protection of my famous place,  
For ever, was promised by Leinster's King.

What other things were offered me,  
[By] the Knights of Carman, without decay,  
I accepted not: Let them go  
To the church, as a free gift.

This is the rich freedom  
Given to me by the heroic Leinstermen  
That every famous hero should observe,  
Three *Lents* in every year.

Every one who selects [to abide] in my strong land,  
Of whatever sept his kindred may be;  
To me for ever, famous the rule, belongs,  
His services, his great assistance.

Without† food for any on Sunday,  
For woman or serving man;  
Nor for a chief, accompanied by numbers  
On Friday, or Wednesday.

Without‡ food for man on Sunday,  
Early or late;  
Through rule, or through friendship,  
Except to the Orders § of the Church.

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\* i.e. as much land as his chariot could go round in a given time.

† i.e. no food should be prepared.

‡ i.e. no food should be given.

§ *acs grail*, (graduates; or people in Orders.)



The precise period at which the original monastery of St. Evin fell to decay is not known; very probably it was amongst the many religious houses that suffered from the depredations of the Danes in the ninth and tenth centuries. The Annals of Clonmacnoise, at the year 1002, well describe the work of destruction perpetrated by those infidel hordes: "The whole realme was overrun and overspread (by the Danes). The churches, abbeys, and other religious places were by them quite razed and debased, or otherwise turned to vile, base, servile, and abominable uses . . . . But King Bryan (Boromha) was a meet salve to cure such festered soares, all the phissick in the world cou'd not help it elsewhere; in a small time he banished the Danes, made up the Churches and Religious Houses, restored the nobility to their antient patrimony and possessions, and in fine brought all to a notable reformation."

The Cistercian Abbey of Rosglas, or de Rosea Valle, in honour of our Blessed Lady and St. Benedict, was founded and endowed by Dermott O'Dempsey, Chief of Clanmalier and Lord of Offaley,—according to some, in the year 1178, but in 1189 according to others. Grace's Annals, at 1178, record: "The Monastery of Rosea Vallis, that is Rosglas, is founded." A List of the Cistercian Abbeys in Ireland, taken from a *MS.* in Library T.C.D. (*E.* 3, 8, *p.* 65.) apparently copied from an ancient authority, not given, assigns the foundation of this abbey to 1189: "Anni foundationum Monasteriorum Cisterciensium Hiberniæ et contributiones eorum antiquæ, ex vet. cod. MSS. de Statutis, bullis et aliis rebus ord. Cisterc. Hib. . . . , 1189. De Rosea Valle, Lagenia, VI<sup>s</sup>." The Charter of Foundation,—which is subjoined, along with its translation, in the Annals of Clonmacnoise,—supplies no information relative to the date. The death of the founder is recorded by the Four Masters as having taken place in 1193.\*

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\* O'Dempsey was Chief of Clann Maoilughra, Anglicised Clanmaliere, a territory situated partly in the King's and partly in the Queen's County. It extended to the margin of the Great Heath of Maryborough, and comprised the Barony of Upper Philipstown in the former, and that of Portnahinch in the latter county. The title of Viscount Clanmaliere was conferred, 22nd December, 1631, on Sir Terence O'Dempsey. Anthony, his eldest son (who married twice, firstly, Mary, daughter of Sir Charles Nugent, ninth Baron of Delvin; secondly, Jane Moore, granddaughter of Archbishop Loftus,) dying in 1638 before his father, his son Lewis became second Viscount. Maximilian, son of Lewis (who married Anne, daughter and co-heir of Walter Bermingham of Dumferty), was the third and last Viscount, and died without issue, in 1690. He is interred in the churchyard at Killeigh, King's County, where the following inscription appears on his tomb:—"Here lyeth the body of Maximilian O'Dempsey, Lord Viscount Clanmaleere, who departed the 30th November, A.D. 1690." His wife survived till 27th June, 1708 (Lodge). Lewis, the second Viscount, forfeited his estate, in 1641, for taking part with Charles I.

MONASTICON ANGLICANUM, VOL. II. p. 1031—COENOBIA HIBERNICA—Ord. Cist.

Abathia

de Rosglas, alias de Roseá  
Valle.

Charta foundationis ejusdem.

Dermitius O Demesy, Rex Ofaliæ, universis nobilibus, clericis et laicis, tam presentibus, quam futuris salutem; universitati vestræ notum facio me Dermitium O Demesy Regem Ofaliæ per assensum Muredachi O Concur, dedisse et confirmasse Deo et Monachis S. Mariæ de Rosglas, terras ad Monasterium construendum, in honorem beatæ Mariæ semper Virginis, et beati Benedicti Abbatis, in elemosinam, jure perpetuo. Hæ sunt ergo terræ, quas ego Dermitius O Demesy Rex Ofaliæ dedi et confirmavi præfatis Monachis de Rosglas in remissionem peccatorum meorum et parentum meorum; Situm Monasterii de Rosglas, et totam terram de Eiothil et Reacheaihar, cum pertinentiis suis, Clonarkerhan, Clonangay, Dere, Ardmidie, et Kilmore, cum pertinentiis suis, Glassigelly descendens usque Barue, Hadinsefot, usque Hadhildred, Hadelonan, usque Barue, Henseredan, cum pertinentiis suis; Thæcartan et Archadachafarnan cum pertinentiis suis, et cum hominibus ad easdem terras pertinentibus. Has ergo terras omnes superascriptas do et confirmo prædictis Monachis, tuendas in liberam et puram elemosinam, salute animæ meæ, et omnium antecessorum et successorum meorum. Quaré volo et firmitér præcipio, quod præfata Ecclesia de Rosglas, et Monachi et fratres eorum ibidem Deo servientes habeant et teneant prædictas terras, et possideant bené et in pace, liberé et quieté, intégré, et plenarié, honorficé, et pacificé, omnes terras prædictas, cum

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It was granted by Charles II., on his restoration, to Henry Bennett, Lord Arlington, one of the famous "Cabal," and the founder of Portarlington. The petition of Innocence of O'Dempsey was disallowed by the Commissioners of the Act of Explanation, and Arlington was confirmed in possession. Arlington sold the estate to Sir Patrick Trant, who fought for King James. Upon Trant's forfeiture, in 1688, William III. granted it to Rouvigny, whom he created Earl of Galway, and appointed one of the Lord Justices of Ireland. This grant was revoked by the English Act of Resumption in 1700, and the property was sold by the commissioners of forfeited estates, in 1703, to the Hollow Sword-blade Company, a wealthy English Corporation. The estate, which contained about 40,000 acres, was resold in 1707, on which occasion a portion of it passed into the possession of the Dawson family. About the last member of this once great family who could lay claim to *gentle blood* was the famous outlaw *Caher na Capull*, or "Charles the horse-stealer."



omnibus libertatibus et pertinentiis suis, scilicet in sylvis et planis, in pratis et pasturis, et mariscis, in aquis et piscariis in viis et semitis, in stagnis et molendinis, et vivariis, in turbariis et omnibus montibus et vallibus, et aliis locis et rebus ad easdem terras pertinentibus, liberas et quietas et solutas ab omni consuetudine, et exactione, et servitio seculari. Testibus, Nehemiá Darensi Episcopo, Donato Lethlinensi Episcopo, Filano filio Filani, Flan O Dimesi, Hakinech O Dimesi, Donchad O Dimisi, Fin O Dimesy, Ædo Dimesy, Culbaillino O Duin, Congal O'Kelly, Rocnur Dengulla, Kelach mac Aulaf, et aliis multis.

Ann : Clonmacnoise; translated  
by Connell MacGeoghegan  
in 1627.

#### Charter of foundation.

“ Dermott O'Dempsey, king of Ofalia, to all his nobles, clergy and laity both present and to come greeting: I make known to you all that I Dermot O'Dempsey, king of Ofalia, by the consent of Muredach O'Connor have given and confirmed to God and the monks of the Blessed Virgin Mary of Rosglas, land on which to build a Monastery in honour of the Blessed Mary ever Virgin, and of Saint Benedict, the abbot, as a perpetual eleemosinary. These are the lands which I Dermot O'Dempsey, King of Ofalia have given and confirmed to the aforesaid Monks of Rosglas in remission of my sins and of the sins of my parents: the site of the monastery of Rosglas and all the lands of Eiothil (\*) and Racheaihar (†) with their appurtenances; Clonarkerhan, (‡) Clanaugay, (§) Dere, (||) Ardmidie and Kilmore, (¶) with their appurtenances; Glassigelly descending to the Barue (\*\*); Hadinsefot, as far as Hadhildred, Hadelonan as far as the Barue; Hensereden with their appurtenances; Thacsartan and Archada-chaferman with their appurtenances and with the men belonging to the same lands. All these lands aforesaid I give and confirm to the aforesaid monks to be held as a free, pure and perpetual eleemosinary for the health of my soul and the souls of my predecessors and successors. Wherefore I will and firmly command that the aforesaid Church of Ros-glas and the monks and their brethren serving God therein, may have and hold the aforesaid lands; and possess well and in peace, freely and quietly, entirely and fully, honourably and peaceably all the aforesaid lands with

\* Oghill. † Rathacres, alias Rathronsin, now Rath, Queen's Co.

‡ Cloncarlin. § Clonegath. || Probably Derry, Queen's Co.

¶ Kill. \*\* The Barrow.

all their liberties and appurtenances, namely, in woods, plains, in meadows, pasturages, and morasses; in waters and fisheries; in roads and paths; in pools (ponds), mills and vivariis; in turbaries and all mountains and vallies, and in all other places and things appertaining to the same lands, free, quit and solutas from all customs and exactions, and from secular duty.

“Witnesses, Nehemia, Bishop of Kildare.

Donatus, Bishop Lethlin,

Filan, the son of Filan,

Flan O'Demsi,

Hekinech O'Dimesi,

Donchad O'Dimesi,

Aed O'Demesy,

Culballinus O'Duin,

Clongal O'Kelly,

Rocnur Dengulla,

Kelach MacAulah,

and many others.”

In 1198, John, Abbot of Monasterevan, was elected to fill the vacant See of Leighlin, and his election was confirmed by Matthew O'Heney, Archbishop of Cashel and Legate Apostolic, the metropolitan, John Cumin, Archbishop of Dublin, being in England or Normandy, whither he had gone to make complaint to King Richard and Prince John of the sacrilegious rapacity of Hano de Valoniis, or De Valois, the English Deputy. This Hano opposed the election of Abbot John, and took forcible possession of the temporalities of the See, and even of the private property of the Canons. By advice of the Legate, John proceeded to Rome to submit to Pope Innocent III. an account of these violent proceedings. The Pope himself consecrated John, and furnished him with letters addressed to the chapter, clergy, and laity of Leighlin, stating that he had consecrated him their Bishop, and charging them to be obedient to him as such. The Pope also wrote, in terms of stern rebuke to Prince John, warning him against impeding the Bishop of Leighlin in the administration of his See, and, furthermore, requiring him to oblige Hano to restore the temporalities of the church and chapter, and threatening him with certain consequences in case of non-compliance (*Ware's Bishops; Lanigan*).

In 1199, the Abbot of Roseavalle was, at his own request, allowed by the General Chapter to celebrate in his House the Feast of St. Æmilius (*Cap. Gen. Ord. Cist. Martene*). Dean Butler is



undoubtedly correct in his surmise, that *Æmilius* is a misprint in Martene, for *Eminius* (Emine), or Evin, the Saint of the place, and from whom it derives its name.

A.D. 1225. Moylemorrey O'Connor of Offaly was killed at Rosglas, by Cowlen O'Dempsey. (*Annals of Clonmacnoise*).

A.D. 1297. The then Abbot of this Monastery, being accused of receiving into his house many Irish felons, plunderers, and robbers of the country of Offaley, appeared and proved that his Abbey was situated in the marches and out of the Pale, and that he had never knowingly received either felons or robbers. The jurors found that he (the Abbot) had not voluntarily harboured such men; moreover, that he had not power to resist or detain such felons; but that he had not made use of any means to raise the hue-and-cry; and the Abbot was thereupon fined half a mark. (*King, p. 377.*)

A.D. 1520. Heke was Abbot. In 1519, Gerald, Earl of Kildare and Lord Deputy, becoming suspected of an intent to form a confederacy amongst the Irish chieftains against the English Government should he be removed from Office, was summoned to the English court in consequence. That he had not fallen much into disfavour with the King is evidenced by his having been one of those who accompanied Henry to the "Field of the Cloth of Gold." Wolsey, who had conceived the greatest distrust or dislike for the whole race of Geraldine, soon after Lord Gerald's departure, caused the Earl of Surrey to be appointed Deputy in his stead. We find Surrey, under date of the 5th September, 1520, writing to his patron, "that the said Earl of Kildare had sent a letter, in Irish, by the Abbot of 'Monaster Evyn', to O'Carroll, desiring him, as soon as an English Deputy should be appointed, to make war upon the Pale. Surrey then goes on to state that he had examined three of O'Carroll's brothers, who had confessed to the fact of the letter having been sent by Kildare to O'Carroll, and one of them deposed that it had been delivered into the hands of the Irish chieftain by the Abbot of Monasterevan in his presence, that he had heard it read, and had marked its contents, etc.—" The saying of Donough O'Keroyll, brother unto O'Keroyll, concerning the letter sent by the Erle of Kildare to O'Keroyll, which he had deposed unto the Evangelist to be true. He said that in Ester weke last past the Abbot of Monaster Evyn, called Heke, brought a letter to O'Keroyll out of England, in Irish, etc." (*State Papers, Pt. 3, p. 45.*) The evidence of this man, attested by Chief Justice Bermingham and Sir William Darcy (selected because they understood Irish), not being sufficient to establish the Earl's guilt, Surrey accordingly informs Wolsey that he was

doing his utmost to get the Abbot himself into his power; he also suggests that Kildare should be brought to an examination. "Methinks," he writes, "if you have laid to the Earl's charge that such a letter he sent to O'Carroll, by the Abbot of Monasterevan, in Irish, and that he, the said Abbot, had confessed the same before him, he cannot deny it." Surrey also advises to have Delabide, the Earl's secretary, committed to the Tower, and there put to the torture, to draw from him that he was the writer. The marriage of the Earl of Kildare to the Lady Elizabeth Grey, daughter of the Marquis of Dorset, and the King's own kinswoman, seems to have stayed all further proceedings against him with regard to this alleged letter.

A.D. 1534. Turlough Duv O'Dempsey was killed by his own kinsmen, although he was under the protection of God and St. Evin. His slayer was afterwards slain by O'More, through the miracle of God and St. Evin. (*Four Masters*.)

This entry probably implies, either that Turlough O'Dempsey was a member of the Community at Monasterevan, or else that he had sought sanctuary there, in punishment for the violation of which St. Evin is represented as having the delinquent put to death.

The Abbot of this house, though it was beyond the Pale, was entitled to sit as a Baron in Parliament, when summoned for the purpose, but this seldom occurred. With the exception of the Abbot of Mellifont, and those of St. Thomas, and the Blessed Virgin, near Dublin, and the Prior of St John of Jerusalem, the spiritual peers were seldom summoned (*Ware's Annals*, A.D. 1539). In the list of the Monasteries surrendered to the King in 1539, (*Ware*), that of "Rosglasse, al. S. Evin," is mentioned. In a Parliament held two years subsequently, under St. Leger, a law was passed confirming the disposal of all the Abbeys in Ireland to the King, who, soon after, disposed of their possessions to his nobles, courtiers, and others, reserving to himself certain revenues or annual grants. We find in the patent Rolls, Edward VI. (*Morrin*), about the year 1548, copy of a clause contained in the Lord Protector and Council's letter for assignment of a pension to the late Abbot of Monasterevan:—"We are contented that ye do grant and appoint a pension to the late abbot of the Monastery of Evine, as ye demand.

<i>E. Somerset.</i>	<i>J. Warwicke.</i>	<i>William Petre.</i>
<i>William St. John.</i>	<i>Arundell.</i>	<i>Thomas Smethe.</i>
<i>J. Russell.</i>	<i>Anthony Wingfield."</i>	<i>—No date.</i>

At the general suppression, this Abbey and its possessions were granted to George, Lord Audley, who assigned the same to Adam Loftus, Viscount Ely. (*Monast. Hib.*) This Loftus was



the founder of the Ely family. He came to Ireland with the Lord Deputy, Thomas, Earl of Sussex, to whom he acted as chaplain, and afterwards to Queen Elizabeth. Bishop Mant informs us that "the eloquence of his language, his graceful address, and comely person" so won upon that susceptible sovereign, that, although under the canonical age, she appointed him Protestant Archbishop of Armagh, in 1562, and translated him to Dublin in 1578. He was a bitter persecutor of the Catholics, and his memory is especially odious in connection with the torture and martyrdom of O'Hurley, Archbishop of Cashel. Having, through means of Fleming, Baron of Slane, though himself a Catholic, got the saintly Archbishop into their hands, Adam Loftus and Sir William Wallop, Lords Justices, wrote to London for instruments of torture to force from him an admission of guilt. "We have made commissions to Mr. Waterhouse and Secretary Fenton," they write to Walsingham, "to put him (O'Hurley) to the torture, such as your honour advised us, which was to toast his feet against the fire in hot boots." This diabolical proceeding was quickly followed up by a mockery of a trial in form of court-martial; for Loftus was apprehensive that his victim might escape on Perrott's accession to the Deputyship. Accordingly he had his prisoner put to death two days before he was to vacate the office of Lord Justice, as he himself relates in his official report. (*State Papers concerning the Irish Church, temp. Elizab.* Edited by Dr. W. Maziere Brady.)

Archbishop O'Hurley was executed on the 6th of May, 1584, in St. Stephen's Green, on almost the very spot now occupied by the Catholic University, the foundation of which may therefore be said to have been watered by the blood of this martyr prelate, shed at the instance of the founder and first Provost of T.C.D. (*Freeman's Journal Church Commission*).

Archbishop Loftus, like Ussher, had serious thoughts at the close of life, of submitting to the Catholic Church.

Adam Loftus, nephew to the first of the name, was appointed Lord Chancellor in 1619, and created Viscount Ely in 1622. This Loftus, and Boyle, Earl of Cork, were appointed Lords Justices in 1628, in the absence of Deputy Falkland. They availed themselves of their ample powers to harass the unfortunate Catholics, fining them for absenting themselves from the Protestant service, and for having their children baptized by their lawful pastors. In addition to this, they gave a roving commission to a staff of greedy officials whom they styled "surveyors of bells and parish churches," empowering them to go through the country and report "on the state of religious

edifices," and whilst on this tour of inspection, "to cress themselves on the Papists for chickens and bacon, and to arrest all suspected dignitaries of the Romish religion" (Meehan's *Irish Hierar.*, 17th Cent.) The chief seat of the Ely family was Rathfarnham Castle, but they occasionally resided at Monasterevan. Lord Chancellor Loftus is said to have held the High Court of Chancery in the great hall of the present edifice in 1641. (*Lewis's Top. Dict.*) The Abbey and its possessions passed to the Drogheda family by the marriage of Jane Loftus, only child of Arthur, the third and last Viscount of the creation of 1622. She was wife of Charles, Lord Moore, and their son, Henry, became fourth Earl of Drogheda.\*

Francis Cosby, Sheriff of Kildare and Provost Marshall of Leinster, resided at Monasterevan, as appears from many references to him in the State Papers, temp. Philip and Mary, Edwd. VI., and Elizabeth. January 1st, 1558, a Commission was issued to Francis Cosby of Evin, gent., sheriff of Kildare, to execute martial law in the countries of Leix, Offaly, Irrey, and Glanmaliere, and the marches and confines thereof. (*Morrin's Pat. Rolls.*) He had, previous to this, been appointed to the office of General of all the kerne retained, or to be retained in the solde (*pay*) of Ireland, with a fee of 3s. 8d. a day, the leading of 32 kern, and 3d. a day each for their entertainment. (*Id. Sept. 10th, 5° and 6° Phil. and Mary.*) At Monasterevan, therefore it was, most probably, that the bloody treachery of Mullaghmast was arranged. Thady Dowling thus refers to it:—"Moris mac Lasy mic Conyll (O'More) dominus de Merggi (ut ille asseruit) et baronis de Omergi successor, cum 40 hominibus de sua familia post confederationem suam cum Rory O'Moardha, et super quadam protectione, interfectus fuit apud Mallaghmastyn in comitatu Kildariæ, ad eundem locum ob id propositum per Magistrum Cosby, et Robertum Harpoll, sub umbra servitii accersitus collusorie." A later writer adds: "Harpoll excused it that Moris had given words to the breach of his protection." There is but too much reason for considering the O'Dempseys implicated in this act of predetermined

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\* The Drogheda family is descended from Sir Edward Moore, who came to Ireland temp. Elizabeth, and figured conspicuously in the Irish warfare of her reign. At the suppression of Monasteries, he received, first a lease, and subsequently a grant in fee of the Abbey of Mellifont and its extensive possessions. In 1602, Gerald his son and successor, received at Mellifont the submission of the Earl of Tyrone, for which and other services to the Crown, he was, 21th July, 1616, created Baron Moore of Mellifont. Subsequent creations—Baron Moore of Drogheda, 7th February, 1621; Earl of Drogheda, 14th June, 1661; Marquis of Drogheda, in the Peerage of Ireland, 1791; and Baron Moore, in the Peerage of the United Kingdom, 1801. (*Lodge & Burke.*)



murder. The O'Dempseys had not forfeited their property ; an Inquisition taken at Philipstown, 12 Sept., 1617, finds that, on the 18th Dec., 1575, ample possessions were secured to various members of this family. Edmund O'Dempsey was a captain of Kerne under Cosby, as appears from Pat. of Sept. 10, 1558, already quoted ; and there is further proof that O'Dempsey, who resided at Ballybrittas, and Cosby, were on most neighbourly terms. They ultimately fared no better than if they had remained faithful to their country, as has been already shown. O'Donovan, (*note to Four MM. A.D. 1577*) refers to an interesting account of this massacre written by the Rev. John Whelan, P.P. of Portarlinton, who died in 1775, aged 91 ; Father Whelan quotes as authority for the details he gives, "an old gentleman of the name of Cullen who resided in the County Kildare in 1705, and who had discoursed with one Dwyer and one Dowling, actually living at Mullaghmast when this horrid murder was committed." This old gentleman was, very probably, the James Cullen of Clonegath, Gent., who appears as one of the sureties, in 1704, for the P.P. of Monasterevan, Rev. Matthew Cullen, no doubt his relative. The family continued at Clonegath till, at least, the middle of the 18th century ; on an estate map, dated 1748, the tenant there is set down as *Doctor Cullen*.

By an Act of the Parliament, assembled by King James II. at Dublin in 1689, the estate of Lord Ely was bestowed, with other possessions, on the Duke of Tyrconnell. The following document, bearing on this subject, will be of interest ; it is copied from the original, found in the Muniment room, Davidstown, County of Kildare, and has attached the autograph signature of Tyrconnell :—"Whereas all the estate formerly belonging to the Lord Viscount of Eley, within the King's County, Queen's County, and County of Kildare, and all the estate formerly belonging to Sir Robert Caluill and Sir Charles Meredith in the Counties of Dublin and Kildare, and the estate lately belonging to Sir Richard Buckley in and about Dunlavin, within the Counties of Dublin and Wicklow are settled upon us, our heirs, etc., by a late act of Parliament. We therefore, reposing great trust and confidence in the integrity, honesty and ability of Wm. ffitzGerald of Crookestown in the said County of Kildare, Esq., have authorized and empowered and we doo by these presents authorize and empower him the said William ffitzGerald to call before him all and every y<sup>e</sup> respective tenants farmers and occupiers of all the said severall and respective Estates before mentioned in order to inspect into and Examen their leases holdings yearly rents and the arrears thereof, and to receive and levy by all lawfull ways all the arrears from the said respective

tenants due for the last half-year ending the five and twentieth day of March last past or the first day of May last past by reason of their respective holdings of and in any of the said Estates before mentioned, and upon receipt of the said arrears or any part thereof to give sufficient discharges for us, and in case any part of the said respective Estates he untenanted to set the same to the best advantage for this present year ending the five and twentieth day of March next ensuing the date hereof, And we doe hereby further authorize and empower the said William fitzGerald to name and appoint for this present year such and soe many seneschalls bailiffs and serjeants as he shall think fit within the respective Lordships and mannors in the said estates respectively, Ratifying and hereby confirming what the said William fitzGerald shall lawfully doe in and about the premisses as fully and amply to all intents and purposes whatsoever as if we ourselves had done and performed the same. In witness whereof we have hereunto sett our hand and seale the seventeenth day of August in the year of our Lord God one thousand six hundred Eighty nine.

Tyrconnell (Seal)

By his Grace's Command

Dan. Doran."

There are several other letters addressed "to William FitzGerald, Esqr., at his house in Narraghmore, near Kilcullen Bridge." One, dated Dublin, 19th Feb., 1689, contains an Order from my Lord Duke, for Oats; and if his Grace's horses had not yet come to Monasterevan, Mr. FitzGerald was to hire or borrow some—directing him also to keep the grass of the Park for his Grace's horses. Another, from Dublin Castle, 18th June, 1690, in which my Lady Duchess directs him to send some malt, and also two fat cows for killing. This is addressed "to Mr. FitzGerald att Monasterevan." Richard Talbot was created Earl of Tyrconnell by James II., in 1685, and, in 1686, was appointed Lord Lieutenant of Ireland. In 1689, he was advanced to the rank of Duke. His death took place in 1691, at Limerick, during the second siege of that city. His second wife was Frances, sister to Sarah Jennings, duchess of Marlborough. Her after fate was a sad one. After the deposition of James II., she had to earn a living by keeping a stand in Exeter Change, in the Strand, where she sold millinery, the work of her own hands. She wore a mask, as was then the custom for women, when appearing in public. Her rank being accidentally discovered, her case was reported at Court. A pension was granted her by the Crown.



The fabric of the Abbey may be said to have disappeared, though a semblance is kept up, in the monastic style adopted in the erection of the present massive and very extensive mansion, and also in the name of *Moore Abbey*. A portion of the basement story is of ancient date. A richly sculptured window also remains, and is placed in what was, until lately, the domestic chapel. The present extensive library contains some rare and valuable works. "The Marquis of Drogheda's Copy" of Duaid McFirbis's *Genealogies* is often quoted. At the beginning of the present century, a tomb was discovered, in the ground adjoining the Abbey, containing a skeleton, which the workmen who were employed recognised as that of an ecclesiastic from the presence of a chalice—a wooden one—placed upon the breast. They at once notified the discovery to the Parish Priest who procured a coffin, intending to remove the remains, but they crumbled to dust before this could be effected. A magnificent "Dark Walk" of venerable yews, which winds through the present extensive gardens, is an undoubted relic of the olden time.

#### CLONCARLAN AND OGHILL,

two of the districts enumerated in O'Dempsey's charter of endowment, are in the neighbourhood of Monasterevan. A bog lies between. Here the peat-cutters have brought to light one of those *cashes* or roadways, constructed of wood, to which such extreme antiquity is ascribed by some. The wood of which it is composed is chiefly oak, but is mixed with yew. It lies about five feet below the surface, and extends quite across, the greater part of a mile, terminating at the further end at a large knoll planted with ancient white-thorns. Local tradition has it that this was the burial-place of the Monks of Monasterevan. That it was a place of interment has been ascertained; an old inhabitant, who died about A.D. 1815, at the age of 92, remembered it to have been used as such, and stated that it was abandoned, in consequence of the burial in it of a person who had committed suicide. It is unlikely, however, that it was the burial-place of the monks, at least of the Cistercian foundation. There was certainly a cemetery attached to the Abbey, and one, too, that was in extensive use up to a comparatively recent period. This was shown by the great quantity of human bones that were met with when the place was being laid out as a pleasure ground not very many years ago. The existing Protestant church of Monasterevan was built in 1772, by the then Earl of Drogheda, in lieu of one that was situated within the demesne.

## LACCAGH,

a district of this Parish, is noted in both the ecclesiastical and profane history of Ireland. A Catholic Church stood here in days gone by, of which the foundations of the east end are still traceable; the chief portions of the ruins have been removed in recent times to make room for a Protestant parochial church, the attendance at which scarcely ever amounts to half-a-dozen. "The Rectory of Laccagh" is set down amongst the possessions of the Abbey of Great Conall. (*Chief Rem.*) Some Catholic families still cling to this, the burial-place of their ancestors, and a former Parish Priest, the Rev. Stephen Bulger, who died December, 1786, is interred here. The ruin of a castle of the Geraldines still exists close by the old church. The Earls of Desmond derived the subordinate title of Baron, from Laccagh. When, in 1519, Gerald, Earl of Kildare, was summoned to the English court to answer to certain charges made against him, he, with the King's consent, appointed his cousin, Sir Thomas Fitzmaurice Fitzgerald, of Laccagh, to act as Deputy in his absence (*Ware's Annals*.) This ~~son~~ Maurice was slain in the following year in an affray with the O'Mores of Leix. (*Ware*.) The spot where he met his death, about half-a-mile from his own castle in the direction of Kildare, was afterwards marked by a way-side cross, and the place still bears the name of Cross Maurice. Of this memorial the socket only remains, but some fragments found built into an adjoining cottage show it to have been richly sculptured. This event is thus recorded by the Four Masters: "A.D. 1520, Maurice, the son of Thomas, son of the Earl, the choice of the English Geraldines, was slain by Conn, the son of Melaghlin O'More, as were also many along with him."\*

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\* The family of the Fitzgeralds, of Laccagh, was founded by Sir Thomas Fitzgerald, second son of Thomas, seventh Earl of Kildare, and brother of Gerald, the eighth Earl. Sir Thomas, of Laccagh, was made by statute in a parliament held at Trim, A.D. 1484, Lord Chancellor of the Kingdom for life, in which station he promoted the designs of Lambert Simnel against King Henry VII., and 6th June, 1487, was killed fighting for him at the battle of Stoke, near Newark-on-Trent. He married Elizabeth, eldest daughter of Viscount Gormanston, and had four sons and four daughters. His son and heir, Sir Maurice Mac Thomas, was slain, 1520, by O'More, as above related, leaving by Anne, daughter of ——— Eustace, Thomas, his successor, father, by Eleanor Delahoide, of Sir Maurice Fitzgerald, who married Margaret, daughter of Edmond Butler, son of Pierce, Archbishop of Cashel (*Archdall's Lodge*, 183. The same author, vol. 4, p. 21, states that she was daughter of Thomas, third son of the eighth Earl of Ormonde, and first married to Rory O'More of Leix.) By inquisition taken after his death he is said to have departed this life 26th November, 1574; but this is contradicted by the circumscription upon his



In 1650, Lord Castlehaven besieged and took the Castle of Lackagh. Having taken Dullarstown (a plantation house), he left it in Captain FitzGerald's custody, and the army marched to Kildare, where encamping, his Lordship sent summons to Tully, Kildare Castle, Walterstown, Monasterevan, Lackagh, Ellistown, Grangfonshiord (Ponsers Grange) and Rathbride, all of which yielded upon quarter of their lives and arms. Sidley Coote, then Governor of Lackagh, went somewhat late a scouting, was met by the Irish scouts, taken prisoner and carried to his Lordship, who made very much of him, without guard or bail was with him all night in the said garrison. The castle surrendered, the Earl would by no means leave the same in the true owner's hands (who was Morgina FitzGerald, relict of Kedagh Geoghegan) unless she pay him £100 in money, and 200 barrels of wheat,—but descending to a certainty of 7 score and 10 bls. of wheat and £20 in money, and no farthing less, entering security for payment thereof, with much ado, got the possession of her own castle. (*Aphor. Discovery.*) Soon after, this castle was taken and dismantled by the parliamentary forces, since which, it has been allowed to fall to decay.

All the Irish of Lackagh of the Popish religion (except four who were hanged for the benefit of the rest) to the number of thirty-seven—being three priests, twenty-one women, and thirteen men, were, on 27th November, 1655, delivered to Captain Coleman, of the Wexford frigate, for transportation to the Barbadoes. The names of the priests were James Tuite, Robert Keegan, and John Foley. There was also the wife of Blind Donogh, (who had been already executed), and the whole family of Mr. Henry FitzGerald of Lackagh Castle. Mr. FitzGerald's case was one of great hardship. He and his wife, Mrs. Margery FitzGerald (both of the house of Kildare) were four score years and upwards, and no one could charge them with being Tories or countenancing them, and they could scarcely be deemed guilty of not running after them with the hue and cry.

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monument in the Church of Kildare:—"Domina Margareta Butler, hoc monumentum fieri fecit ob memoriam Mauricii Fitzgerald de Laccagh militis, quondam sui mariti, qui obiit, 20 die Decemb. Anno Domini, 1575." His issue were four sons and four daughters. Thomas, his eldest son, married Elizabeth, daughter of Mark Barnewall of Dunbroe; had issue, Maurice Fitzgerald, of Laccagh, who, dying 13th November, 1637, left issue by Ellen, daughter of James, Lord Dunboyne, James, ancestor of the family, sometime subsisting at Laccagh, and other children (Archdall). Amongst the signatures of the R. C. nobility and gentry of Ireland, attached to Walsh's famous Remonstrance, is that of James Fitzgerald, of Laccagh (*Hist. Rem.*) The descendants of Sir Thomas, of Laccagh, are extinct in the male line (*Earls Kild.* 1, 42, 3rd Edn.)

The Tories, too, had frequently despoiled them. Yet they, with their son Maurice, their daughters Margery and Bridget, Mary, the widow of their eldest son Henry, with their man servant and maid servant, had to lie in prison till the ship could be got ready to carry them with the rest of this miserable cargo. They were assigned to the correspondents of Mr. Norton, a Bristol merchant and sugar planter, who was to be at the charge of transporting them to the Indian Bridges, now called Barbadoes. (*State Papers*, apud Prendergast, *Cromw. Settlement*, 338.)

A well in this neighbourhood, called Tubbercorcar, is accounted *Holy*, and was formerly much frequented, particularly for the cure of mental maladies. There is a St. Corcar commemorated on the 8th March. (*AA. SS.*; *Lanigan*, I. p. 327.) Before 1788 the only place of Catholic worship for Laccagh and Monasterevan was at Coolatoghar, in this neighbourhood, built about the year 1729. (*See Return*, Vol. I., p. 266.) It was a small thatched chapel; between Sundays, the neighbouring farmers often used it as a threshing floor.

West of Laccagh, and north of Monasterevan, on the boundary of the King's County, and at the confluence of the Rathangan river (or Little Barrow), with the Barrow, is an old burial-ground called the *Yew Tree*. This is marked on Ordnance map 21 W. Offaly, as the site of a Church, of which no traces are now visible. The old name of the place was Clogheen-na-monia (writing it as pronounced.) This may have been *Clogheen-na-Moimneach*, "the stony place of the Munstermen," in reference to the first monks at Monasterevan; or it may signify *Clocain-n-Moimneach*, "the little Bell of the Munstermen," in reference to the Bell of St. Evin—which is called *Clocain*, in the ancient Poem given above.

It appears from various authorities that the Bernan-Eimhin, or Bell of St. Evin, the patron Saint of the O'Dempseys, was preserved in their territory, and was used by the tribe as a *Swearing Relic*.\* This would seem to have been the place

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\* "I may remark," writes O'Curry, *Round Towers*, p. 341, "that from the use to which the *mionna*, or enshrined relics, were applied, the same word came to denote both a relic and an oath, and originated the verb *mionnaim*, I swear." The Irish Annals notice the use of the principal relics of Ireland, which were often transferred from the original localities on solemn occasions, to distant places, in order that rival chieftains might be sworn upon them to future peace and fidelity; and hence MacGeoghegan and the other old translators of the Irish Annals, render the word *minna* of their originals by the English word *oaths*; as "the coarb of St. Kieran with his oaths," meaning the Abbot of Clonmacnoise, etc., with his relics.

St. Evin's Bell was called *Bernan Eimhin*, *bernan* signifying a little gap; this term was applied to saints' bells that were sworn upon. A little semicircular aperture was left in the projecting curbing of the base of the bell for the person, swearing upon it, to introduce his thumb or finger by.



where this sacred object was preserved. There is a spot in the adjoining river, called "the Bell-hole," and the local tradition has it that a holy bell had been kept at this Church, and people used to swear upon it; but that a person having sworn falsely upon it on a certain occasion, the bell, of its own accord, rolled down to the river and dropped into it, and remains there to the present time.

### UMMERAS.

This is the "Cluain-Immerois in Offaly," where St. Maeldubh had one of his religious establishments. The Martyrology of Donegal at 20th October, has the entry:—"Mældubh, son of Amhalgaidh, of Cluain-Immerois, in Ui-Failghe; or of Darmagh in Ui-Duach. He was of the race of Brian, son of Eochaidh Muighmedhoin." The annotator on the Feilire, in the Leabhar Breac, assigning him to this place, adds:—"It is that Maeldub that took Fechin of Fore into fosterage with him and sent him to learning. His wisdom waxeth afterwards, so that Fechin made a *Calloir* of him in his Congregation. And of his seed is the Muintir Maeldub, and after his death Fechin said:—

‘ Maeldub,

The foe of the base black demons:  
 Save his quilt and his shirt of linen  
 He had nothing of the world.  
 The witness which Michael bore as to Maeldub  
 (Good was he for whom he gave it)  
 Since he entered noble religion  
 He set not his ear to a pillow,  
 The witness which Michael bore to Maeldub  
 (Great the witness as to a son of man)  
 Save the King of the stars, Mary's son,  
 There is none better for praying to.  
 Though it should say that 'my back is sore,'  
 It is not after carrying a heavy load:  
 The crooked midge would not be weary  
 For the evil or error that he (Maeldub) wrought.  
 I will bear witness as to Maeldub  
 (Not the witness of a faultful man)  
 That a midge would carry in its claw  
 What of evil Maeldub wrought.' "

This is the same saint who on the 18th December, was venerated at Cloncurry near Rathangan, and from whom it was called Cluain-Conaire-Maeldubh. He was also Abbot of Durrow, in the Queen's County. He left his Irish Churches to preach the Gospel to the Anglo-Saxons, and settled in Wiltshire where he founded a monastery and school which was afterwards the celebrated Benedictine Abbey of Malmesbury. He flourished

according to Ware, in the year 676. The list of his Writings has already been given, in the Chapter on Kildare.

The site of the Church of St. Maeldubh was probably the spot now known as the *Sean Reilig*, "the old burial-ground." This appears to have been a place of importance in the 16th century. In an Irish Poem describing "the victories of Hugh, son of Shane O'Byrne, temp. Elizabeth,"—*MS. T.C.D., H. I., 14, p. 91*—this and several places in this neighbourhood are named:—

"Not cowardly thou passedst from the two towns

Glais Eile\* and Nurnaidhe,†

Much hadst thou of the abundance of Cill-daingan,‡ and Bailé-bailtair,§

We heard a true account of thy people at Dun-Éna,|| and at Eochaill,¶

At Sean Reilig,\*\* and Rathmuck†† at which we grieved," etc.

Sean Reilig is now nothing more than an extensive and partly obliterated Dun. From the stony nature of the ground, it could never have been a place of general interment. Human remains have been found in it, placed in circles, some three or four, with six or seven persons in each, the feet to the centre, where there were traces of ashes. There is a tradition in the locality that many came here on occasion of a plague, and died in it; may not these have been the 50 monks of Rosglas who offered their lives at St. Evin's suggestion, for King Bran and his nobles? Immediately adjoining Sean Reilig, is a place bearing the name of *Sean-trad*.

A.D. 1406. A great defeat was given by Murrough O'Connor Lord of Offaly with his son Calvach, and the sons of O'Connor Roe, to the English of Meath, and to Owen, the son of the Abbot O'Connor, who had the retained Kerns of Connaught with him. Both of these armies repaired to the upper part of Geshill; and Owen, with his own band of Kerns, went to *Cluain-Immerois*, and to the town of Gillaboy Mac Maoilcorra, where Calvach and Cathal, attended by six horsemen, came up with Owen and his people as they were collecting the spoils of the town. The proprietor of this town had a cauldron which he had borrowed from Calvach for brewing beer; and on seeing Calvach coming towards him, said:—"There is thy cauldron with the kerns, O Calvach! and I order it to be given to thee." "I accept of it where it is," said Calvach. The cauldron was at that time on the back of a young man, one of the plunderers of the town; and Calvach O'Connor flung a stone which he happened to have in his hand, successfully at him, and which,

\* Glasealy,  
† Nurney.

‡ Kildangan.  
§ Walterstown.

|| Dunany.  
¶ Oghill.

\*\* Umeras.  
†† Rathmuck.



striking against the cauldron, produced such a noise and sound as struck a sudden terror and panic in the hearts of all the plunderers, so that they instantly took flight. They were swiftly pursued, slaughtered, and vanquished. The son of the Abbot O'Connor was slain on the bog north of the town; and their loss was not less than 300 persons, both English and Irish, in the route from thence to Cluain-Aine, in Cricb-na-gledagh. It was on this expedition that the chief relic of Connaught, namely, the Buacach-Patraig (*buac* signifies "a cap;" this was probably the *mitre* of St. Patrick.—*O'Donovan*), which had been preserved at Elphin, was taken from the English. (*Four Masters*.)

### FENNOR,

In this parish, has been identified by O'Donovan as the scene of a battle referred to in the *Four Masters*, A.D. 506. "The bloody battle of Fionnabhair was noble about the body of Illann after his death." The circumstances connected with this battle are given in the second life of St. Brigid (*Tr. Thaum*). King Illann, we are told, having, at the Saint's request, granted a certain favour to her father, Dubhtach was, in return, assured by her that his twofold wish of a long life and success in battle should be attained. These promises were fulfilled, it is related, the former, by his living to the age of 120 years, the latter, by his gaining thirty battles in Ireland and eight in Britain. He died A.D. 506, and was interred in the church of St. Brigid at Kildare. Taking courage from his death, the Nepotes Neill assembled an army and marched into Leinster. The Leinstermen, however, taking the body of Illann from the tomb, placed it upon a chariot, and brought it into the battle-field, thus to secure the continuance of the success promised him by St. Brigid, and in this they were not disappointed.\*

This Fennor was probably also the scene of another battle, thus recorded by the *Four Masters*, A.D. 717:—"The battle of Fionnabhair by the Leinstermen, in which Aedh, son of Cailagb, was slain."

There are several Rathes in this neighbourhood, some of them very extensive. Near here also at Grange-beg is a Cromlech, con-

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†\* Illand rex Lageniæ triginta bella in Hibernia vicit, octa certamina in Britannia. . . . Factum est autem post mortem Illand, qui vixit annis CXX., congregantes nepotes Neill exercitum fines devastare Lageniensium, inierunt Lagenienses consilium dicentes: Ponamus corpus mortuum Regis nostri conditum ante nos in corru contra hostes et pugnemus contra circa cadaver ejus. Et illis sic facientibus, illico nepotes Neill in fugam versi sunt, et cædes facta est in eis. Donum enim victoriæ per S. Brigidam adhuc in corpore Regis mansit. (*Tr. Thaum. Vita 2a.*)

sisting of a large irregular boulder, reared upon three upright stones. The farmer, on whose land it is, tells of his father, the former holder, having found at this place the jaw-bone of a man, which he described as of gigantic proportions. What became of it does not appear. This would tend to strengthen the opinion, now held by many, that these, in some instances at least, were not Druid's altars, but monuments marking the burial-places of Pagan Irish heroes. King Leaghair (Bk. *Armagh*) directed that he should be buried "as men stand up in battle." And Dunlang, father of Illann, though a christian, was buried at Maisden, clad in armour, and as if ready for battle.

### DUNANY.

The Rectory of Dunany appears amongst those which belonged to the Commandery of Tully. Near the waste land marked on Rawson's map (*Statist. Survey, Co. Kild.*) as the "Commons of the Corporation of Kildare," are the ruins of the ancient parochial church, consisting of nave and chancel of the following dimensions:—Full length, 48 feet; length of chancel,  $18\frac{1}{2}$  feet; width of nave,  $17\frac{1}{2}$  feet; width of chancel, 13 feet. There are two small windows in east end, very narrow on the outside, but widening within. No other windows are traceable, though a large portion of the north and south walls are standing, and—judging from the nature of masonry,—are of very ancient date. Two forts formerly stood, about a mile apart from each other, in this locality. The foundations now are scarcely noticeable.

### HARRISTOWN.

Here there is the ruin of another parochial church. Dimensions:—Length, 64 feet; width,  $22\frac{1}{2}$  feet. A large portion of the south and west walls remain. As in the case of Dunany, there is no trace of windows. A chiseled door-way is placed in the south-wall, for which the key-stone has disappeared, yet, to pass through, it is necessary to stoop, so that the present surface is very much above the former level. An ancient cemetery surrounds the ruin. A former Pastor lies buried here, the inscription on whose tomb, when lately cleaned, was found to be:—"Here lyeth the body of Rev. Bryan Dempsy, Doctor of Divinity, and Vicar General of Kildare, who was Parish Priest of Rosenallis for 10 years, and for 30 in Monasterevan. Departed this life 8th December, 1754; aged 76 years." Another Priest interred here is the Rev. Edward Prendergast, at one time officiating in this Parish, the inscription over whom records that, "he changed this mortal life for eternal felicity on the 11th June, 1798."





After the battle of Monasterevan, in which the yeomanry, under the command of Messrs. Hoysted and Bagott, were successful, this Priest was charged with complicity in the rebellion, because it transpired that he was amongst the insurgents on a particular occasion, though tradition says that it was in the discharge of some priestly duty. For this he was tried by court-martial, condemned, and forthwith hanged from a tree beside the Barrow, at Monasterevan, on the date above given. His body was buried at the place of execution, but his relatives came that same night, exhumed the remains, and conveyed them down the river, and thence to Harristown, the burial place of his family. Another stone marks the spot "where lyeth the body of Lewis Dempsy, aged 92 years." At the foot it is recorded:—"Edvardus Dempsy, Parochus de Cadamstowne, me fieri fecit." Unfortunately, the date is utterly effaced. Lewis was a favourite name amongst the O'Dempsys of Clanmaliere. Another grave is touchingly interesting, as showing the strong desire of the Irish Catholic to be buried with his kindred. It is that of "Nicholas Lennox, who died at Acapulca, Mexico, July 5th, 1876, and was interred at Harristown, 18th September following." The following stone vessels were found at this church:—1. One composed of lime-stone, 3 feet long by 2 wide, quadrangular, rounded internally, and shelving to one end, where it is pierced,—this was evidently used for administering Baptism by immersion—a custom continued, in the Churches of the Province of Leinster at least, down to the year 1614. (*See Decree ordering its discontinuance, Vol. 1, p. 247.*)

2. A rounded, flat, granite stone, hollowed into a shallow basin, the centre slightly raised, where there is a small cavity, as if to serve for a socket.

3. A large granite stone, square at the base, which is 2 feet 4 inches each way, from this a circular shaft rises, ending in a basin at top from which an aperture in the centre descends to the earth. Before the sides of the basin were broken away, it must have stood at least 3 feet high. It presents the appearance of the base of an Ionic column.

#### NURNEY.

(*An Urnaidhe, i.e. "The Oratory"*) a little more than a mile distant from Harristown, are the remains of this ancient church. Length, 42 feet; width, 20 feet. There are two narrow flat-headed windows in the east gable, 6 feet long by 8 inches wide; on the outside, they are 5½ feet apart, but are deeply splayed on the inside. A granite baptismal font was lately dug up at the

west end of the ruin; it is circular, but with four external hips at equal distances; height,  $1\frac{1}{2}$  feet; depth of basin, 7 inches; width, externally, 2 feet; internally,  $1\frac{1}{2}$  feet; pierced through centre. O'Donovan identifies *Ernaidhe*, mentioned in *Mart. Tallaght*, as "Nurney, County Kildare;" but as there are, at least, three townlands of the name in this county, this is not sufficient to identify it as the one here referred to. In *Mart. Tal.* we find the entries: "Augt. 1, Mica Ernaidhe," and Jan. 25 "Mochanna Ernaidhe." There was a castle here, a portion of which still remains, and is joined on to a modern residence still called Nurney Castle. The castle was probably built by the Fitzgeralds, to which family much of the neighbouring property belongs. A small portion of the buttment of another fort is to be seen on pigeon-house hill, in the village. A bronze coin, judged to be of the time of Augustus, and of the coinage of the Roman Colony of Nemausus, *i.e.*, Nîmes, was lately dug up at this place; it is in the possession of the writer.

The following extract from the decrees of a Provincial Synod, held A.D. 1186 in the Church of the Holy Trinity at Dublin, and confirmed by Pope Urban III., will be useful in judging of the uses for which such vessels as the above were intended:—" *Seventh Decree.*—That a lavatory of stone or wood be set up, and so contrived with a hollow that whatever is poured into it may fall through and lodge in the earth, through which also the last washing of the priest's hands after the Holy Communion may pass. *Eighth.*—That an immovable font be placed in the middle of every Baptismal Church, or in such other part of it as the paschal procession may conveniently pass round. That it be made of stone, or of wood lined with lead for cleanliness, wide and large above, bored through to the bottom, and so contrived that, after the ceremony of Baptism be ended, the holy water may, by a secret pipe, be conveyed down to mother earth. *Ninth.*—That the covering of the altar and other vestments dedicated to God, when injured by age, be burned within the enclosure of the church, and the ashes transmitted through the aforesaid pipe of the font, to be buried in the bowels of the earth." (*See Decrees, in D'Alton's Memoirs of Archbps. of Dublin, p. 72.*)

In Mylerstown townland in this parish there is a well called Fuaran (*i.e.*, cold spring well,) at which a patron is said to have been held on the 29th of June and 15th of August; and one in the townland of Rickardstown, marked on Ord. Map, Tobereen-doney, *i.e.*, *Tobar-righ-an-domhnaigh*, "the well of the King of Sunday," or *God's Well*, so called probably from being resorted to by pilgrims on Sunday. (*Joyce.*) In the Pat. Rolls (*Morrin*),



Oct. 16th, 1546, is found Presentation of Wm. FitzGerald, clerk, to the rectory and prebend of Harriestown, vacant by the resignation of Morgan Psezham, and in the gift of the King *pleno jure*.

At *Walterstown*, to the north-west of the village of Nurney, a spot is pointed out where it is said a nunnery stood. No remains are now visible, but a very small portion of the supposed site appears never to have been disturbed by tillage.

#### KILDANGAN.

This was a Rectory of the Abbey of Great Conall (*Chief Rem.*) In the adjoining cemetery is the grave of a priest:—"Here lyeth the body of the Rev. Michael Hanagan, deceased April 13th, 1784, aged 46 years.—Requiescat in pace." The old parochial Church stood, as the name, *Kildangan*, indicates, near the castle; of this, but few traces now remain. It was used for Protestant service until about 70 years ago, when the church was transferred to Kiledoon. The Castle of Kildangan, or *Kildangan*, was built by Maurice FitzGerald of Allen. It was of large extent and well-fortified, and formed one of a line of forts extending from Carlow to Ley, erected for the purpose of guarding against *the Irish enemy* on the other side of the Barrow. In the Patent Rolls is found Commission, dated January 31st, 1570, to Sir John Plunkett, Chief Justice of the Chief Bench, Sir Morish FitzThomas and others, to assign to Gerald FitzPhilip of Kildangan, in the County of Kildare, such part of his lands as should be suitable for manurance (*sic.*) And on the 12th of Feb. following, a Return of the Commissioners, assigning to Gerald FitzPhilip of Kildangan, all his possessions in Kildangan, Rathmoke, and Barnettestown, in the County of Kildare, to be discharged of subsidy, coyn, and livery. Same date, a Writ of allowance thereon. (*Morrin.*)

The following is a tradition preserved in the district:—When Hewson, with the Parliamentary forces, was on his way to attack the Castle of Ley, he observed, from Cherryfield hill, the Castle of Kildangan, and sent a detachment to take possession of it. The garrison however, having been apprised of the enemy's approach by a deserter named Tierney, were prepared for the attack. The Parish Priest, named O'Toole, had joined the garrison, and encouraged them to hold out and not to yield to the summons to surrender. The Cromwellians then attempted to take the place by storm, but were repulsed with considerable loss. Finally they were obliged to abandon the enterprise, and marched off to join the main body of the army at Monasterevan. This place was included in the possessions forfeited by FitzGerald

of Allen in 1641,—they were restored in the reign of Charles II., and afterwards passed into the Aylmer family. Kildangan Castle was accidentally burnt whilst in the possession of the latter; a small portion of it survived until a few years ago, when it was demolished, to make room for a modern mansion. This estate became the property of a branch of the O'Reilly family, early in the 18th century. Here it was, most probably, that Dr. Richard O'Reilly, Coadjutor Bishop of Kildare and Leighlin, and afterwards Archbishop of Armagh, was born, in 1746. (*For Memoir, see Vol. I., p. 276.*) Kildangan was heretofore a considerable village, and had its fairs, on May 1st, July 20th, and September 29th. A Parliamentary Return, dated 23 Nov., 1731, states that "in the Parish of Kildangan there is no Mass-house built, but the priest of Lackagh Parish says Mass often at the back of an old castle here." A chapel, probably erected after this date, stood beside the Castle of Kildangan, and continued in use until the year 1792, when the present chapel was built,—as an inscription, "This Chapel built 1792,"—shows;—on a site granted by the O'Reilly family who also defrayed the cost of its erection. This chapel was considerably enlarged in 1849, by Susan, the last surviving child of Dominick O'Reilly, Esq., mother of Dominick More O'Ferrall, Esq., the present proprietor. A tower, Baptistry, etc., have lately been added.

At *Ballybraccan*, or *Kilbraccan*, as it is sometimes named, about a mile from Kildangan, there was a parochial church, of which nothing now remains, though portions were in existence up to 50 years ago. There is a large cemetery here, but there are no remarkable monuments. A story is related in the neighbourhood, of this church having been set upon by the priest-hunters, and that the priest, flying for his life, was overtaken and despatched at a stream some quarter of a mile distant. "The two Kilbraccans," are referred to in the Inquisitions; the other place of the name is on the opposite side of the Barrow, in the Queen's County. Two neighbouring townlands, though bearing the noteworthy names Kilpatrick and Killeen, have nothing to show that there was a church or burial-place in either; but in the former an extensive mound, apparently sepulchral, is to be seen. (*Ord. Map. 26. W. Offaly.*)

In the demesne of Riverstown, bordering the Barrow, there is a holy well, called St. Brigid's well. A large stone on its brink is marked with two furrows, which the people say are the impressions of the knees of the Saint. The well was enclosed by the late Mr. Browne, who also set up a Celtic Cross beside it.

In the parish of Ballybraccan, in the townland of Derry-oughter, *alias* Sharwood Marsh, midway between Riverstown



and the Fort of Dunrally, is an island in the Barrow, known as Bishop's Island; how it came to be so named is not known. There is a local tradition of a stranger having come to this place on a certain occasion, and having dug up from a particular spot with which he seemed to be well acquainted, a valuable treasure, which he carried away. In Lughill townland, in this parish, at a place called Glanmaigho, there was at one time an extensive burial-ground, which is now disused and practically obliterated, though the tell-tale verdure in the spring-time betrays its former extent.

In the direction of Monasterevan, another townland is named Ballyfarsoon, which signifies (*Joyce, 2, p. 58*) the *townland of the Parish Priest*; it probably received its name from having been the place of abode, at some time, of the P.P. of the district.

#### SUCCESSION OF PASTORS.

From the Registry of Parish Priests, made in 1704, we learn that the P.P. at that time was—

MATTHEW CULLEN, residing at Kildangan, 51 years of age, ordained at Dublin in 1681, by Mark Forstall, Bishop of Kildare, and that his sureties were James Cullen of Clonygath, and David Hodnett of Kildangan, gents.

BRYAN DEMPSY, D.D., V.G., succeeded in 1724, having been translated from Rosenallis, and died 8th December, 1754. (*See epitaph at Harristown.*)

STEPHEN BOLGER was the next P.P. He died, as his tombstone at Lackagh states, in December, 1786, and was succeeded by—

CHARLES DORAN. Having, in 1787, obtained a lease of a plot at Passlands, Father Doran built a church there, which continued in use until the year 1847, when the present fine Parochial Church was erected. In the secret-service money list two entries are found—one, dated July 1st, 1801, "Lord Tyrawley, for Rev. Charles Doran, R. C. Priest of Monasterevan, £20;" another dated February 13th, 1802, "Mr. Cassidy, for Rev. Fr. Doran, recommended by Lord Tyrawley, £50." The explanation of the above, given by those who recollect Father Doran is, that he received these two sums, supposing them to be the personal gifts of those through whose hands they only passed. He was a guileless man, devoted to the duties of his sacred office, and solicitous to keep his flock out of the tumult and miseries consequent on the rebellion. Lord Tyrawley, who, at the time, resided at Moore Abbey, knowing his goodness, and witnessing the happy effects of his advice to his people, adopted this means

of making him a return. He died on the 16th of February, 1810. The following is the inscription over his grave at the Passlands:—"Erected by the Inhabitants of Monasterevan, Kildangan, Nurney, and Lackagh, A.D. 1835, to testify their lasting regret for the memory of the Rev. Charles Doran, who was, for 22 years, Parish Priest of this Union. This pious Pastor was distinguished for simplicity and disinterestedness. In eventful times his faithful prudence guided and protected his flock. Indefatigable, learned, and charitable in the discharge of his important duties, he lived beloved by his Parishioners and respected by his neighbours. He died on the 16th of February, 1810, in the 55th year of his age, rich only in Good Works, but possessed of no Earthly Treasure. Requiescat in Pace."

REV. JOHN ROBINSON succeeded, being translated from the parish of Clane. He died on the 10th of November, 1822. It was during his pastorate that a chapel was erected at Nurney. He lies interred also at Passlands, where a tablet bears the subjoined inscription:—"As a tribute of gratitude and respect, this Tablet has been placed by his Parishioners, to the memory of the Rev. John Robinson, R.C. Pastor of Monasterevan and Kildangan. Born, June 24th, 1767. Died, November 10th, 1822. 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 his tomb by the love and veneration which attended him through life."

REV. PATRICK MURPHY succeeded. He died in July, 1834, and is buried at Passlands. The following is his epitaph:—"Sacred to the memory of the Rev. Patrick Murphy, who, for fifteen years, was the beloved Pastor of the united Parishes of Monasterevan, Kildangan, Nurney, and Lackagh. Devoted to the duties of the Sacred Ministry, his uniform kindness, disinterested zeal, and purity of mind endeared him to his flock, who have erected this monument as a testimony of their affection towards him, and a memorial of his Christian virtues. His spirit departed this life on the 7th day of July, A.D. 1834, in the hope of a glorious eternity through the merits of Our Redeemer, aged 47 years. Requiescat in Pace."

The VERY REV. PHILIP HEALY, V.G., previously Parish Priest of Clonmore, County of Carlow, was the succeeding Pastor of Monasterevan. *J. K. L.* held Father Healy in high esteem. When but a young curate, Dr. Doyle thus wrote to him on the occasion of a change of mission from Ballynakill to Philipstown:—



"Carlow, October 9th, 1825. Rev. dear Sir,—I am too well aware of the purity of your views, and of your devotion to the interests of religion, to suppose you would find it difficult to make any sacrifice which they would require; but in removing you, as I am obliged to do, from a people to whom you are justly dear, and for whom you must feel a proportionate affection, I am only transferring your labours to another people not less distinguished for every good quality than those amongst whom you have lived. You are hereby appointed to the curacy of the parish of Philipstown, where your labours will not be increased, where your comforts will not be diminished, and where your emoluments (if they are any object to you) will be considerably augmented. The Rev. Mr. Rigney will expect you on Saturday next. You will reside with him, and, I am sure, he will labour to insure you as much happiness as is compatible with our condition here below. I feel great pleasure in offering to you the expression of the very high esteem and sincere affection with which I am your faithful and obt. servt. in Christ, ✠ J. DOYLE.

"P.S.—Please to inform Mr. Delany that I would be very glad to see him when he is at leisure, and that, anxious to consult for his comfort, I have appointed a very amiable young man, Rev. Mr. Lalor of Ballyfin, to be his curate, who will be with him on Saturday next."

When, in 1834, a coadjutor was about to be appointed, we find Dr. Doyle giving further proof of "the very high esteem" in which he held Father Healy, by mentioning him as one whom he would recommend for that office. (*See Vol. I., p. 190.*) On the death of Dr. Haly, in 1855, the Clergy of the Diocese elected Father Healy Vicar-Capitular, and also placed his name, as *dignior*, on the list of the three recommended by them for the vacant dignity. He was appointed Vicar-General in succession to Dr. Flanagan of Balyna, and continued in that office up to the period of his death, which took place June 2nd, 1878. He is interred at Passlands, where a handsome marble cross marks his grave, bearing the following inscription:—"In memory of the Very Rev. Philip Healy, D.D., Parish Priest of Monasterevan, and Vicar-General of the Diocese of Kildare and Leighlin. A model Pastor, he showed himself an example of Good Works, in Doctrine in Integrity, in Gravity. (*Tit. II. c., 7 v.*) He died on the 2nd of June, 1878, aged 86 years. May he rest in Peace."

The VERY REV. MICHAEL COMERFORD, V.F., succeeded.

## PARISH OF MOUNTMELICK.

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MOUNTMELICK which was formed into a distinct Parish in 1770, includes portions of Rosenallis, Castlebrack and Coolbanagher. The town of Mountmellick,—the name of which is derived from *Mointaghe-Meelick*, i.e., “the Bogs of the Marsh,” though not as prosperous as heretofore, is yet the most considerable town in the Queen’s County, though Maryborough takes rank as the capital. It is not a place of much antiquity, as is shown by its not appearing on the old Map of Leix and Offaley, made *circa* 1563, or on the Down survey. The name occurs in some Inquisitions of the middle of the 17th century, and it appears to have been a town of note somewhat later on. When the Irish Parliament of King James II., transferred the Ely estate to the Duke of Tyrconnell—(see page 230) the portion of it situate about Mountmellick went with the rest. We find reference to it in the correspondence between DAN. DORAN, the factotum of his grace at Dublin Castle, and Mr. Wm. FitzGerald, of Narraghmore, who had been appointed steward or agent to the Duke. A letter addressed “to Wm. FitzGerald, Esq., att his house in Narraghmore, near Kilcullen bridge,” and dated “Dublin Castle y<sup>o</sup> 25th febr, 89,” is to the following effect:—“Dr. Sr.—I had y<sup>r</sup> lett<sup>r</sup> just now & am persuaded y<sup>r</sup> sickness only can hinder y<sup>u</sup> to give all regulascons necessary to my L<sup>d</sup>. Duke’s concerns in y<sup>r</sup> charge, & I will acquaint his Grace w<sup>th</sup> y<sup>r</sup> care in preserving his right ag<sup>st</sup> false pretenders—y<sup>u</sup> may count upon y<sup>o</sup> Iron y<sup>u</sup> have already deliver’d & I believe I shall find y<sup>u</sup> chapmen for y<sup>o</sup> rest y<sup>t</sup> will pay y<sup>u</sup> at Mountmellick 20<sup>lb</sup> p. tun, but remember we are to pay Iron for y<sup>o</sup> sow-iron y<sup>u</sup> made use off & I will send y<sup>u</sup> an acc<sup>t</sup> to what it has been appraised. Neither Greenhill nor any other land in y<sup>r</sup> charge shall be sett w<sup>th</sup>out y<sup>r</sup> privity & approbation. But as to charge me w<sup>th</sup> y<sup>o</sup> receipt of y<sup>o</sup> rents of Mountmellick, sure y<sup>u</sup> would not be so unreasonable, knowing I have otherwise more to do than I can goe through. Therefore pray doe not expect, for certainly I will not medle in it. It’s even for y<sup>r</sup> sake I have rec<sup>d</sup> already one summe here upon y<sup>o</sup> acc<sup>t</sup> of Easter rent w<sup>ch</sup> I will putt into y<sup>r</sup> hands as soon y<sup>u</sup> com up to town. I write now to Patrick Dowling to this purpos y<sup>t</sup> y<sup>o</sup> ten<sup>ts</sup> may be compelled out of hand to acc<sup>t</sup> w<sup>th</sup> y<sup>u</sup> & pay their arrears, wherein y<sup>u</sup> will be pleased to observe y<sup>t</sup> I have got y<sup>u</sup> all that y<sup>o</sup> army owed them, and to allow nothing



but y<sup>e</sup> summe aforesaid mentioned in y<sup>e</sup> acquittances dated here in 9<sup>ber</sup> and X<sup>ber</sup> last. I'll let y<sup>u</sup> know further by y<sup>e</sup> next my L<sup>d</sup><sup>s</sup> opinion upon y<sup>e</sup> particulars of y<sup>r</sup> letter, & remaine y<sup>r</sup> most affection<sup>t</sup> humble serv<sup>t</sup>. Dan. Doran."

Another letter from the same to the same, is dated "Dublin, y<sup>e</sup> 25th April, '90," and runs thus:—"Sir—I spoke to my L<sup>d</sup>. Duke that y<sup>u</sup> should sell by y<sup>e</sup> tunn some of our Iron in Mountmellick, to the merch<sup>ts</sup> of Mountmellick at y<sup>e</sup> King's rate that they may sell by retails there in their shops for y<sup>e</sup> conveniency of y<sup>e</sup> country & y<sup>e</sup> army who complaine much y<sup>t</sup> at this time of need we keep our Iron loct up & will not sell it but at our own leisure & rates, and his Grace commanded me to direct y<sup>u</sup> to doe as I proposed, and as it will be of very ill example we should exact more than y<sup>e</sup> King's rate, soe it will be necessary y<sup>u</sup> will keep a check over those merch<sup>ts</sup> at Mountmellick y<sup>t</sup> they sell y<sup>e</sup> Iron they will buy from y<sup>u</sup> at a moderate rate by retail proportionably y<sup>u</sup> are also desired to deliver to y<sup>e</sup> ord<sup>r</sup> of the Lord Dongan any quantity of Iron not exceeding half a tunn, those his Lordship sent to receive y<sup>e</sup> same payeing for it to y<sup>r</sup> ord<sup>r</sup>. I am, D<sup>r</sup>. S<sup>r</sup>. y<sup>r</sup> most affectionat humble servant, Dan. Doran. I hope to be w<sup>th</sup> y<sup>u</sup> Monday or Tuesday night. My Lord desires to know what rent may be fit to reserve upon y<sup>e</sup> farms of Greenhill, Corbally and Ballymag." (*These Documents are from the Davidstown Collection*).

From a Parliamentary Return made 25th April, 1766, by Peter Westerna, Protestant Curate, (*see Vol. I., p. 271.*) of the number of Catholics in the town and liberties of Mountmellick, it appears that there were at that date, 508 Catholics; the names of heads of families as given in the Return, are the following,—those with an asterisk prefixed had Protestants belonging to their households in addition to the number of Catholics indicated by the figures after their names:—

"Return of the town and liberties of Mountmellick, being part of the Parish of Oregan.

#### NAMES OF PAPISTS.

*Henry Maudsley,	2	*Paul Hyland,	2	Thomas Dowling,	5
Mary Bourke,	2	John Fitzgerald,	2	Mary Tracy,	1
Margaret Kinsella,	3	*William Chester,	2	Mathew Carroll,	4
William Conrahy,	6	Roger Goligan,	5	*John Murphy,	1
*George Flood,	3	*John Tigert,	4	Thomas Hicky,	7
Florence Fitzpatrick,	5	Edmund Fitzgerald	5	*Peter Finn,	1
Wm. Keñnedy, P.P.,	4	Patrick Keenan,	4	*John Finn,	2
*John Chester,	1	Terence Gorman,	8	Hugh Dooly,	5
*Williby Webster,	2	*Daniel Finn,	1	*William Birgan,	8
Brien Dunne,	2	Margaret Glison,	2	*Mrs. Finn,	2

*Daniel Nail,	1	*John Kennedy,	8	*John Johnston,	2
*John Thomson,	1	Val. Clary,	2	*Thomas McDonnell,	1
*Andrew Goodwin,	1	*James Pigott,	1	*Susan Harding,	2
William Honegan,	9	Terence Gorman,	7	*Bridget Kirk,	2
*Robert Harris,	3	*William Shortliff	2	Brien Macdaniel,	9
*Robert Harris,	3	Timothy Dunn,	7	Laurence Magaboy,	3
Patrick Brien,	5	*Thomas Brewer,	1	*Timothy Tracy,	7
Redmond O'Hanlon	4	*John Tracy,	2	*Abel Fry,	1
*John Maguire,	1	*Sam Higgins,	4	James Carroll,	3
Peter Coughan,	6	*George Lingwood,	1	*John Nicholas,	1
Mary Fuiley,	5	*Edward Eason,	2	*James Dobson,	2
*John Rafter,	1	*Philip Roberts,	8	*Laughlin Glinnan,	1
Daniel Rafter,	6	*Thomas Strangman,	1	*Patrick Mahon,	5
*John Jordan,	1	*Joseph Beale,	1	*Edmund Dunne,	6
*James Kelly,	5	*Samuel Strangman	1	William Morris,	2
Michael Bergan,	5	*Lawrence Moore,	4	Charles Robison,	7
*Michael Heden,	2	*Edmund Mulholl,	8	*Edmund Brien,	3
Conr Magaverah,	3	*Henry Robinson	1	*John Carroll,	1
Owen Malauny,	4	*Daniel Church,	1	Philip Hases,	8
John Twahy,	4	Frank Dowlin,	8	Conor Kilfoil,	9
William Michan,	3	*Martin Connolly,	2	David Flinn,	2
Andrew Keating,	4	Anne Purcell,	2	Sarah Pollard,	5
*Mary Brinen,	1	*John Tracy,	2	*William Woods,	2
John Bracken,	5	Mary Jordan,	3	*Edmund Lawler,	2
*Rowlen Poor,	1	Charles Camel,	2	*Ben Fry,	3
John Dogan,	2	Patrick Hand,	5	*Robert Petti Grew,	1
Daniel Geoghegan,	4	*Michael Toole,	10	*John Day,	1
Frank Brien,	8	*Edward Deigan,	1	Michael Flanagan,	4
*Edward Berry,	3	Edward Magan,	2	*Peter Barclett,	1
*John Eason,	1	*John Fuller,	6	*Margaret Delany,	4
*Joseph Eaves,	1	Owen Kilfoil,	4	*James Pickram,	2
*William Mires,	1	*Jane Russell,	3	*Nath. Jackson,	3
Daniel Madden,	8	Honor Miles,	5	*Patrick Kelly,	7
*Richard Thomson,	1	*William Maxwell,	1	John Hyland,	5
Roger Mara,	2	*Peter Pexton,	2	Peter Rigney,	4
*Eliza White,	2	*Weldon Tarlington,	3	*Frank Lowry,	2
*Peter Westerna,	3	*Patrick Jordan,	6	*Jonathan Pim,	1
*John Ansley,	2	*Thomas Lee,	1	*Richard Deverell,	3
Frank Coughlan,	2	*William Hyland,	3	*William Hughes,	2
Thomas Brien,	5	*Richard Croasdall,	2	*John Flanigan,	1
*John Scott,	3	*John Sheercroft,	3	*Daniel Redmond,	4
*Eliza Cantrell,	1	*Arthur Roe,	2		

One Popish Priest whose family is mentioned in the above list. Returned, April 25th, 1766, by Peter Westerna, Curate of Mountmellick."

Previous to the building of the present Parish Church, the place of worship for the Catholics of Mountmellick was at Graigue, in the outskirts of the town; where the old chapel still stands, being now used as a schoolhouse. Father Thady Duane, the first Parish Priest of Mountmellick, lies interred in the adjoining graveyard; a headstone marks his grave, bearing the following inscription:—



*"Sacerdos O'Duane in pace requiescat.  
Gregis quoque sui Deus miserescat.—*

God grant the priest O'Duane eternal peace,  
God grant his flock the same celestial grace. Amen, Amen.

The Rev. Thady Duane departed this life April the 7th, 1807, aged 74. Lord have mercy on his soul."

Father Duane was a native of the district of Oregan, and was born about the year 1733. It has not been ascertained where he made his studies. His ordination took place in 1757, as appears from the following certificate, still extant:—"Jacobus Dei et Apostolicae sedis gratiâ, Episcopus Kildariensis et Leighliniensis, universis has literas inspecturis salutem in Dno. sempiternam.

"Notum facimus quod, anno Domini millesimo septingentesimo quinquagesimo septimo, diebus vero vigesima prima, vigesima tertia, et vigesima quarta mensis Septembris, scilicet feria quarta et sextâ, ac Sabbato quatuor temporum, missam in Pontificalibus celebrantes, dilectum nostrum magistrum Thadeum Duan, Diocœsis nostrae Kildariensis alumnum idoneum et capacem repertum, ad primam Tonsuram et quatuor minores *Ordines, et pariter ad sacros Subdiaconatûs, Diaconatûs et Presbyteratûs* Ordines, in vim Indulti Apostolici nostratibus concessi juxta ritum et consuetudinem S. Romanae Ecclesiae, promovendum duximus et promovimus. In cujus rei fidem hisce subscripsimus et Secretarii nostri signum ac sigillum apponi fecimus.

"Datum in loco nostri refugii hac die vigesima quarta mensis Septembris, Anno Domini, millesimo, septingentesimo, quinquagesimo septimo.

*"JACOBUS, Epus. Kildar<sup>a</sup> et Leighlin<sup>a</sup>.*

*"D. Dni. mei. Jacobus Dillyn, Secr<sup>a</sup> (Seal.) "*

In a Return of 1766, Father Duane—*Tim Dowan*, as he is styled—is found named as coadjutor to Dean Gernon, in the (then) united parishes of Carlow and Killeslin. Subsequently he was transferred to Kilcock, as curate to Dr. MacKenna, and remained there till 1770, when he was appointed Pastor of the newly-formed parish of Mountmellick. The following, from the Bishop, addressed—"Mr. Duane, at Kilcock," relates to this appointment:—"Tullow, March the 1, 1770. Dr. Sir,—I return you my most hearty Thanks for your ready compliance with my Request. If I live to it, it shall not be forgot. I wou'd have wrote sooner, but your Letter was conceal'd from me for 8 or

ten Days in the Post office. . . . The sooner you go to Mt. melick the better. Mr. Phelan (*the V.G., P.P. of Portarlinton*) will either go himself, or depute another to give you Possession. This scrawl shall serve for your warrant until I have Time to draw up one in Form. May all happiness attend you and your Flock. I had a Letter by last Post from Dr. MacKenna but have not Time to answer him at present. You'll please to give him my kind service, and let him know that I readily agree to, and fully approve of, everything he proposed to me. Please to desire as many of our Brethren as you see, not to begin their Easter Confessions untill the Jubilee is publish'd to them. It is arrived in Dublin, but has not yet been forwarded to me. I shall lose no Time in sending the necessary Instructions to everyone when once I get it. I am most sincerely, Dr. Sir, your most obedt. humble servant, JAS. KEEFFE.

"I almost made up the breach between Mr. Gernon and Mr. Brenan. (*A John Brenan is returned in 1766 as P.P. of Ballyadams; probably the one referred to.*) He was somewhat displeased at your setting what price you pleased on his Hay; not that he ever intended to overhaul you for the surplus; but where he meant a Favour he wou'd have it acknowledged."

Father Duane died, as we find from the inscription on his tomb, in 1807, the poetical portion of which was, doubtless, his own composition. We find further evidence of his addiction to poetry in a letter from Dr. Delany, announcing his appointment as coadjutor bishop of Kildare, dated 17th August, 1783, already referred to (*Vol. I., p. 85, note.*) "The verses (*of congratulation on his promotion*), I am told by a connoisseur in these matters, have great poetical merit. Pity! such elegantly turned compliments were not more just in their application. But, had *real* excellencies been the object of the muse's labours, perhaps the success were not so great, as they say it is characteristic of the true sons of Apollo to excel most in Fiction."

Within the (quondam) church, are tablets bearing the following epitaphs to the memory of Dr. Anthony Duane and Rev. Andrew Healy:—"To the memory of the Very Rev. Anthony Duane, who, born on the 4th of May, 1780, fulfilled the office of Parish Priest in Mountmellick for 27 years, and that of Vicar-General for 10 years, in the diocese of Kildare and Leighlin. He died, the 16th of January, 1833, aged 53 years. His zeal, piety, and disinterestedness were eminent. His talents of the highest class, his acquirements, especially in the knowledge of Holy Scriptures, and the several departments of ecclesiastical learning, such as are rarely attained. His illness was tedious,



but only served to purify his virtues, which shone resplendent in his departure from this world. R.I.P."

"In memory of Father Andrew Healy, the meek, humble, pious, and universally-beloved Parish Priest of Mountmellick. He was born in November, 1792, ordained in June, 1818, appointed to the parish in January, 1833, and closed a most edifying life in a holy death, on the 12th of May, 1864. May he rest in peace. Amen."

The Sisters of the Presentation Order were introduced into the parish in 1854.

The beautiful new parish Church was erected during the pastorate, and mainly through the exertions of the late Very Rev. Thomas Murphy, V.F. It is dedicated under the invocation of St. Joseph, Patron of the Universal Church.

#### CASTLEBRACK.

Beside the remains of the Castle, from which the place takes its name, are the remains of the old parochial Church. It measured about 80 feet long by 30 broad; only a small portion of the south wall is now standing. This church was dedicated to the B. Virgin; in Dr. MacGeoghegan's list the parochial Church of St. Mary's of Castlebrack, is included; and in a Patent Roll, dated Oct. 27th, 1550 (*apud Morrin*), is found the Presentation of Rory O'Doyne to the vicarage of St. Mary of Castlebrack of Regan, with its chapels in the diocese of Kildare, in the gift of the Crown, *pleno jure*. A head-stone marks the grave of a priest:—"The Rev. P. Reynolds; died, December 9th, 1821, aged 29 years." Some of the chief families of the district have their graves in the adjoining churchyard; the inscriptions date from 1721. In the protracted lawsuit relating to the claim to the property and title of the Earldom of Rathcoole, the Tracey peerage trial, as it was called,—some tombstones from this graveyard were actually produced before the Committee of the House of Lords in proof of the validity of the claim set up by one of the litigants. The inscriptions in question, however, were supposed to have been tampered with. The ruins of the old castle are still to be seen, the small portions remaining being sufficient to show that it was a place of considerable strength. It was built by Leyney O'Doyne, chief of Iregan, towards the close of the 15th, or beginning of the 16th century. To defray the expenses attending the erection of it, he imposed unusual tribute on the territory, which his successors continued to extort down to the reign of James I. Among the Inquisitions of the Queen's County, we find one taken at Castlebrack, on

the 21st October, 1612; by another, taken at Maryborough, 17th May, 1638, it appears that Teige, or Thady O'Doyne, late of Castlebrack, was seized of the town and lands of Castlebrack, *alias* Ballycasslanbrack, and of Parkemore, Cappinlinge, Grange, Mucklone and Grange, and Mucklone and Grangecore, all which are parcels of Castlebrack aforesaid, and contain 447 acres, etc., etc.

After the signing of the Peace, at Kilkenny, on the 12th of May, 1652, between some of the Catholics and the Parliamentary leaders, the terms of which were condemned under ecclesiastical censures by the Congregation of the Clergy, Secular and Regular, of the province of Dublin, assembled on 25th of May, 1652, at Ballydrohid, in Clanmaliere, under the presidency of Dr. O'Dempsey, Bishop of Leighlin, and Vice-Primate of Leinster, Colonel Richard Doyne seized upon some of the Catholics who were parties to this obnoxious peace, at Castlebrack. The author of the *Aphorismical Discovery* thus refers to the event (*Part VI., c. xiii.*):—"1652. Lieutenant-Colonel Richard Doyne, resident in his native country, Iregan, daily waiting on neighbouring enemy garrisons, informed of the agents' return from Kilkenny, and what there done, as many of the clergy as conferred with him did both disclaim the act and the authors thereof, whereby egged this young warrior on to work some memorable deed as was thought; having received intelligence of their lodging at Castlebrack, in Iregan aforesaid, thither taking his course, arrived at the dawning of the day, where, finding Westmeath, Sir Robert Talbot, Sir Richard Barnewall, and Thomas Tyrrell, the lawyer, on whom he laid hands, and carried them in the nature of prisoners to a place of safety, which was most grateful to all well affected, where they continued for 48 hours." He was afterwards induced by representations that were "both deceitful, forged, treacherous, and untrue, to enlarge the said agents, to the mighty prejudice of the cause, the grief of all well-affected, and the proper blemish of the Lieutenant-Colonel himself."

A townland in this district is named Kilcavan; this may have been the site of the chapel called *Cuasan Coemhin*, or "Kevin's Grot," included in Dr. MacGeoghegan's list. (*See Vol. I., p. 258*).

At about a mile's distance from Mountmellick, to the south; on the right of the Ridge-road leading to Maryborough, there is an ancient church site and burial-ground known as the Ivy-chapel. The church has completely disappeared, and of the gravestone inscriptions none dates back further than 150 years. Accregare is the name of the townland in which this graveyard is situate, a name which occurs in Inquisitions taken at Mary-



borough, 6th March, 1619, and 31st May, 1637; in these the McDonnells of Tinnekill appear as seized of the town and lands of Accregare, Srahard, parcel of Acregare, Derrygill, Derryclony, etc., etc. At Derryguile there is a chalybeate spring, the medicinal properties of which are deserving of attention.

#### PORTNAHINCH.

An old church, in ruins, stands here in an extensive graveyard; portions of the four walls remain, and show it to have been very small and very ancient; it measures about 40 feet in length, by 16 in width; there is a window in the west gable,  $3\frac{1}{2}$  feet in height and only 4 inches wide; another window, still smaller, appears on the Epistle side of the altar place. This is the *Portnhynsy*, of the MacGeoghegan list, already referred to.

#### KILMAINHAM.

This appears to be the *Capella de Kilmoynan* of Dr. MacGeoghegan's list (*See Vol. I., p. 259*). The name signifies the church of St. Magnend, who was Abbot of Kilmagnend, now called Kilmainham, near Dublin, in A.D. 606, where his festival was celebrated on the 18th of December (*AA. SS., pp. 584 and 713*). The Knights Templars and Hospitallers are found to have called some of their Religious Houses throughout the country after this Saint; thus, Kilmainham Beg, and Kilmainham Wood, in the county Meath.

An Inquisition, taken in the 45th year of Elizabeth finds that the following rectories (amongst others) were appropriated to the Priory of Kilmainham, county of Dublin:—"Oregane, commonly called Rossenollis, Ryerimore, *Kilmainin*, and Castlebracke, in the country of O'Doyne, and Queen's County, Coulbenker (Coolbanagher) in same County, . . . with the advowsons and nominations of Ballynekylle, alias Ballytemple, in Offalie, in the King's County, all of which were demised, by letters patent, for a term of years, to Maurice Fitz-Thomas Fitz-Gerald of Lackagh, in the County of Kildare, Knight. (*Chief Remembrancer.*) Considerable portions of the ruins of a church are still in existence at Kilmainham; these consist of a part of the northern side wall, about 20 feet in length, by from 2 to 10 feet in height; the eastern gable, in which is a lancet window with limestone jambs, measuring 4 feet in height, by 7 inches in width on the outside. The building appears to have been cruciform; length, about 63 feet, width of nave,  $16\frac{1}{2}$  feet. The southern aisle consisted chiefly of a tower or keep; external dimensions, 20 feet by 16; the height of remaining

portion varies from 8 to 12 feet, measuring from the present surface, which appears to be raised some 3 feet above the former level. This lower portion has a groined roof of masonry, still perfect; on the eastern side there was access to a winding staircase which passed upwards through the wall. Old people in the locality state that there remained here about 70 years ago the foundations of a circular tower; a well, accounted blessed,—that customary adjunct to our primitive religious foundations,—is found here; and it is also stated that a causeway ran across the bog and connected Kilmainham with the ruin now known as the Ivy-chapel, a distance of about a mile. There is, moreover, a distinct local tradition that a community of monks resided here before the period of the English invasion, and that they were all massacred by the Danes in one of their marauding incursions.

#### SUCCESSION OF PASTORS.

REV. THADY DUANE, appointed first P.P. of Mountmellick, 1st of March, 1770; died, 7th April, 1807.

VERY REV. ANTHONY DUANE, V.G., succeeded; died, 16th January, 1833.

REV. ANDREW HEALY, appointed in succession to Dr. Anthony Duane; died 12th May, 1864.

The VERY REV. THOMAS MURPHY, V.F., was the next Parish Priest; he died, January 27th, 1882, and lies interred in the grounds attached to the Presentation Convent at the east end of the new parochial church.

The present respected Pastor, the REV. JOHN J. DOYLE, succeeded.



## PARISH OF NAAS.

THE name Nas, the Celtic form of Naas, to which the article *le* or *the* was prefixed in mediæval times, is explained in Cormac's Glossary as denoting "a fair, or place of meeting." From a very remote period until the 10th century, Naas was the chief residence of the Kings of Leinster. Their palace is supposed to have stood at what is popularly called the North Moat of Naas. The town was the capital of the district called Airther Lifè, and, after its desertion by the Kings of Leinster, continued to be the residence of the local chiefs. The Dun or Fort of Naas was built by Luighdech Eithlenn, whence it was called Lis Luighdech. It was burnt by Cormac MacArt (King of Ireland from A.D. 254 to 277), to avenge the crime of Dunlang, King of Leinster.

In the Life of St. Fechin, of Fobhair, who died of the conall buidhe, or great plague, in A.D. 664, an account is given of his visit to Naas, his obtaining the liberation of certain captives, etc. A stone cross, erected to commemorate these events, was standing in the market place until late in the seventeenth century. "*Crux lapidea in Platea Nazensi Sti. Fechini dicta.*" (*AA., SS., 20 Jan.*) At the sacking of Naas in 1577 by Rory O'More and Cormac O'Connor, it is related that the former sat at the market cross to witness the scene of destruction.

In A.D. 705, King Congal devastated Naas, and carried away hostages from Leinster. (*Annals of the Four Masters.*)

Under date A.D. 861, the same Annals record that "Muiregan, son of Diarmaid, Lord of Nas and Airther Lifè, was slain by the Norsemen;" and at the year 904 they relate that "Cearbhall, son of Muiregan, King of Leinster, was killed." Cearbhall was the last King of Leinster who resided at Naas. An old Irish MS. poem preserved in the library of Trinity College, Dublin (H. 1, 17, fol. 98) records that "Nas is without a king ever since Cearbhall was slain."

It was this king who, in the preceding year, gained the celebrated battle of Ballymoon in which Cormac, King and Archbishop, lost his life. This is alluded to in the following lamentation on the death of Cearbhall:—

"Great grief that Liffé of ships is without Cearbhall, its befitting spouse,  
A generous, staid, prolific man, to whom Ireland was obedient,  
Sorrowful to me the hills of Almhain and Ailleann without soldiers,  
Sorrowful to me is Carman, I do not conceal it, as grass is on its roads.

Not long was his life after Cormac who was dishonoured,  
 A day and a half, no false rule, and one year, without addition,  
 Ruler of a noble kingdom, King of Leinster of the troops of heroes ;  
 Alas ! that the lofty chief of Almhain has died through a bitter painful way.  
 Sorrowful for brilliant jewels, to be without the valiant, illustrious lord of  
 Nas.

Although dense hosts have been slain ; greater than all their sorrows is this  
 sorrow."

"Some say that the manner in which Cearbhall was slain was this : As he was going through the street of the stone step east-wards at Kildare, having a proud steed under him, when he came opposite the shop of a fuller, there, the fuller sent the congua (*instrument*) out, the horse being opposite it outside ; the proud steed started back, so that he (the king) struck against his own javelin, which was in the hand of his own horse-boy, and Cearbhall died of that wound at the end of a year, and he was buried among his fathers in the cemetery of Nas ; hence it is said :—

"There are nine kings of famous career, in Cill-Nais of shining lustre ;  
 Muiregan, a hero without mistake, Ceallach, and Cearbhall the sensible,  
 Colman, Braen, and Bran the lively, Finn, Faolan, Dunchadh the bold,  
 In Corban's Church, I have heard, their warlike graves were made."

—*Fragments of Irish Annals*, p. 223.

This Cill Corban, or Church of Corban, the burial-place of the Christian Kings of Leinster, was at Kill, near Naas. The name of Corban who probably was one of our early Irish Saints, is still preserved in the name of a back street in Naas, called *Corban's Lane*.

The town of Naas, and the country immediately around it, formed at the time of the English invasion the toparchy or subordinate principality of the sept MacEithlenn or MacCallan. After the Anglo-Saxon conquest, this district was granted to William Fitzgerald, son-in-law to Earl Strongbow, and passed successively to the families of De Londres and De Preston. Soon after the arrival of the English, the town was fortified, and at various subsequent dates it was made the site of various embattled or military dwellings. The presence of King John at Naas is noted in the State Papers of 1206—"Thursday, June 24th, at Naas, to the Earl of Salisbury, 10 marks paid to Robin de Camera, when the king lay in a tent ;" and at June 26th, the payment at Naas, "to Robert de Burgate, for play, 5s., on account of the debt due to him." (*Sweetman's Cal. State Papers*.) On 6th July, 1226, King Henry III. granted to William Barun, "that he have till the king's majority a fair at the manor of Nas, for eight days, from the vigil and during the octave of the Apostles SS. Simon and Jude"—that is from October 26th to November 4th.





"Robert Bruce, King of Scotland, his brother Edward, the Earl of Moray, John of Menteith, John Steward, and Philip Mowbray, encamped at the Salmon Leap and stayed there four days; they fired the town and plundered the church. . . . At last they went towards Naas. . . . They burned Naas and plundered the churches, and opened the tombs, staying two whole days." (*Grace*.) Pembridge states that they opened the graves in the church-yard, in search of treasure, "ad quærendum thesaurum."

In 1316 Naas was plundered by the Scots.

In 1419 a Parliament was held at Naas, under the presidency of Richard Talbot, Archbishop of Dublin, who was then Lord Deputy. There is no record of the business transacted on this occasion beyond that of granting a subsidy of 300 marks.

In 1534 Naas, which had been previously seized upon by Lord Thomas Fitzgerald, then in open rebellion, was re-taken by the Lord Deputy Skeffington.

A.D. 1561. William Florence was Constable of the Castle of Naas. Pardon of same, June 13th, 4<sup>o</sup> Elizabeth. (*Pat. Rolls., Morrin, p. 462.*)

A.D. 1575. Intense heat and extreme drought prevailed in the summer of this year; there was no rain for one hour, by night or day, from Bealtaine to Lammas (from 1st of May to 1st of August.) A loathsome disease and a dreadful malady arose from this heat, namely, the plague. This malady raged virulently among the Irish and English in Dublin, in Naas of Leinster, Ardee, Mullingar, and Athboy. Between these places many a castle was left without a guard, many a flock without a shepherd, and many a noble corpse without burial, in consequence of this distemper. (*Four Masters.*)

In 1577 Naas was to a great extent reduced to ashes by an irruption of Rory Oge O'More, dynast of Leix, and Cormac O'Connor, dynast of Offaly. Between 700 and 800 houses, which were chiefly thatched, are stated to have been destroyed.

Sydney gives the following account of the burning of Naas on this occasion:—"Rorie Oge O'More and Cormocke Mack Cormocke O'Connor, accompanied not with above 140 men and boyes, on the third of the monethe, burned betweene Vii. and viii C. thatched howsies, in a markett towne called the Naas; they had not one horseman, nor one shot with them; they ranne through the towne, beinge open, like haggs and furies of hell, with flakes of fier fastened on pooles ends, and so fiered the lowe thatched howsies; and being a great windie night, one howse took fiere of another in a moment; they tarried not half

an houre in the towne, neither stode they upon killinge or spoylinge of any. There was above fyve hundred mennes boddies in the towne manlyke enough in appearance, but neither manfull, nor wakeful as it seamed; for they confesse they were all aslepe in their bedde, after they had filled themselves and surfeited upon their patrone day; which day is celebrated, for the most part, of the people of this country birthe, with gluttonye and idollatrye as farre as they dare."

On the 1st February, 1641, the Republican Lords Justices, Parsons and Borlase, sent out the Earl of Ormonde with a powerful army on an expedition to the county Kildare, where, "pursuant to orders, he burnt Newcastle and Lyons, and gave up Naas to his soldiers to plunder, having sent out parties to burn Castlemartin, Kilcullen Bridge, and, in short, all the country for 17 miles in length and 25 in breadth." (*Carte's Ormonde, Vol. I., p. 246.*) Need we, therefore, wonder at finding that in the following year the borough of Newcastle, as well as the adjoining village and castle of Lyons, and the town of Naas, "were reported as great receptacles for the prime gentlemen of the Royal party in Kildare"? Borlase, the Protestant historian, relates the following affecting incident in connection with this expedition:—"In this expedition to the county of Kildare the soldiers found a priest, one Mr. Higgins, at Naas, who might, if he pleased, have easily fled if he apprehended any danger in the stay. When he was brought before the Earl of Ormonde he voluntarily confessed that he was a Papist, and that his residence was in the town, from whence he refused to fly away with those who were guilty (that is, of the rising of 1641), because he not only knew himself very innocent, but believed that he could not be without ample testimony of it, having by his sole charity and power preserved many of the English from the rage and fury of the Irish; and therefore he only besought his lordship to preserve him from the fury and violence of the soldiers, and put him securely into Dublin, though with so much hazard, that when it was spread abroad among the soldiers that he was a Papist, the officer in whose custody he was entrusted was assaulted by them, and it was as much as the Earl could do to compose the meeting. When his lordship came to Dublin he informed the Lords Justices of the prisoner he had brought with him, and of the good testimony he had received of his peaceable carriage, and of the pains he had taken to restrain those with whom he had credit from entering into rebellion, and of many charitable offices he had performed, of all which there wanted not evidence enough, there being many then in Dublin who owed their lives, and whatever of their fortunes was left, purely



to him. Within a few days after, when the Earl did not suspect the poor man being in danger, he heard that Sir Charles Coote, who was Provost-Marshal-General, had taken him out of prison and caused him to be put to death in the morning before, or as soon as it was light, of which barbarity the Earl complained to the Lords Justices, but was so far from bringing the other to be questioned that he found himself upon some disadvantage for thinking the proceeding to be other than it ought to have been." This Father Higgins was a Dominican. His fate is thus recorded in the *Hib. Dominicana*, page 561:—"Father Peter Higgins, an alumnus of the Dublin Convent, at the commencement of the war was taken prisoner by the heretics, and although not accused of any crime, but on the contrary, many of the heretics proclaimed his innocence, yet was he condemned to death, and having thrice confessed to his prior and received absolution from him—for he made his way into the prison in disguise—publicly professing his innocence and his firm adherence to the Catholic faith and our holy Order, he was hung in the public place of Dublin, on the 23rd of March, 1641. His constancy under torment, and the joy expressed in his countenance, moved many of the heretics to tears; but on the other hand rather excited the fury of those who vented their rage on his body by all sorts of insults; and refusing to allow it to be buried in the city; and as it was carried out of the gate, one broke the skull with a bullet from a gun and inflicted divers other like injuries."

This same year another\* Dominican Father of the same name, the Rev. Father Peter O'Higgins, Prior of Naas, obtained the palm of constancy in Dublin. This pious and eloquent man was arrested and brought before the Lords Justices, Parsons and Borlase, charged with dogmatising, or, in other words, seducing the Protestants from their religion. Now, when they failed to sustain any capital charge against him, they sent to inform him that if he abandoned his faith he might expect many and great privileges, but all depended on his embracing the English faith. That they were resolved to sacrifice him he knew right well; so that on the very morning of his execution, the messenger came to his prison with the terms proposed by the justices. O'Higgins, in reply, said, "Alas! I am not so weary of life as to wish for speedy dissolution; but if your masters are so anxious to preserve me, return and ask them to forward, in their own handwriting, an instrument leaving life and death to my own option;

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\* That this Father Peter O'Higgins is another person from the Father Peter Higgins mentioned before is clearly proved by De Burgo, *Hib. Decm.* p. 562.

so that if I shall have renounced the Roman Catholic religion in presence of the gibbet, the terrible circumstance in which I have been placed may extenuate the guilt attaching to what is deemed apostasy." The justices, thinking he was shaken in his mind, ordered the conditional pardon to be handed to him on the first step of the ladder, and it was so handed to him by the executioner. He bowed courteously on receiving it, and loud was the exultation of the heretical mob who thought they were about to catch a convert. Now, when he stood exposed to the view of God and man, he exhibited to all around the instrument which he held, and, commenting on it with warmth, convicted his impious judges of their own avowed iniquity. Knowing well that there were Catholics in the crowd, he addressed them in such words as these:—

"Dear brethren, children of the Holy Roman Church, since the day I fell into the cruel hands of the heretics who stand around me, I have endured much hunger, great insults, dark and foetid dungeons; and the doubt as to what was the cause seemed to me to render the palm of martyrdom doubtful; for it is the cause, not the death, that makes the martyr. But the Omnipotent God, the Protector of my innocence, and who ordereth all things sweetly, has so arranged that although I have been accused as a seducer and a criminal by the laws of the land, yet to-day in me it is the Catholic religion only that is condemned to death. Behold here an undoubted witness of my innocence—a pardon signed by the king's representatives offering me not only life, but large gifts if, even now, I renounce the Catholic religion. But I call God and man to witness how freely I reject this, how gladly I now embrace my doom in and for the profession of that faith." Having thus spoken and thrown the pardon to a friend in the crowd, he desired the executioner to do his office. When the body was hanging and the executioner pulled at it several times, yet, heaving a loud sigh, he uttered *Deo Gratias*, and so, having disappointed the expectation of the heretics, he went to his God. (*Dom. a Rosario*, translated by Father Meehan, p. 199.)

Another member of the Dominican community at Naas, the Rev. Thomas Bermingham, had the happiness of suffering many things for the sake of Christ. In the *Acta Cap. Gen., sub anno*, 1656, *Mon. Dom.*, we are informed that "in this year the venerable servant of God, Father Thomas Bermingham, died in exile for the faith, in great reputation for sanctity. After the example of the early fathers he was most assiduous in prayer and a great mortifier of his body, which he often beat even to blood. He watched and fasted much, and slept on a hard board. He by



prayer obtained aid for the Catholics who were besieged in Naas. [Elsewhere it is related that the inhabitants being hard pressed by the enemy, he caused the image of St. Dominic to be carried in procession, whereupon the saint appeared to both besiegers and besieged, and so terrified the former that they fled in disorder.] At length he was taken prisoner by the heretics who thirsted for his blood. They stripped him of the habit of his order, and in derision clothed him in that of the Friars Minors, and amongst the insults and blows of the soldiery, he was dragged to Dublin, where he was long kept a prisoner, and at length was sentenced to be transported to the Barbadoes to be there sold as a bond slave. But a ransom having been paid for him by the Lords Constantine and Felix O'Neill and Hugh O'Rorke, he was sent to Spain, whence he proceeded to Rome, and having visited the most celebrated shrines in Italy, he ended his course, and departed to eternal life."

Subjoined are the passages in De Burgo's *Hib. Dom.*, relating to Fathers Higgins, O'Higgins, and Bermingham, pp. 561, 574:—

"P. Fr. Petrus Higgin (cœnobii Dubliniensis Alumnus,) qui post initum a Catholicis Regni Hiberniæ pro fide et Patria libertate bellum, ab hereticis captus, post tetrum carcerem, et diuturnam inedia, nemine licet accusante, quin potius plurimis ex ipsis hereticis innocentem verbo et scripto acclamantibus, facta ter sacramentali Confessione Priori suo, simulato habitu ad eum accedenti, et Absolutione toties perceptâ, publicè de innocentia sua, Fide Catholica, et Ordine Prædicatorum, quem professus est, testimonium reddens, patibulo in Foro civitatis Dubliniensis suspensus, obiit die 23 Martii 1641. Ejus in tormentis constans animus, et animi in vultu expressa lætitia, ex ipsis hæreticis complures ad lacrymas, et singultus movit; alios ad majorem rabiem, qui in defunctum cadaver furorem suum resumentes, necdum ludibrio omnium exposuerunt. Sepulturam ei intra civitatem denegarunt, extra portas cum duceretur sclopeti ictu caput ei fregerunt, variisque id genus injuriis affecerunt." (*Acta Capituli Gen. Romae*, 1644, p. 119.) "Eodem anno (1641) R. P. Fr. Petrus O'Higgin (non idem qui supra) Prior Nassensis, eximiae constantiae palmam Dublinii adeptus est. Adductus Proregi ibidem, et quod orthodoxam Fidem seminaret in populo accusatus, tentatur lautis promissionibus si ad sectam Anglicanam transire vellet, quod ubi constantissimè recusavit, damnatus ad laqueum glorioso certamine Victor obiit." *Acta Gen. Capit. Romae*, 1656, p. 157. "De eodem hæc habet Daniel noster O'Daly, alias Dominicus de Rosario—R. P. Fr.

Petrus O'Higgin, Prior Conventus Naseñsis, et Verbi Domini Praedicator eximius, ab hæreticis captus, ante Proregem Hiberniæ Dublinii sistitur tanquam Dogmatizans contra Religionem Anglicanam, de seductione populi accusatur, in carcere aliquanto tempore detentus, cum in illum authenticè probari nihil posset, quo secundum leges regni capite plectendus fuisset, libertatis usura, et muneribus magnificis a Prorege donandus declaratur, si abdicata Religione Romana Anglicanam sectam amplecti vellet. Mane Diei quo ad patibulum ducendus erat, a Prorege destinatur nuncius ad patrem in carcere benigna conditio proponitur; verum intrepidus et prudens Pater respondens quasi veneficus incantans sapienter: Hodie, inquit, ad patibulum ducor, nec ulli dubium esse potest quin natura, mortis impatiens, vita nihil charius existimet, nec meæ me vitæ tædium adeo urget, ut ad mortem properare cupiam nisi necessitas cogat. Sponsionis suæ Authographum ad me mittere Dignetur Prorex, optionem vitæ aut mortis penes me integram et inviolatam relinquens, ut si vitæ meæ cupidus religionem abdicavero, saltem ipsa mortis præsentia me a calumnia quodammodo excusare videatur. Prorex jam ratus hominem animo consternatum, et penè victum, actutum executionem jubet, Schedulam sponsionis sub præmissa conditione signat, Authógraphum mittit, ascendenti magnanimo Patri primum gradum Scheda perrigitur, Schedulam subridens accipit. Exultant hæritici, ad partes suas abscitum hominum ducturi in triumpho fortè, et Catholiciscandalum verentur: Verum homo Dei sui compos ascensum non declinat, hilarior sursum nititur, in aperto jam, editoque vertice constitutus, chartulaur a Prorege signatam manu ventilans, injusticias hæreticorum obloquitur confidenter, judicemque suam de iniqua sententia ex propria scriptura condemnat, Catholicos circumstantes effatur in hunc modum:—Charissimi fratres, Sanctæ Romanæ Ecclesiæ cultores, ex quo tempore in saevas adstantium hæreticorum manus incidi, in medias longas, contumelias plurimas, et caceres obscuros, et fætidus pertuli, incerta mihi pænæ causa dubiam quoque martyrii Palmam fecisse videbatur. Martyrem enim non facit pæna sed causa. Providens autem Deus omnipotens innocentiae meae Protector, disponens omnia suaviter ita rem gessit, ut quantumvis seductor accusatus, aut legalibus regni criminibus impetitus, hodie sola in me Religionis Catholicae nota damnatur ad mortem, ecce authenticum innocentiae meae testem, Libellum incolumitatis et sponsionis proregiæ Authographum, quo amplissimorum munerum cumulatus cum vitæ usura profertur, si jam a Religione Catholica deseivero. Deum autem testor, et homines, quam securus et constans hæc respuo, quam lubens et gaudens in et pro hac Professione hunc Agonem amplector.



His dictis, projecta e manibus ad amicum quendam, executorem jubet officium suum actutum præstare. Excusso autem et vibrato deorsum corpore, multisque desuper impulsibus carnificis quassato, suoque tandem pondere non parva quiete pensili, alto quodam suspirio eructat *Deo Gratias*, sicque delusa Proregis astusia, et hæreticorum expectatione confusa, migravit."

"P. Fr. Thomas Bermingham, Anno 1655, exul, non sine odore eximiæ probitatis animam, multo pro Fide ærumnis ac laboribus exercitam, Deo redditit. Erat is insigniter eruditus, ac mirè deditus orationi, in qua noctes integras consumebat. Rigidus carnis suæ domitor asperimis disciplinis ad sanguinis effusionem creberrime se affligebat, jejuniis et abstinentia exhaustus. Somnum in duro scamno, et ligneo cervicali libabat potius quam capiebat. Incendii Conventus Nasensis (cujus tunc erat Prior) vi precum extinctionem impetravit. Similiter obsessæ civitati Nasensi orans præsidio fuit, quando promisso civibus et militibus cœlesti auxilio contra Fidei hostes in orationem procubuit, ipso delatæ Thaumaturgæ Imaginis Sorianensis Anniversario die (scilicet die 15 Sept. quo commemoratio miraculosæ istius Imaginis a Fratribus Prædicatoribus celebratur), obtinuit, quod S. Pater Dominicus palam appareret in fastigio templi, ipsis quoque inimicis conspicuus, ex quo paulo post civitas ab obsidione liberata fuit. Demum ab hæreticis captus, ac direpto proprio Ordinis habitu, vestem Patrum Minorum S. Francisci indutus, inter scommata, ludibria, militumque barbaras petulantias veluti agnus Dublinium adducitur, ubi instar fatui exagitatus, conjectusque in carcerem, demum cum aliis Confessoribus subiit sententiam Deportationis ad Insulas Barbadas; at Lytro per Dominos constantinum et Felicem O'Neil, et D. Hugonem O'Roirk oblato, in Hispanicum littus emissus, Romam adiit, ac visitatis sacratoribus Italiæ Locis, vitæ cursum feliciter explevit."—*Capit. Generale Romæ*, 1656, p. 154.

Further information regarding Father Bermingham will be found in the *Contemporary Hist. of affairs in Ireland*, 1641-'52, part i. p. 256. He is there stated to have been Prior of the convent at Atby when that house was attacked by Preston, in 1648.

In 1648 Naas was garrisoned by Ormond for King Charles, but in 1650 it was captured for Cromwell by Colonels Hewson and Reynolds.

Some interesting relics of these penal times are still preserved in the parish; an altar-stone bearing the inscription J. M. 1647; and also a beautiful little silver chalice, only six inches in height, and permitting the cup to be unscrewed from the base. It

bears the following inscription—"Pater Joannes mac Sihi me fieri fecit, Anno Dom. 1685."

In 1798 one of the first overt acts of insurrection was an attack made on the 24th of May on Naas, by a party of United Irishmen, under the command of a farmer named Michael Reynolds. The garrison, composed of the Armagh militia and the local yeomanry, succeeded in repelling the attack after a severe action in the streets of the town. The insurgents retreated with a supposed loss of 150 killed and wounded. Disgraceful military executions and other excesses followed. (*Life of St. David*, by Fr. O'Hanlon).

Naas is a borough of great antiquity, and probably by prescription. It has charters of Henry V., Elizabeth, James I., and Charles I. The borough limits, according to the charter of Elizabeth, include "all the lands, tenements, rents, and services, and all and singular other hereditaments, which were (then) known, accepted or reputed as part and number of the town of Naas, or within the precincts thereof," but it neither defines the included lands, nor indicates how far they extended from the centre of the town. They certainly comprised a considerable district around the whole town, and probably extended three miles north and as far south; they have for a long period been practically unknown. The following very curious document, the original of which is in the possession of G. P. L. Mansfield, Esq., of Morristown Lattin, indicates the corporate boundaries of Naas. It is endorsed *Naas Corporation*, and is without date.

"Memorandum how ye rod and maise was carried round ye Corporation. From Johnstown foard up by ye red mill and followed ye mill rase to Browns parke up to Buttermilk hill, from which under ye laken Ballkeain to Craddoxtown foard up ye watter corse to Broadfield, true George Clarke's parke to ye old mill of Killishey one farm land of Mr. Greadon's to ye Earl of Kildare's bush on ye road of Kilcullen to Thoms Burke, Esq<sup>m</sup> land to ye yealow acre, and from that by ye mill rase to Siginstown gate, from which to Eglenton's medow to Cloran Charles leding down by attemosoge and ye Commons to ye Nox, from thence by ye mill rase to ye back of Osborstown Groffs to ye foard of Sallens from that by ye draine to Johnstown foard."

The Corporation according to the charter of Elizabeth, was styled "The Sovereign, Provosts, Burgesses, and Commonalty of Naas," and consisted of a sovereign, two provosts, and an indefinite number of burgesses and freemen.

The following particulars relative to the Corporation of Naas, are taken from the Patent Rolls, *Morrin*, p. 526 :—

Privileges sought to be granted to the town of Naas. "That



the burgesses and commons may erect and fortify the borough with foss, and walls of lime and stone: that the town shall be a free borough town, and the burgesses and commons shall have all liberties and free customs belonging to a borough town; that they may, every year, on the feast of St. Michael, the Archangel, choose and make, of themselves, a Sovereign and two Portrieves to keep the borough, and to hold the courts concerning the same, and to do and execute, as justice shall require, all other things in the same borough which shall touch the same or the burgesses." "That the said Sovereign and Portrieves, the day of their election, immediately after the election of them, before the burgesses and commons, yield a corporal oath upon the Holy Evangelists, well and truly to behave themselves towards the Queen, her heirs and successors, and of all the liberties and free customs of that borough, and also in the execution of their offices. That the Sovereign and his successors for the time being, shall have authority and power to have a mace carried before him and his successors, within the said borough and the franchises. That the Sovereign, Portrieves, Burgesses and Commons shall be one corporate body, and shall have perpetual succession. That all lands, tenements, rents and services, with their appurtenances, which unto the day of this privilege granted, have been parcel of the town, or within its precinct, shall be within the franchises' jurisdiction and liberty of the town and borough. That the Sovereign and Portrieves shall have the returning of all the Queen's writs and mandates, and execution of the same, which by any means shall touch the said borough, so that no sheriff or other minister of the Queen shall execute his office there for anything pertaining to the borough, but in default of the Sovereign and Portrieves, unless for the Queen, her heirs and successors. That the Sovereign, Portrieves, Burgesses and Commons of the borough shall have jurisdiction and cognisance of all manner of pleas personal, and also power and authority to hold before the said Sovereign and Portrieves all pleas of any cause growing or coming within the town, borough or franchises, and the precinct thereof. That they may make one process and execution upon all such pleas personal as the Mayor and Portrieves of the town of Drogheda have used or may use. That the Sovereign, Portrieves, Burgesses, and Commons shall have jurisdiction to hold plea of assizes in nature of *frisca forcía* of the lands within the town, and authority to hold the said assizes before the Sovereign and Portrieves, and that they make one process and execution upon the same, as the mayor and sheriffs of Drogheda have used, do use, or may use. That they may have all manner of issues, profits, and amerciaments of the said plea personal, and

of the assizes aforesaid, and also the goods of *infangethese* for ever, for reparation and fortification of the walls and ditches of the town, and for the paving thereof. That the Sovereign and Portrieves shall be justices of the peace within the town, and borough, and franchises, and that they may do that which belongs to the office of justice of the peace in all points within the town. That the Sovereign, Portrieves, Burgesses, and Commons shall have a market on Monday, every week, in the town or borough, at a certain place to be appointed for that purpose. That the Sovereign and Portrieves shall be escheators and clerks of the market, and have correction of all manner of weights and measures within the town and franchises, and may do that which unto an office of escheators and clerks of the market pertaineth, and that no other shall be escheator or clerk of the market within the town or franchises, but the said Sovereign and Portrieves; provided that their doings may be discussed in the Queen's Bench, and there corrected as shall appertain. That the Sovereign and Portrieves shall be coroners within the said town or borough, and franchises of the same, and may do all that belongs to the office of coroner in all points, and that none others shall be coroner within the borough and franchise. That they shall not plead nor be impleaded elsewhere than within the said borough, before the Sovereign and Portrieves, for trespass or contracts, or any other matters personal done within the borough or franchises. That the Sovereign or Portrieves, by themselves or their deputies, may take and receive all the customs underwritten; for every horse sold within the town or franchises, two pence; for every cow, two pence; for every goat, one penny; for every pig, one half-penny; for every sheep, one farthing; for every sack of corn, one half-penny; for every hide or skin of the value of an ox-hide, one half-penny; for every body of a cart or plough, so sold, one penny; for every pair of wheels, one penny; for merchandise of the value of two shillings, one half-penny; for merchandise to the value of five shillings, one penny; and all other customs and profits of all things sold within the said town and franchise of the same, as the bailiffs of Dundalk receive and levy within the town and franchises of Dundalk; the said Sovereign and Portrieves, and their successors, yielding and paying yearly for the said customs to the Queen, so much yearly rent as the former who now hath the same doth pay.

“That the Sovereign, Portrieves, and Burgesses, or the most part of them, shall have authority to make and ordain such laws, customs and orders within themselves, from time to time, as shall seem good unto them for the behoof and profit of the borough, so as the same be not contrary to the Queen's Majesty's laws,



and if occasion require, to moderate or revoke any of them at their discretion. That it shall not be lawful for any manner of person that comes to the town to buy there on the market day, any wares or cates, saving for his present sustenance, but between 8 o'clock before noon, and 3 o'clock afternoon, except it be of a freeman of the town, upon pain of forfeiture of the things so bought to the use of the borough, for reparation thereof. That no foreign merchant or merchants shall, by retail, sell to any merchant, wares that come from beyond the sea, within the borough or franchises, without licence of the Sovereign or his brethren. That all waifs and strays that shall lawfully fall within the said town or franchises thereof, shall go and be taken to the maintenance and reparation of the town. That it shall not be lawful for any person dwelling within the said borough to use merchandise, or any other faculty, handicraft, or occupation there, except he be admitted and allowed as a freeman by the Sovereign and his brethren."

"The Queen's Majesty hath accorded to these articles. Signed *W. Cytyll.* Oct. 29, 1568."

Accordingly the Queen, on the 18th July, in the eleventh year of her reign, granted a charter conformably with these articles, to the Corporation of Naas but which is not to be found on record; it ordains that all the lands, tenements, rents, and services, and all other hereditaments which then were known, accepted or reputed as part and member of the town or the precincts thereof, should from thenceforth for ever be within the franchises, liberties, and jurisdictions of the town and borough; and contains the schedule of tolls above enumerated. In the Patent Roll 2<sup>o</sup> *Henry V.*, a. 103, is a grant to the Portrieve, Burgesses, and Commonalty of the town, of tolls upon all things coming to the town for sale, for 20 years, for the purpose of walling and fortifying the town. This charter establishes the fact of the existence of the Corporation so long ago as the year 1414. In an act of the Lord Deputy and Privy Council, dated 16th April, 7<sup>o</sup> *James I.*, a petition of the Sovereign, Portrieves, and Burgesses to the Privy Council in England, is recited, praying, amongst other matters, "that the villages of Osberston and Gingerstown might be contained within the liberties of the town." The Council after granting part of the request, by omitting to notice particularly that portion of it which sought for the extension of the limits, conclude by saying that "as touching the residue of the requests, they did not think them fit to be granted."

In 1833 it was found that no burgesses and only two freemen were resident within the borough, that only eight burgesses and seven freemen were anywhere in existence, and that six of these

burgesses and three freemen were members of Lord Mayo's family, whilst all others were his nominees and creatures. No instance was known, at the date of the Municipal Corporation Inquiry, of a Dissenter or a Catholic having been admitted to the burghship or freedom. Two members were sent to the Irish Parliament, nominally by the borough of Naas, but really by Lord Mayo, and the £15,000 of compensation for disfranchisement at the period of the Union were paid to John Earl of Mayo, the Hon. and Rev. Richard Burke, and the Sovereign, Portrieve, Burgesses, and community of the Borough of Naas. (*Gale's Corporate System, clxi.*) The town of Naas gives the title of Viscount to the Earl of Mayo. The Parliamentary representatives of Naas in 1560 were Draycot and John Sherlock; in 1585 James Sherlock and Lewis; in 1613 Wm. Latten and Chr. Sherlock. The following were amongst the notabilities of Naas in 1618:—The Provost of Naas, Ash; jurors for the king, barony of Naas—Eustace, of Mullaghcash, Sherlock, Kenna, Latten, Kelly, and Walter Archbold, all of Naas; barony of Connell—Eustace, of Siggenstown. The coroners for County Kildare at the same date were Fitzgerald of Osberstown, and Fitzgerald of Blackhall. (*State of Ireland in 1598.*)

In the course of his apostolic journeyings, St. Patrick paid more than one visit to Naas. The Tripartite Life tells that, passing from Meath, the Irish apostle went afterwards to Naas. "The site of his pupal (or tent) is in the green of the fort, to the east of the road; and his well is in the north of the fort, where he baptised Dubhlang's two sons, Oillill and Illann, and Oillill's two daughters, Moaghain and Fiedelm, and their father dedicated them to God and Patrick from their consecrated virginity, and he (Patrick) blessed the veils on their heads." Father Shearman (*Loca Patriciana*) remarks that all these places may still be traced. The spot where the tent of St. Patrick was pitched is that now occupied by the Protestant Church, which lies to the east of the moat, between which and the church is the street representing the road mentioned in the extract. The dun, or fort, is the north moat, nearly opposite to the church. The green, or faitche, of Naas, lies south-east of the dun, extending to the south moat; and the fair green, which occupies, with a portion of the main street, the old place of assembly for military and civic purposes. St. Patrick's well is at a considerable distance from the moat, towards the north, in the lands of Oldtown; this was the scene of the baptism of the two sons of King Dubhlang. At Millbrook, at the eastern verge of the town, is another holy well, called Sunday Well, where St. Patrick also baptised some of his converts on this or a subsequent occasion. The *Vita Trip.* relates that St. Patrick sent for Faelan,



the steward of the fort, that he pretended to be asleep, through derision, and that St. Patrick said: "I would not wonder if it were his last sleep," and so it proved; they found him dead. Hence the saying, still in use in Colgan's time: "Like the sleep of Faellan in the fort of Naas."

### MONASTERY OF TULACH-FOBHAIR.

The first religious foundation at Naas of which there is any record was a monastery, founded in the 7th century, by St. Fechin of Fobhair, at Tullagh Fobhair, which is stated by Colgan (*AA. SS. p. 142*) to have been near Naas. This monastery was built upon a tract of land given for the purpose by the King of Leinster. A mill, according to the old record, formed part of the grant. Father O'Hanlon (*Life of St. Fechin, Jan. 20*) concludes that the spot where this monastery stood is identical with the present Millbrook. The well, blessed and used by St. Patrick in baptising his converts, being here, may have led to the selection of the place as one already in some sort set apart for religious purposes.

### PRIORY AND HOSPITAL OF ST. JOHN.

In the 12th century a Baron of Naas founded a priory, which afterwards had an hospital attached to it, under the invocation of St. John the Baptist, for Canons Regular of the order of St. Augustine (*Ware*). The site on which this house stood is close to, and nearly opposite, the present Catholic church, and to the rear of the parochial residence. This monastery suffered severely in 1316, when Naas was sacked by Edward Bruce, but it was afterwards restored. It appears to have been at all times poor in worldly possessions. Some 40 years ago a handsome silver chalice was found in the ruins of this monastery. Elaborate armorial bearings are engraved on the cup, and around the foot runs the inscription: "Joannes et Catharina Fleming, me fieri fecerunt. Orate pro eis, 1729."\*

### ANNALS OF THE PRIORY OF ST. JOHN.

A.D. 1317. William de London granted to Thomas, then Prior, the mill of Kilcusey, for the term of twenty years; on the 10th July a licence was granted to John Roche, Geoffrey de Brett, and William de London, to make over to the Prior, three

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\* In the list of the chief persons in the County Kildare, given in the "State of Ireland, A.D. 1598," we find the names of "Fleming of the Naase," and "Sberlock of the Naase."

messuages, with their appurtenances, in Naas, together with the advowson of the rectory and vicarage of Tylaghty (*King*, p. 205).

A.D. 1326. Some lands in Walterstown and Stoningstown, in the county of Meath, were granted, by licence, to this house, in pure and perpetual alms (*King*). In the same year King Edward III., for a fine of 40s., from Thomas, prior of the very poor house of the Hospital of St. John, and through a motive of charity, granted a licence to him to acquire from Master Maurice Jakis\* one messuage, together with a mill, 100 acres of arable land, 40 of meadow, and 400 of pasture, in Walterstown and Styvenstown (*King*).

A.D. 1337. John, who succeeded Thomas as prior, sued William de Enedeken de Stowl for a messuage, two acres of arable land, three of meadow, and the moiety of a mill in Walterstown and Bernardstown, near Norney, which the said William had obtained by disseizing Thomas, predecessor of the present prior (*King*).

A.D. 1344. King Edward III. did, for a fine of 20s., further grant to this very poor hospital a licence to acquire certain lands in Walterstown and Styvenstown (*King*).

A.D. 1348. The priors and canons of this house received a royal confirmation of their charter (*King*).

A Patent Roll, 26th July, 31st of Henry VIII., records the surrender of the hospital, monastery, or house of St. John the Baptist, of Naas, of the order of St. Augustine, by Thomas Poswyck, Prior, with the consent of the Convent, with all its possessions in Naas, Siggenstown, Walterstown, Tresteldermot (Castledermot), Edeston, and the rectories or churches of Naas and Whitechurch, in the county of Kildare, and all goods, chattels, utensils, ornaments, and jewels. Endorsed on this surrender is a memorandum, that the Prior and Convent assembled in the chapter-house, voluntarily acknowledged the previous surrender, etc. (*Morrin*, 134-5.)

On the 23rd of August following, a pension of £9 Irish, was granted to Thomas Poswicke, late Prior of the Hospital of St. John the Baptist of Naas; and 40s. to Lawrence Byrley, one of the friars of the same late hospital; payable out of the rents and profits of the church and rectory of Whitechurch, in the county of Kildare. (*Id.*, p. 59.)

By a Patent, dated 23rd October, 1553, the possessions of this

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\* This Maurice Jakis was Canon of the Cathedral Church of Kildare. He it was who first built a bridge over the Liffey at Kilcullen, and another over the Barrow at Leighlin.



house, amounting in the whole to the value of £35 18s. 2d, were granted to Richard Mannering. (*Harris's Collect.*)

From an Inquisition, temp. Elizab., it appeared that 5 acres in Styvenstown and a mill in ruins, annual value, 6d., parcel of the possessions of this hospital, had been for a long while concealed by Edward Misset, of Dowdingstown (*King*).

### DOMINICAN FRIARY.

A convent for Dominican friars was erected in Naas, under the invocation of St. Eustachius, by the family of Eustace, who endowed the same, in 1355 (*King*). It stood in the centre of the town. De Bugho, in *Hib. Dom.*, published A.D. 1762, remarks that "a public inn is now erected upon part of the foundation." The site of this monastery is supposed to be the place now occupied by the Hibernian Bank. Every vestige of the building has disappeared.

An Inquisition, dated 9th May, 34th year of reign of King Henry VIII., finds that Richard Walshe, the last prior, was, on 30th March, 31st of same king, seized of a church and belfry, chapter-house, hall, store, kitchen, and cemetery; also of 5 messuages, 10 gardens, 15 acres of arable land, 3 of pasture, a mill and watercourse, and the — of same, in Naas, all tithe free; annual value, besides reprises, £5 (*Chief Remembrancer*). And, on the Tuesday after the feast of St. Nicholas, Bp., the same year, it was found that on the 30th April, 31st of same king, the prior was seized of a church and belfry, hall, 2 chambers, and a kitchen; also of 3 gardens, 5 acres of arable land, and one of pasture, in Naas; annual value, besides reprises, 14s. (*Id.*)

This friary, with its appurtenances, and 5 messuages, 11 gardens, 15 acres of arable land, and three of pasture, were granted, together with the Gray Friary of Clane, to Sir Thomas Luttrell, Knt., and his heirs, etc., in capite, at the yearly rent of 9s. 4d. Irish money (*Auditor General*, 15th June, 34th Henry VIII).

The following is the notice, somewhat abbreviated, of this Convent, given by Dr. De Burgo, in his *Hib. Dom.*, p. 293. "De Nasensi Cænobio S. Eustachii in Kildarensi Comitatu Lageniae, anno 1356. Nasa, Hibernicé Nass (id. est Cataracta) Anglice Naas, Burgus est mercatorius, ut vocant, seu emporium non minus concinnum quam exiguum, Baroniae ejusdem nominis caput, in Agro et Diœcesi Darensi, titulum praebens Baronis, qui insimul Vicecomes est de Gormanstown, Jenicus nempe de Preston, Catholica Religione clarus. Nundinae ibi habentur bis in anno, scilicet feria secunda Pentecostes, et die 22 Novembris. Est municipium, unumque ex memorati comitatûs seu Agri, concapitalibus, ut ita loquar, Oppidis, ibi siquidem aestivi, ut vocant,

seu potius autumnales, judicum Concessus, vulgo Assisae, singulis annis habentur, quadragesimales vero, sive vernaes, apud Athyam. Scriptores, quot invenire potui, de Hiberniae Domibus Regularibus utcunque agentes uno affirmant ore, Cænobium Fratribus Prædicatoribus Nasae Anno Redemptoris 1356, fundatum fuisse. Idque factum ab illustri Eustachiorum familia omnes quoque diserte referunt, dempto Waræo, agente duntaxat, quod Eustachii illius fuerint Patroni. Traditio insuper loci, ac laudatae gentis fert, dicatam fuisse ejusdem Cænobii Ecclesiam in honorem S. Eustachii Romani Martyris, per universam Ecclesiam speciali festivitate die 20 Sept. venerati, a quo Eustachii, vernaculè Fitz-Eustace, tam Hiberniae quem Angliae, recta Linea descendunt, ut ex temporum constat Historiis, librisque Genealogicis, variisque aliis Monumentis, speciatim ex sepulchrali Inscriptione in Ecclesia nostra S. Sixti de Urbe. Waræo, scriptori alioquin accurato, mendum excidit circa Situm hujus Cænobii, quod exstructum ait non Nasae, sed juxta Nasam ad Collis rotundi radicem; cum tamen non Fratrum Praedicatorum, sed Eremitarum S. Augustini fuerit Cænobium istud, cujus maenia ad memorati Collis rotundi radicem etiamnum videre est, vidique haud semel de re hac diligenter inquirens. Immo Praediolum, quod eo loci moderni habent Patres Augustiniani, conventualiter pro rerum conditionibus viventes, praelibatum Collem in se continet. Atque Patres tam Praedicatores, quam Eremitae, quam etiam Parochus, incolaeque loci, uno ore affirmant, id fuisse Cænobium Augustinianum, Dominicani vero Cænobii Rudera in ipsomet esse burgo Nasa, quod Augustinianis, adjudicavit Waræus, unum cum altero confundens. Ibi porro nunc est Diversorium, supra partem fundamenti antiquae domûs Dominicanae constructum. In dissolutione hujus Conventûs a gubernio Aetholico primitus facta, latifundia ejus concessa fuere Thomae Lutterell Equiti Aurato, qui eadem Joanni Travers, Armigero, assignavit," etc.

In 1756, as we learn from De Burgo, *Hib. Dom.*, p. 294, it was determined to revive the Dominican Convent of Naas, and a community was appointed, consisting of four fathers. These were—Rev. Father Hugh Reynolds, Prior, 50 years of age, and 24 professed; Rev. Father *Prædicator Generalis* Patrick O'Ferrall, a member of the Longford Convent, aged 54, professed 35 (he died in 1759); Father John O'Reilly, aged 32, professed 13; and Father William Eustace, aged 30, professed 10. This latter was appointed Prior in 1758.

As no site could be obtained at Naas, Father Reynolds established himself on a Common near Newbridge. The new convent was nothing better than a mud cottage. From this



humble beginning have arisen the present spacious convent and college of Newbridge. In all official documents the old name of the *Conventus Nassensis* is still preserved.

#### AUGUSTINIAN FRIARY.

A house for Friars Eremites of the Order of St. Augustine was founded at Naas in 1484 (*Allemande, Ware*). This, from its proximity to the north moat, was called the Monastery of the Moat. The ruins of this monastery were still standing within the memory of many yet living. An engraving of it, as it appeared in 1792, is given in Grose's *Antiquities* (Vol. II., plate 30). Dr. Ledwich, in the accompanying letterpress, says:—"Scarcely anything is standing but the belfry and a wall. The belfry is entered by a Gothic arch, on each side of which is a staircase leading up to the rooms, in number three." The tower and ruins were demolished in 1835, probably from their lying in the way of the canal bridge and the road leading to it. The burial-ground, called the Abbey graveyard, which was attached to the Augustinian Church, is still used for interments.

On the suppression of monasteries, the possessions of this house were found as follows:—

In Naas two tenements or cottages, in the occupation of John Lattine, of the yearly value of 10s., one cottage in tenure of Barn. Whitnel, yearly value, 5s.; one cottage in tenure of Nic. Walsh, yearly value, 5s.; one house in tenure of Nic. Ashe, yearly value, 5s.; one cottage in tenure of Walter Lewis, yearly value, 10s.; one cottage in tenure of Jack Robbins, yearly value, 6s. 8d.; one cottage in tenure of Henry Walker, yearly value, 6s. 8d.; one cottage in tenure of James Ashe, yearly value, 6s. 8d.; one cottage in tenure of Pat. Kelly, yearly value, 6s.; one cottage in tenure of widow of Thomas Duff, yearly value, 3s.; two cottages in tenure of Robert Ashe, yearly value, 4s.; one cottage in tenure of Thomas Rawcester, yearly value, 3s.; two messuages in tenure of widow of Richard Bane, yearly value, 4s.; one cottage in tenure of Thomas Edwards, yearly value, 1s.; two cottages and 1½ acre of land, in tenure of Will. Browne, yearly value, 5s.; two cottages in tenure of Chr. Sutton, yearly value, 6s.; one cottage in tenure of Donald Scullid, yearly value, 1s. 8d.; two cottages and one tenement in tenure of David Sutton, yearly value, 3s.; one cottage in tenure of — More, yearly value, 1s. 8d.; two cottages in tenure of Will. Walsh, yearly value, 1s.; one cottage in tenure of — Sampson, yearly value, 1s.; also, twenty acres of land in le Maudelins, and parish of Naas, in the tenancy of Nicholas Walker, yearly

value, 16s. ; sixty acres of land in Goingerstown, in the county Kildare, annual value, £1 10s. ; fourteen acres and three stangs in Naas, in tenure of Phil. Grant, yearly value, 8s. ; three acres in tenure of John Lattine, yearly value, 1s. 8d. ; three acres in tenure of Robert Dowlin, yearly value, 1s. 8d. ; three messuages and twenty acres of arable land in Oughterard, yearly value, 1s. (*King.*)\*

By an Inquisition taken in the 23rd year of Elizabeth, it was found that three acres of arable land, of the yearly value of 10d., part of the possessions of the Monastery of the Moate, and adjoining the town of Naas, were in the possession of Hugh Molton, and till that time concealed. (*King.*)

By an Inquisition taken at Kildare, 24th year of Elizabeth, James Eustace, late Viscount Baltinglas, outlawed and attainted, was found seized of the land called the Abbey of the Moat, of the land called the late Abbey of St. Augustine's in Naas, and of the late Abbey of St. John's, and of St. Catherine's land.

On June 6th, 26th year of Queen Elizabeth, a lease of this friary, for the term of fifty years, was granted to Nicholas Aylmer. (*Auditor General.*)

In the passage from the *Hib. Dom.*, already quoted, De Burgo, writing before 1762, remarks that the little farm which the Augustinian Fathers then held, and where they lived a conventual life, as far as the circumstances of the times permitted, actually included the Moat from which their former monastery had derived its name. A parliamentary report, dated 1766, makes mention of a Popish Priest *and two Friars* as resident in Naas. In the Register of Marriages of the parish of Kilcock, we find Father John Nowlan, Prior of the Eremites of St. Augustine, at Naas, entered as having celebrated a marriage in 1781 : "Dec. 20, 1781, Johannes Nowlan, Eremitarum Sancti Augustini et Prior, Nasensis."

#### PARISH CHURCH OF ST. DAVID.

The parochial church of Naas, since the Norman invasion, has been dedicated to St. David. The early Irish Church practised great devotion to St. David. His name appears in the calendar of Irish Saints. He was of Irish extraction through his mother; his birth and future career were foretold by St. Patrick; he was on terms of affectionate intimacy with St. Finian, of Clonard, St. Aidan, etc. Besides all this, many Irishmen repaired to his

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\* The low rate at which these tenements are here valued will not appear so strange, when the price of articles of food and merchandise is taken into account : thus, at the commencement of the sixteenth century the price of 12 pigeons was 4d. ; of 100 eggs, 6d. ; of a lamb, 6d. ; of an ox, 11s. 8d., etc.



monastery to place themselves under his spiritual direction. It is supposed that the present Protestant church occupies the site of the mediæval church, and that portions of the walls of this structure are built into the modern church. There are strong reasons for judging that the parish church of Naas, in the early Christian era, was dedicated to St. Patrick. The Egerton Tripartite (quoted by Father Shearman), recounting the miracles of our national Apostle, makes mention of the Dominica of Naas. This would, in itself, go far to prove that the original church was under the invocation of St. Patrick. Dr. Joyce (*Irish Names of Places*) would deduce additional proof of this from the fact that the great fair of Naas was (until a few years ago) held on St. Patrick's Day. It is conjectured that William Fitzmaurice, on whom Naas was bestowed by Henry II., finding the old church of St. Patrick either ruinous or destroyed, rebuilt it, and on the occasion, substituted St. David, the patron of his father's native country, Wales, as the Titular. (*Loca Patr.*)

There were three chantries\* attached to the church of St. David, viz., that of the Blessed Virgin Mary, that of the Blessed Trinity, and that of St. Catherine. These chantries were largely endowed. An inquisition held at Naas on 31st July, 6th year of Elizabeth, finds that the Maudelines of Naas contain four messuages and twenty acres of land, and form portion of the possession of the chantry of St. Mary, of the church of St. David, at Naas; that the representatives of John Donkerly are in possession of said messuages and lands; that there are ten messuages and cottages and one dove-cot in the town of Naas, which belong to said chantry; that three messuages adjoining the Green of Naas, with seven cottages on land within the town of Naas, and three waste land messuages, and also fifteen acres of land in the town of Naas, belong to said chantry. The same inquisition finds that Gyngerstown, adjoining Kerogher, contains four messuages and ninety acres of land, and belongs to the chantry of the Blessed Trinity at said church; that there are six messuages with one small orchard within the town of Naas, and one tenement adjoining the Green of Naas, which belong to the chantry of St. Catherine at said church; that there are fifteen acres of land in the town of Naas which belong to the said chantry, and

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\* The term chantry is applied sometimes to an endowment providing for the chanting of Masses, but more generally it refers to the chapels in which these Masses were celebrated. These endowments ordinarily provided for the erection of a chapel in which the founder was interred, and for the remuneration of priests appointed to celebrate Masses in it for the repose of his soul. These chapels were sometimes separated by railings from the main building, and sometimes they formed distinct chapels projecting from the church.

three messuages which belong to the before-named chantry of St. Mary.

Inquisition, 7th July, 1606, finds that in the Church of St. David, in the town of Naas, were three chantries, viz., the Holy Trinity, St. Mary, and St. Catherine; and the priests or presbyters of the said chantries have acquired for themselves and their successors the following lands, etc., in the town of Naas, viz., two tenements, late in the tenure of John Latin, annual value, 5s. ; a tenement, late in the tenure of Bartholomew White, annual value, 3s. ; a tenement, late in the tenure of Nicholas Walsh, annual value, besides reprises, 8d. ; a house, late in the tenure of Nicholas Ashe, annual value, 2s. ; a tenement, late in the tenure of Walter Lewis, annual value, besides reprises, 5s. ; a tenement, late in the possession of James Robins, annual value, 2s. 4d. ; a tenement, late in the tenure of Henry Walker, annual value, 2s. ; a tenement, late in the tenure of James Ashe, annual value, 2s. ; a tenement, late in the tenure of Patrick Kelly, annual value, 12d. ; a tenement, late in the tenure of the wife of Thomas Duffe, annual value, 12d. ; two tenements, in the tenure of Robert Ashe, annual value, besides reprises, 3s. 4d. ; a tenement, in the tenure of Thomas Rositer, annual value, 18d. ; two tenements, in the tenure of the widow of Richard Bane, annual value, 2s. 6d. ; a tenement, in the tenure of Thomas Edwards, annual value, besides reprises, 12d. ; two tenements and an acre and a-half of land, in the tenure of William Browne, annual value, 2s. 6d. ; two tenements, in the tenure of Christopher Sutton, annual value, besides reprises, 4s. ; a tenement, in the tenure of David Scullie, annual value, 18d. ; two tenements, in the tenure of David Sutton, annual value, 3s. ; a tenement, in the tenure of ———, daughter of ——— More, annual value, 12d. ; and two tenements, in the tenure of William Walshe, annual value, 9d. ; also 20 acres of land in the Maudlins and parish of Naas, in the tenure of Nicholas Walker, annual value, 5s. ; 60 acres of land in the townland of Gengers-town, and the whole of the said town, in the tenure of James Sherlock, annual value, besides reprises, 10s. ; 14 acres and three stangs of land in the townland of Naas, in the tenure of Phillip Graunte, annual value, 3s. 6d. ; and 3 acres in the said townland, in the tenure of Robert Dowling, annual value, 9d. ; also that the proctor of the said church of St. David did usually receive the rents and profits of the said lands, etc., for the use of the said priests, and the provost and burgesses of the town of Naas did nominate the said priests or incumbents. (*Chief Remembrancer.*)

Of the old Church of St. David it may be said that nothing



now remains, except, perhaps, some portions of the walls built into those of the modern edifice. From an inscription placed in the present unfinished colossal tower, commenced one hundred years ago by the then Earl of Mayo—*Ruinam inveni, pyramidem reliqui*—it may be inferred that the ruins of the old church tower were in existence at that date. The bell bears the inscription: *R. P. W. C. 1674. Os meum laudabit Dominum in Ecclesia S. Davidis de Naas*: "My mouth shall praise the Lord in the Church of St. David at Naas." The initials preceding the date have not been explained. A fine black marble Baptismal font in this church appears to be of considerable antiquity.

In a list of the parochial churches and chapels in the diocese of Kildare, drawn up by Dr. Roche M'Geoghegan, Bishop of Kildare (1629 to 1644) the "*Ecclesia parochialis Sti. Davidis de Naas*" and the "*Capella Sti. Trinitatis de Naas*" are given.

The adjoining burial-ground contains some monumental records of interest, dating mostly from the close of the 17th century. A small slab bedded in the earth bears the following inscription:—"Petrus Walshe Me Fecit—Anno Domini, 1696." If this be in reality a gravestone there are reasons for thinking that it marks the last resting-place of Father Peter Walshe, whose action in connection with the Remonstrance, or Declaration of loyalty is matter of history. This stone being placed at the eastern end of the grave, would indicate the burial-place of a priest. The details of that unhappy and disedifying episode need not be here gone into. That Father Walshe made himself the creature of Ormonde, the implacable enemy of Catholicity, to try to force that obnoxious and oft-condemned document on his fellow-Catholics, was a subject of regret, and, let us hope, of salutary repentance to himself afterwards. In the archives of St. Anthony's, Louvain, is preserved a document, dated 13th March, 1688, in which he formally, and in presence of appointed witnesses, retracts and expresses regret for every error contained in his writings, at the same time declaring his unfeigned submission to the authority of the Holy See. (*Brenan's Eccl. Hist. Ireland*, Vol. II., p. 214.) From the *Contemporary History of Affairs in Ireland*, 1641-52, we learn that Father Walshe was a native of Naas. To quote the unknown author's quaint and unsparing expression, he was "a son unto a poore and beggerly channntler in the Naasse and one Goodie N. his mother, a Protestant, an English drabbe." Unless it be known that he died at an earlier date or elsewhere, it may be inferred from the above that, finding himself abandoned, in his old age and impaired health, by his heartless patron, Ormonde, Father Walshe

retired to his native town, and ended his days there at the date above given.

#### OTHER MONUMENTAL INSCRIPTIONS AT ST. DAVID'S,

"Here lieth the body of Mr. Thomas Moore deces, 16th Sept, 1699." This is in raised letters, the same as the foregoing.

"Here lieth the body of Garret O'Reilly, who departed this life the — of June, 1778, aged 58."

"I.H.S. This stone and burial-place belong to Gerald Archbold, of Naas. Here lieth the body of said Gerald Archbold, who departed this life the 9th of December, 1775, aged 65."

"Gulielmus Latton de Morristown, Anna Lutterel de Lutterelstown—quorum miserere Deus.—me fieri fecerunt—S. P. Q. S. Domum eternam. The former stone, erected by W. Latton and Anne Luttrell, of Morristown, in the year 1600, being broken, this was fixt by Patrick Latton and Jane Alcock, of the same place, Anno 1719. Here lyeth the body of John Latton, eldest son of the above Patrick Latton, who departed this life the 7th day of July, 1731, in the 21st year of his age. Here also lyeth the body of the said Patrick Latton of Morristown, Esq<sup>r</sup>., who departed this life the 19th day of June, 1732, in the 64th year of his age. Also the body of his son, George Latton L. Lattin, Esq<sup>r</sup>., who died July 8th, 1773, aged 59. Also the body of his wife, Catherine O'Ferrall of Ballyna, who died Nov. 12th, 1800, aged 66 years."

But by far the most interesting, though unfortunately, undistinguishable, grave is that of Dr. Leverous,—Bishop of Kildare from 1554 to 1577. This saintly and venerable prelate lies interred at St. David's, Naas, as we learn from Ware and others. For details of the life of this distinguished Prelate, *see Vol. I., p. 23, et seq.*

In the second year of the reign of Elizabeth, having refused the oath of supremacy, he was dispossessed of all his temporalities and compelled to fly to concealment. He sojourned for some time at Adare, where he supported himself by keeping school, and where his assistant was Richard Creagh, afterwards Archbishop of Armagh. He subsequently returned to his diocese, where he continued to discharge the duties of his sacred office, exposed to continual danger, until, broken down in health by unceasing labours, he breathed his last in a poor hut at Naas, about the year 1577, at the age of 80, and was interred at St. David's. Fr. John Holing, S.J., in a most interesting paper on the "Irish Martyrs during the reign of Elizabeth," preserved at



the Irish College of Salamanca, (inserted in *Spicilegium Ossoriense*, Vol. I., p. 82), pronounces a high eulogium on Dr. Leverous, and states on the authority of trustworthy persons, that the holy Bishop's grave was glorified by many miracles. How sad to think that the hallowed spot where this saintly Prelate's relics are laid is unmarked and even unknown!

A square tower near the church, the only remnant of the former fortifications, belongs to the De Burgh family, and has been converted into the Parsonage.

An almshouse for poor women was founded at Naas in 1590 by Wm. Latton, of Morristown, and Anne Lutterell, of Lutterellstown, his wife. This charity still exists. Several members of the Latton family bequeathed small sums in perpetuity for the support of its inmates, and there is at present a charge on the Latton estate of £20 per annum for that purpose, and still regularly paid. The house was twice pulled down, first in 1787 to widen the street, and again in 1798, during the rebellion, to enable the Artillery to put their guns in position. The Government, in 1802, allowed a small sum to rebuild the house. There are three inscribed stones set in the front wall. The first bears the names of the founders and date of foundation:—"Gul. Latton, de Morristown, et Anna Lutterell, de Lutterellstown, conj. fieri fecerunt. Anno MDXC." The inscription on the second stone is not decipherable. On the third we have a Scriptural text:—"Wealth maketh many friends, but the poor man is separated from his neighbour." Prov. xix. 4. When the house was pulled down in 1798, Mr. Thomas Plunkett, sub-agent of the property, took charge of these stones, and had them restored when it was rebuilt.\*

At Jigginstown, formerly called Sigginstown, are the ruins of a palatial building commenced by the unprincipled Earl of Strafford in the reign of Charles I., but never completed. The bricks of which it is composed are said to have been brought from Holland, and owing to the excellence of the material the building remains almost as perfect as when the work was suspended nearly 250 years ago. There is also at this place a small dilapidated building called Castlerag, perhaps a corruption of Castlecrag, of which nothing further is known.

In the Returns to an Inquiry issued 6th Nov., 1731, by a committee of the House of Lords to ascertain the present state of Popery in this kingdom (*see Vol. I., p. 266*), it is stated that "in Naas Mass is said within the ruins of an old abbey; in other

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\* Communicated by G. P. Lattin Mansfield, Esq., of Morristown Lattin, who inherits the Lattin property by right of his mother, the daughter of Patrick Lattin. Patrick Lattin died in 1836, leaving no male issue.

places in some cabin or under a shed at the back of a ditch." The old abbey referred to was probably the Monastery of the Moat. An humble chapel was afterwards built on the site now occupied by the school of the Christian Brothers, which continued in use till the present fine church was erected. The first stone of this Church was laid August 15th, 1827. More than twenty years later the steeple was commenced, and was completed on the 31st December, 1858. It is 200 feet in height, and is modelled after that of St. Andrew's, Ewerby, Lincolnshire. A detailed description of this Church, which is dedicated under the joint patronage of St. Mary and St. David, will be found in the *Life of St. David*, by Father O'Hanlon, p. 156 *et seq.*

From another Return to the House of Lords, dated 6th April, 1766, also preserved in the Pub. Record Office, Dublin, it appears that at that date the "number of Protestant inhabitants who were housekeepers of the parish of Naas was 280; the number of Popish inhabitants was 2,570. There were one Popish priest and two friars." This return is signed by Wm. Donnellan, Vicar of Naas.

#### SUCCESSION OF PASTORS.

The Bishop, DR. LEVEROUS, most probably discharged the duties of Pastor of Naas from the time when he went to reside there until his death in 1577.

There is no record of the succession of Pastors up to the time of the Registration in 1704. As the Dominicans seem to have clung tenaciously to the locality of their previous convent, it may be supposed that they ministered to the spiritual wants of the Catholics of Naas in the interval, amongst whom was FATHER PETER HIGGINS who was taken prisoner at Naas, in 1641, and executed by Sir C. Coote.

From the Registry of Popish Parish Priests, made in 1704, we find that JOHN HYLAND was Parish Priest of Naas, that he resided at Naas, that he was thirty-six years of age, that he was ordained in 1694 at Paris, by Francis Harley, Archbishop of Paris, and that his two sureties of £50 each were Patrick Daly and George Moore, of Naas, gentlemen. The report of 8th Nov., 1731, already referred to, states that at that date there was a "reputed Popish priest who officiated at Naas, but unregistered and unlawful;" this would lead us to suppose that there was no secular priest at Naas at that time. The report of 1766 makes mention of a Popish priest and two friars. This Pastor was probably the REV. DENIS DEMPSEY. He was certainly P.P.



four years later. On a chalice still in use is the inscription :—  
 “Dionysius Dempsey me fieri fecit pro Parochia de Naas, 1770.”  
 This Father Dempsey was still P.P. at the close of 1786. (Lease in the Parochial Archives.)

The next P.P. was DEAN PATRICK DUNNE, a native of the parish of Arless, in the Queen's County. His name as P.P. of Naas, appears in another lease, dated 17th June, 1801.

The succeeding Pastor was the REV. WILLIAM FITZGERALD, who was translated to the parish of Carlow in 1814, by Dr. Murphy, bishop-elect of Kildare.

To Father Fitzgerald succeeded FATHER GERALD DOYLE, who continued to rule the parish to the time of his death, which took place on the 18th October, 1858, in the 80th year of his age. To this zealous and single-minded priest the parish of Naas is deeply indebted. He has left behind him numerous evidences of his unwearied interest in the religious welfare of his flock. The fine parochial Church, with its noble spire, which he erected, the community of the Sisters of Mercy, which he founded, the school-houses at Naas and Sallins, built by him, are so many monuments, *ære perrennius*, to signalise his pastorship. A costly monument to Father Doyle has been erected in the parish church by the parishioners. It consists of a recumbent effigy of the deceased in marble, under a canopied niche of Gothic design, and the following inscription on a brass tablet:—“Orate pro animâ Reverendi Geraldî Doyle, Parochi de Naas qui obiit XVIII<sup>o</sup> die Octobris, Anno Domini MDCCCLVIII, Ætatis suæ LXXX<sup>o</sup>, Ministerii vero LIII<sup>o</sup>.”

To Father Doyle succeeded the REV. JAMES HUGHES, a native of Carlow, and for many years Dean of the College in his native town. During his pastorate the schools of the Christian Brothers were established in the parish. The interior arrangement and decoration of the parish church show the educated taste of Father Hughes, under whose superintendence they were carried out. He died in May, 1876, and is interred in the south aisle. Over his grave there is a tablet bearing the following inscription :—“Hic in pace Christi quiescit Rev. Jacobus Hughes, Ortus vii. Idus Mar. An. MDCCCX. Sacerdotii dignitate auctus, Kal. Jun. MDCCCXXXIII. Ad munus Pastorale proventus XIV. Kal. Dec. MDCCCLVIII. Integritate morum, Pietate, studioque Divini cultûs ornatus, exitu placidissimo decessit III. Nonas Maii An. MDCCCLXXVI. R.I.P.”

The present much respected Pastor, the REV. THOMAS MORRIN, was appointed on the death of Father Hughes.

## PARISH OF NEWBRIDGE.

THIS Parish comprises the parochial districts of Old Connall, Great Connall, Killishee, Carnalway, Ballymannny, Morristown-Biller, and some small portions of Pollardstown and Ladytown.

### OLD CONNALL.

This name is derived from *Congbhail*, "a habitation." Literally it signifies *comprehending* or *including*, and as applied to a habitation, would mean, the whole of the premises included in the establishment. (*Joyce*.) The earliest ecclesiastical reference we find made to this locality is in connection with St. Conlaeth, first Bishop of Kildare, who, previous to his appointment as founder of that See, dwelt here as a Recluse. (*See Vol. I. p. 2.*) He is styled artificer to St. Brigid, and was a skilled worker in the precious metals. This neighbourhood had been noted for this art even in Pagan times. The Annals of Ireland at the year A.M. 3657, record, "It was by Tigearnmas that gold was first smelted in Ireland, in Foithre-Airther-Liffé;" which passage is thus given in the Annals of Clonmacnoise:—"Tigernmas was the first who caused standing cuppes to be made and refining gould and silver, and procured his goldsmith named Ugden, who dwelt near the Liffey, to make gould and silver pinnes," &c. Conlaeth relinquished his hermit's cell at Old Connall on his consecration, which took place about the year 490. At Old Connall,—the *Seanchonail* of Dr. Geoghegan's list,—the site of the old parochial church exists, and is now used as a burial-ground; no portions of the old church remain, though the foundations may still be traced; some walls now standing are comparatively modern. The following Epitaphs mark the graves of priests buried at Old Connall:—"This stone was erected by Thomas Staunton. Here lyes y<sup>e</sup> Body of y<sup>e</sup> Rev<sup>d</sup> Thady Staunton, P.P. of Great Connall and V.G. of y<sup>e</sup> Dioces of Kildare, who departed this life y<sup>e</sup> 2<sup>nd</sup> of February, 1762, aged 69 years." "Here lyeth the Body of the Rev<sup>d</sup>. Charles M'Dermott, P.P., of Connall, who departed this life the 22<sup>nd</sup> day of February, 1777, in the 48<sup>th</sup> year of his age. Requiescat in pace." The tradition is that this priest was drowned whilst attempting to cross the Liffey at Athgarvan, there being no bridge there at the time. Two other priests named Daly and O'Shaughnessy, also are interred here; whether they were secular priests or



Dominicans has not been ascertained. A very extensive and remarkable Sepulchral Mound is to be seen hard-by; the name of the chieftain or hero, in whose honour it was raised, is not known.

### GREAT CONNALL.

An Augustinian Priory was founded here in 1202, under the Invocation of the Blessed Virgin Mary and St. David, by Myler FitzHenry, whose father was natural son of King Henry I. FitzHenry came to Ireland with the first Anglo-Norman adventurers, young and in high esteem for his personal bravery and warlike exploits. He filled this House with Regular Canons from the Monastery of Lanthony in Monmouthshire, and, dying in the year 1220, was interred in the Chapter-house of this Priory with this epitaph,—“*Conduntur tumulo Myleri nobilis ossa,*

*Indomitus domitor totius gentis Hiberniæ.*”

Of which the following very inelegant translation has been given:—

“Intombed are the bones of him they Noble Meler call,  
Who was the tamelesse tamer of the Irish nation all.” (*Hammer.*)

A.D. 1203. Faelan MacFaelan, Lord of Hy Faelain, died in the Monastery of Connall. (*Four Masters.*) The territory of Hy Faelain, as appears from the Irish Calendars and other documents, formerly included Naas, and the Churches of Clane, Laraghbrine, Donoughmore, Cloncurry, and Feighcullen. It looks strange that the chief of Hy Faelain should die in this Monastery the year after its erection. It is probable that, after being subdued, he consented to become a monk in the great Monastery erected in his territory by the English conqueror. (*O'Donovan.*)

A.D. 1205, September 10th. King John confirms grant made by Meyler FitzHenry, in frankalmoign, to the abbey of Connall and to the Canons of Lanthony there, of the townlands of Tachenoea, Bithelan, Oluvartheda, Lisnerguith, Athcargr, Kellingan (*Kildangan*), Mullinkerly, and Baletarsna, with all their appurtenances; three carucates of land at Connall, viz—the moiety of Baliboche, which he had in exchange from Roger Gernun; and on the other side of the water, a carucate which Stephen Carpenter had possessed, with a carucate in the vale of Dublin; Kilpool, with its appurtenances, and eight mease (*nets*) of herring rent; five burgages in Dungarvan; four carucates at Karebri (*Carbury*); at Atornorehor the town on Rathet, with five carucates; in Kerry, ten carucates; and the churches and ecclesiastical benefices of all his lands in Ireland, however procured; and whenever any of the said churches and benefices should become vacant, they were then to be converted to the use of the

Prior and convent; the tithe of all his rent, whether paid in money or otherwise; the chapelry of his court, a tenth of the household expenditure of him or his wife, in bread, drink, kitchen and chamber; and a tenth of his rents, and of all perquisites of his lands; and a tenth of all his mills and fisheries, wool, flax, hay, gardens, yards, and increase of animals, etc., as is witnessed by the Charter of Meyler aforesaid. Witnesses, John Archbishop of Dublin, William, Bishop of Glendalough, David, Bishop of Waterford, Godfrey Fitz-Peter, Earl of Essex, Earl Alberic, Saier de Quincy. *Bristol. (Charter, 7 John, No. 7. Cal. St. Papers, Sweetman I. No. 273.)* Meyler also built the church and town of Ardnorchur (now called Horseleap, Co. Westmeath; *See Lewis's Top. Dict.*), and granted both to this priory after the decease of Eliderus le Waleys, who was to possess all profits and emoluments arising from the same during his life, he paying to the convent yearly—pounds of wax; the prior of this house did certainly enjoy the same till the 4th or 5th year of King Henry III., when Matilda de Lacy recovered by law the advowson of the Church of Ardnorchur.—(*King, p. 224.*) 1250, Sept. 1st. As the King has doubts regarding the plaint before R. de Shardalawe and his associates, justices in Eyre in Ireland, between Matilda de Lacy, plaintiff, and the Prior of Connall, deforciant, touching the advowson of Ardnorchur, the King appoints to the parties a day before himself on the morrow of Michaelmas. (*Close R. Hen. III., St. Papers, Sweetman, Vol. I. No. 3082.*)

A.D. 1209. Henry was Prior. (*King, p. 170.*)

A.D. 1212. William, Prior of Connall, was witness to a grant made by Richard of Castlemartin, to the Church of the Holy Trinity, Dublin. (*Reg. Christ's Ch. Dub.*)

A.D. 1220. William Mareschal granted a Charter to this Priory and died the same year. (*King, p. 224.*)

The Prior of this house had a prolonged dispute with Richard Fleming, Bishop of Leighlin, for sundry lands and tithes situated in Leix, belonging to that See. The suit terminated in a compromise, by which the bishop resigned the lands and tithes to the prior, receiving, instead, an annual pension of 12 marks, payable to him and his successors in Leighlin. This decision was made previous to 1226, as Bishop Fleming died in that year.—For Rectories, etc., in Leix, belonging to the priory of Great Connall, see Inquisition taken at Maryborough, 7 Sept., 1607, *infra*.

A.D. 1251, April 12th. Mandate to John FitzGeoffrey, justiciary of Ireland, to allow the Prior of Connall and the other executors of the will of Geoffrey de Turville, late Bishop of Ossory,

BRITISH MUSEUM



to have administration of his chattels, debts due to the King to be first levied thereout. (*Pat. Roll, Sweetman, Vol. I., No. 3120.*)

A.D. 1252. Thomas, Prior of Connall was chosen by the Chapter, on the 22nd April, Bishop of Leighlin. He died 25th April, 1275.

A.D. 1281. Roger de Bigod, Earl of Norfolk, and Philip le Bocland, his seneschal of the County of Carlow, did, about this time, distrain the Prior's cattle at Caniho, viz.—77 sheep, amounting in value to 100 shillings, for not attending the suit and service of the said Earl. The Prior defended himself, and made answer, that he owed no such suit or service, the said manor being granted to his priory by William, Earl of Pembroke, in free and pure alms. (*King, p. 224.*)

A.D. 1340. William was Prior. He sued Walter Christophre, in order to compel him to make up his accounts for such time as he had been bailiff to him in Ballycolryn, in the County of Kildare. (*Id.*)

A.D. 1380. This priory was included in the number of Religious houses into which, by the Act of Richard II., it was forbidden to admit any mere Irishmen to Profession. In 1324, Dean Butler writes, Edward II. complained to the Pope that the Irish refused to admit Englishmen into their Monasteries, (*Rymer, Vol. 2. p. 554.*) And in 1337, Edward III. says, that his father had ordered that no Irishman should be admitted into any English Monastery, but had afterwards revoked the order, and he now orders that all loyal Irish be admitted in the same way as Englishmen, (*Rymer 2. 964.*) In the famous Parliament of Kilkenny, in 1366, the exclusion of Irishmen from English Monasteries was again enacted; and in 1380, the following Writ was sent, *inter alios* to the Abbots of Baltinglass and Dowysk (*Graignamanagh*), and the Priors of Connall, etc., "that whereas, in a Parliament of Edward III., held in Kilkenny on the Thursday after Ash-Wednesday, in the 40th year of his reign, a Statute was made, which was confirmed in the last Parliament, held at Dublin, that no Irishman nor any enemy of the King should be admitted into any religious house amongst the English within the land of Ireland, but that those of the English nation should be admitted; the King orders the aforesaid Statute to be observed in all particulars. (*Nov. 24., Rot. Cl. 4 Richd. II., 116.*)

A.D. 1395. A Patent Roll, 26th of May, 18th year of Richd. II., mentions Robert Greves as "Prior Beatæ Mariæ de Conale."

A.D. 1406. This yeere the Prior of Connall, in the Plaine of Kildare, fought valiantly and vanquished 200 of the Irish that

were well armed, slaying some of them and chasing others; and the Pryor had not with him but 20 Englishmen—and thus God assisteth those that put their trust in Him." (*Marleborough's Chronicle*.)

A.D. 1412. Richard, the Prior, died on the Monday next after the Purification of the Blessed Virgin, and on the Thursday following, Philip Stoyll was elected in his room, who continued Prior till the year 1418. (*King ; Ware.*)

A.D. 1447. In the summer and autumn of this year there raged a great plague of which the prior of Connla died . . . . Some say that 700 priests died of this plague. (*Four Masters*.) Duald Mac Firbis gives this passage thus:—"Greate ffamine in the spring of this yeare throughout all Ireland, so that men were then wont to eate all manner of herbs for the most part. A great plague in summer, harvest, and winter, of which died the prior of Connla."

A.D. 1454. Nicholas was prior (See Address to Richard, Duke of York, from the chief persons in county of Kildare).

A.D. 1455. The king granted to the prior a power to acquire lands to the yearly value of £10; and the Parliament passed an Act empowering all those to whom such lands belonged, to alienate them to the Prior of Connall. (*King*.)

A.D. 1458. An enrolment of 36th year of the reign of Henry VI. (c. 14), describes this priory as entirely wasted by the Irish enemy, and grants to the Prior the rectory and village of Mores-town and Ladytown.

A.D. 1461. In a Patent Roll, dated 20th of May, 1st year of Edward IV., Nicholas, Prior of Connall, is named of the Privy Council: "Rex constituit Nicholaum, Priorem domûs B. Mariae de Connall, unum de Consilio Regis in Hibernia."

A.D. 1476-7. A decree of 15th and 16th of the same reign (c. 16), styles the priory of Connall, "one of the principal keys of the county of Kildare," and sets forth that several grants of the late abbot to various of the Irishry had impoverished the priory; these, "considering the good, true heart of Esmond, the new Prior," are accordingly made void, with the proviso that that act was "not to prejudice any man of the English nation."

A.D. 1486. Nicholas was Prior; he was amongst those who took part with Lambert Simnel. He received the royal pardon for this in 1488. (*Ware*.)

A.D. 1519. Walter Wellesley was prior about this time, when the king endeavoured unsuccessfully to have him promoted to the See of Limerick. In 1520, he was recommended by the



Earl of Surrey for the See of Cork, but the appointment did not take place. In 1529, he was promoted to the See of Kildare, still retaining, by dispensation, his priory, which he continued to hold up to the period of his death. He was, sometime Master of the Rolls. In 1531, he paid 6s. 8d. proxies to the Archbishop of Dublin for the appropriate church of Bithel. (*Harris's Col.*) The Act of Parliament of 1537, which confiscated the abbeys of the Pale, did not touch Connall. The Prior, then Bishop, warded off the blow, by a petition which his chaplain delivered to the Duke of Norfolk, on the part of Stephens, one of the grooms of the king's bed-chamber, praying that the Priory of Connall should not be suppressed, as it was united to the Bishopric of Kildare. (*Han. Cal. i.*, 26.) The Prior of this House ranked as a Spiritual Peer, but was seldom summoned.

On the receipt of the Order for suppressing all the monasteries and abbeys in Ireland, the Lord Deputy and Council petitioned the king to have a certain six houses, of which Connall was one, exempted—"For in these houses," the petition sets forth, "commonly and other such like, in default of common inns, which are not in this island, the King's Deputy and all other his Grace's council and officers, also Irishmen and others resorting to the King's Deputy in their quarters, are and have been most commonly lodged at the cost of the said Houses. Also young men and children and others, male and female, both gentlemen's children and others, are brought up in virtue and learning, and in the English tongue and behaviour, to the great charges of the said Houses." (*State Papers, iii.*, p. 130.)\*

Dr. Wellesley died in 1539, and was buried in his own priory, where his monument is still partially preserved, being built into the wall which encloses the present burial-ground. It formed an altar-tomb, having the figure of a bishop, with mitre, pastoral-staff, etc., in low relief, and around the sides the following inscription in black-letter: "Hic jacet frater Walterus Wellesley, quondam Episcopus Darensis, hujus Domus Commendatarius, cujus animae propitiatur Deus. Qui obiit Anno Domini M. D. . . . ." Other sculptured portions of this tomb have been also set in the same wall with a view to their preservation; they represent the Crucifixion, with the B. Virgin and St. John on either side; the Ecce Homo; St. Peter bearing the keys; and a mitred ecclesiastic, probably St. Augustine.

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\* Other and higher motives than the above could have been justly urged against the suppression of the Religious Houses. These are well set forth by D'Alton in his *Memoirs of the Archbishops of Dublin*, p. 185, et seq.

This House was surrendered by Robert Wesley, the last Prior, on the 23rd of April, 1541, "voluntarily and with the consent of the Community," as the phrase ran. When the surrender was voluntary, the Prior and Religious could make terms and get pensions. If the surrender were forced, no terms would be given. As a consequence of this manner of procedure, almost all the surrenders were *voluntary*. The following yearly pensions were granted on this occasion to the Religious of this house: 40s. to Walter Blake, "late Parson of the Convent of Connall;" 40s. to Hugh Doyne; 26s. 8d. to Philip Blake; 26s. 8d. to Patrick Rocheford; 20s. to Patrick Newell; 20s. to Patrick More; and 20s. to Nicholas Doyne; all issuing out of the church of Carbre; and a yearly pension of £13 6s. 8d. to Robert Welesley, issuing out of the churches of Ratherne, Killim, and Carbre. (*Patent Rolls, 31, 32 Henry VIII.*)

Ormonde to Cromwell, Oct. 19th, 1539:—"The Bishop of Kildare having the Priory of Connall in commendam, is dead, for which Priory a kinsman of mine and an assured friend, Thomas Eustace of Kilcullen, maketh suit for a son of his." (*State Papers.*)

This Priory, with all its possessions, was granted to Edward Randolph, and, in reversion, to Sir Edward Butler. These possessions were very numerous and extended into different counties. An Inquisition taken at Nass, 24th Nov., 37th of Elizabeth, finds 2 gardens in Naas and 7 acres of land near le Mawdelens, otherwise called Magdalens, to be portions of the possession of the late religious house of Connall, in the County Kildare. Another, made at Kilmainham, 20th Dec., 1606, sets forth that the late queen Elizabeth on the 20th of May, in the 10th year of her reign, granted to Edmond Butler, the site of the late monastery or house of the B. V. Mary of Connall, and all messuages, lands, etc., in Connall, Ballymone, Clonyngs, Lowiston, Old-Connall, Washeston, Oldtown, Kildare, Rosberie, Skavelston, Moreton, Richardston, Ballisax, Kilcullen, Grangeclare, Roberteston, Ardkill, and Collenston, in the County Kildare; the churches, rectories, chapels, and tithes of Rosebery, Skarleston, and Moreton, Richardston, Cornelscourt, Ratheines, Kilmaige, Connal, Ladiston, Louthston, Harberteston, Dowdington, Carnalway, Kildingan, Lackagh, Bala, Dubeston in parish of Kilhelam, Fecullen, Old-Connall, Barreston, Morceston Biler, Kilrine, and Carbery in the said County, and all dwellings, lands, tithes, etc., belonging to the said rectories, churches, or chapels; the rectory or church of Ballymosghill, otherwise Ballymorkyer, with its lands, tithes, etc., within the County Meath; the rectory of Lesbome and all its appurtenances in



the Co. Tipperary; the manor and possessions of Timocho otherwise called Farrin-prior, and all its appurtenances in the town and lands of Timocho, Rathardone, Ballineclew, Rathenbarrowe, Garriglass in Esker, Parkefoss, Iniverne, Balligormell, Inneskerelin, Makin, Mone, Clonememrock, Ballyeg, Ballyrogh, Rathyan, Garryglass, Gallintlew, Ballynesery, Ballycorrock, Ballyclere, Isker and barony of Corkippagh in Queen's County; the churches, rectories, chapels, and tithes of Clonenagh, Clonehein, Galin, Clonehenry, Rioughvane, Burgess, Timocho, otherwise Timochoo, Corclone, Moyhenry, Diserteimis, Disertgallin, Clonedough, Killtill, Killcolmanbaine, Burrex, Clonehad, Clonekin, Stradbally, Ballitullon, Aghtobrett, Boghlone in said county and all their appurtenances, all which are parcell of the possessions of the said late monastery of Connall, to be held by the aforesaid Edmd. Butler from the termination of the previous demise to Edward Randolph for a term of 61 years, etc.

It would appear that this Priory was first leased to Edward, or Gerald Sutton; in Randolph's lease, in 1551, it is stated that the Priory was then in lease to Edward Sutton. (*Morrin, I., p. 255.*) Randolph, who succeeded to the tenancy of the priory, applied for the fee-farm of the lands, but his application was unsuccessful. In 1565 Sir Edmund Butler got the lease in reversion for 61 years, referred to above. He sold all his rights to Sir Nicholas Whyte, Master of the Rolls and one of Burghly's creatures, and he, having surrendered them to the crown, got a re-grant of them, 22nd Elizab., to continue during his interest therein. (*Morrin, II., p. 28.*) A parcel of the possessions of this Priory was granted, 39th Elizab., to George Isham. (*Id. II., p. 411.*) In modern times it passed into the possession of Thomas Eyre Powell, in whose family it still continues.

Another Inquisition, made at Maryborough, 7th Sept., 1607, records that "John Wesley, late prior of the priory of Connall in the Co. Kildare (was seized) of fee in right of said priory, of the rectory of Disertenen, and of all churches, tiethes, etc., thereto belonging (which said rectory extendeth into two thirde partes of all the tiethes and alterages issueing out of the severall townes and lands of Disert, Gra ( ) Rahineduff, the old mille, Ballinegorbane, Rahineneuske, Loughticoge, Loughdrudnie, Munneygrave, and Coolekregh, and of the presentacion of a viccar to the church of Disertenen aforesaid; the rectorie of Kilteal (which said rectorie extendeth itselfe unto the two third partes of all the tiethes and altarages issueing out of the several towns and villages of Kilteale, Carricknaparke, Ballicarroll,) Coolarne, Kilmartire, Kilpatrick, Killmorry and Ballymadocke, and also of the presentacion of a vickar to the church of Kilteale;

the rectorie of ( ) which said rectorie extendeth into the two third partes of ( ) and of the presentacion of a vickar, etc., as above; the rectorie of Noughwall, alias Stradbally, together with all churches, etc., to the said rectorie belonging, and of the presentacion of a vickar in and to the said church of ( ) to whiche vickare belongeth the other third parte of all the tiethes aforesaid; and also of the rectory of Gallen alias Disert-gallen, together with all churches to the said rectory belonging (which said rectory extendeth into the two third partes of all the tiethes, etc., issuing out of the severall townes of Ballanekilly, Kilcronan, Kilnashane, Ralishe, Clogheoge Killrush, Ballahancarr, Castlemoat, Grage, Athanacrosse, Gragnahone, Gragnasmuttan, Moyarde, Knockorocroughan, Doghill, Bouleybegg, Leaseoconnan, Boulanabane and Ballanageragh, together with all other the hamletts to the same belonging; and also of the presentacion of a vickar to the church of Gallen, alias Disert-gallen aforesaid, to which vickar belongeth the other third parte of all the tiethes aforesaid; and ther belongeth to the rectory of Gallen aforesaid 5 great ackers of land, whereof the vickar hath a third parte; the rectory of Aghatobret, together with all churches, chappells, etc., to the same belonging, and of the presentacion of a vickar to the church of Aghatobret, to whome belongeth the third parte of all the tiethes of the said parsonage; the rectory of Clonkine together with all churches, chapells, etc., to the same belonging, and also the presentacion of a vickare to the church of Clonkine, to whome belongeth the third parte of all the tiethes of the said parsonage; the rectory of Ballycullane, together with all churches, chapells, etc., to the same belonging, and also the presentacion of a vickar to the church of Ballycullane, to whom belongeth the third parte of the tiethes of the said parsonage; the rectory of Kilcolmanbane, together with all churches, chapells, etc., to the same belonging, and also the presentacion of a vickar to the church of Kilcolmanbane aforesaid, to whome belongeth the third parte of the tiethes of the said parsonage; all of which severall rectories, above written, were appropriate to the prior and convent of the said Priory of Connall."

On Wednesday next after the feast of St. Catherine V., 5th of Edwd. VI., the Prior of Connall was found seized of the following lands in Queen's County:—

In Tymeguo, alias Tymecho,	150 a. ar.,	30 past.,	an. val.	besides reprises,	26s. 8d.
In Ballenecloe,	35 „ „	10 „ „	„ „	„ „	30s.
In Balleyntley,	30 „ „	20 „ „	„ „	„ „	30s.
In Raynebarron,	55 „ „	10 „ „	„ „	„ „	40s.
In Garyglass & Eskreparke,	70 „ „	20 „ „	„ „	„ „	40s.
In Fosse,	20 „ „	10 „ „	„ „	„ „	10s.



In Ballinefere,	60	a. ar.,	20	pas.,	an. val.	besides reprises,	40s.
In Ballehawke,	60	„ „	10	„	„	„	40s.
In Biellaclarara, alias							
Benlaclare,	95	„ „	40	„	„	„	53s. 4d.
In Kryvorgan (Cremorgan ?)	120	„ „	20	„	„	„	£5
In Ynnonie,	100	„ „	20	„	„	„	£3 6s. 8d.
In Ballygormello,	40	„ „	20	„	„	„	30s.
In Yniskir Clynemekeno, alias Iskir Cleynykede,	40	arable,	10	pasture,	30s.		

And the following rectories in this county were appropriated to the Prior: Clonenagh, annual value £44; Tymochó, £30; Moyanna, £13 6s. 8d.; Dysert Enos, £35; Galyn, £30; Clonhere, alias Clonehene, £28; Riwooghvane, alias Nowghevale, (Stradbally) with the chapel of Corclave, alias Corclose, (Coreclone ?) £20; Cloneykn, £9; Kilcolmanbane, £20; Burges, alias Burres, £10, and Kiltele, £5. (*Chief Rem.*)

Inquisition, 27th Queen Elizabeth, finds, that the prior had an annual rent of 10s. arising from the lands and tenements which were held in fee by Edmond Goulding, late of Harberteston, viz., a castle, 6 messuages, 6 gardens, 120 acres of arable land, 4 of meadow, 100 of pasture and moor, and a great warren in Harberteston annual value, £8; also 60 acres of arable land in Knocksellet, annual value, 60s.; 7 gardens in Dowdingeston, annual value, 3s. 6d.; and an annual chief rent of 2s. out of the ancient town of Killussie, all held from the crown. (*Chief Rem.*)

Inquisition, 3rd July, 32 Elizab., finds, that 2 acres of land, of the great measure (*i.e.*, 30 of small measure) in this county, called Ballydabegg, annual value, 4s., were parcel of the possessions of this priory. (*Id.*)

Little Morrestown in this County (Kildare) containing 12 acres, of the yearly value of 2s. Irish money, parcel of possessions of this abbey, were found, 14th Nov., 19th Elizab., to have been concealed. (*Id.*)

Grant from the King James I., May 18th, 1603, to John Simberbe, or St. Barbe, Gent., of the rectory of Cloydagh in the Dollough, extending into the towns, etc., of Cloughrenan, Ballinabrenagh, Ballytroll, Garranore, Ballybrin, Stradne-fusboke, Clogheristick, and Cloughna, in the County of Carlow; being parcel of the possessions of the priory of the B. V. Mary of Connall, Kildare County; rent, £4 6s. 8d., Irish. To hold for 21 years (with other grants) in consideration of his good and faithful service.

Archdall, writing in 1787, thus describes the state of the ruins:—"The priory is now so much gone to decay, that scarcely any description can be given of its ruins; one part, supposed to be the nave and choir, but between which no distinct separation

can be made, measures about two hundred feet in length, by twenty-five; two Gothic windows have alone resisted the ravages of time; there are some pillars with curious capitals, and a few remains of stalls. On an adjoining hill is a small square house with pediment fronts, seemingly a turret belonging to this priory." Nearly the entire of the ruins thus described, were thrown down and the materials used in the erection of the military barracks at Newbridge, at the commencement of the century. The Castle of the Sarsfields, which stood at Roseberry, in this parish, was also demolished on the same occasion. A Holy Well in an adjoining field bears the name of St. Augustine's Well, which name it derives, probably not from the patrician Saint so called, but from the Great Doctor, and Bishop of Hippo, to whom the Fathers who occupied this monastery trace their origin.

Father A. Geoghegan, who figured so conspicuously in the affairs of the Catholic Confederation, in the years 1651-2, received the titles of Prior of Connall and Prothonotary Apostolic, and, subsequently, Vicar-General of Meath. He is referred to in the *Aphorismical Discovery*, Vol. III., p. 138, and in Mr. Gilbert's Preface to the same. He had made his studies, and subsequently taught with great credit at the Sorbonne, and late in 1650, was selected, on the recommendation of Rinuccini and Massari, by the Congregation de Propaganda Fide to represent them in Ireland, and furnished with instructions from Rome, to be imparted solely to the Irish bishops. He was also directed to keep the members of the Congregation informed on the state of affairs in Ireland. Clanricarde, we are told by the *Aphorismical* writer, publicly declared Geoghegan guilty of treason, and desired the Archbishop of Tuam to degrade him. The proceedings were, however, abandoned as, on investigation, the Archbishop was convinced of his innocence.

At the *Religeeen*, the old church site and burial-ground in which the Protestant church now stands, is to be seen a recumbent effigy of a bishop with mitre, pastoral staff, etc. It bears no inscription, nor does there appear to be any tradition as to the prelate whose tomb it adorned. If a guess may be ventured, perhaps it marked the resting-place of Thomas, Bishop of Leighlin, 1252-75, who, having been, before his elevation, Prior of Connall, may, like his successor, Dr. Wellesley, have been buried with his brethren. The effigy does not occupy its original position, which, probably, was in the church of the priory. The side of the present tomb bears a floreated cross, and evidently was a distinct monument.



## KILLOSSY, OR KILLASHEE.

This place takes its name from St. Patrick's nephew, Saint Auxilius, and was called Cill-Auxille, or Church of Auxilius; this was softened into Ceal-ussi, thence into Killossy, and finally into Killashee. St. Auxilius, son of Restitutus the Lombard, and Liemania, sister of St. Patrick, was with St. Patrick at Eb-moria, or Ivrea, in Lombardy, when Augustine and Benedict came there on their way to Rome with the intelligence of the death of Palladius in North Britain, and of his want of success in Ireland. St. Patrick went to a chief Bishop, Amator, in the same locality, a man of great sanctity. By him Patrick was consecrated Bishop and Auxilius ordained priest. (*Book of Armagh, fol. 2, a, b.*) The *Trias Thaum.* states that this consecration and ordination took place in presence of the Emperor Theodosius and Pope Celestine. On the occasion of the conversion of Dulang, King of North Leinster, Auxilius was consecrated Bishop, and placed over a church near Naas, called from him Cill Ausaille, *Ecclesia Auxilii in Magh Liffé*. Ussher (*Vol. XI., p. 384*) has the following: "Et ordinavit (Patricius) ibi unum de discipulis ejus, nomine Auxilium, virum sanctum et pium, Episcopum; et dimisit eum in Provincia Lageniensium. Qui Auxilius, post multa miracula in sui civitate, quae dicitur Ceall-usali, in planitie Lageniensium, sanctam finivit vitam suam." The Four Masters record that, "A.D. 454, St. Usaille, Bishop of Cell-Usaille in Liffé, (died) on the 27th of August;" whilst the Annals of Ulster assign the year 460 as the date of his death, in which Dr. O'Donovan holds they are correct. The day on which the feast of this Saint was celebrated is also uncertain; the above passage places it at August 27th, with which the entry in the Martyrology of Donegal agrees: "27th August, Usaille, son of Ua Baird, Bishop of Cill-Usaille, in Leinster;" whilst the Mart. Tallaght has two entries—"March 19th, Auxilinus," and "Sept. 16th, Auxilius," both of which are supposed to refer to this Saint. There are extant Acts of a Synod celebrated by SS. Patrick, Auxilius, and Isserninus, concerning which, see O'Curry, *Lecture XVIII.*; Dr. Moran's *Dissertations on early Irish Church*, p. 120; Lanigan, *Vol. I., p. 331*.

A.D. 827. Maeldobharchon, Abbot of Cill-Uasaille, died. (*Four Masters.*)

A.D. 870. Loingseach, son of Faeillen, Abbot of Cill-Ausaille, died. (*Id.*)

A.D. 1035. Cill-Usaille and Claenedh were plundered by the

foreigners; but the son of Donnchadh, son of Domhnall, overtook them and made a bloody slaughter of them. (*Id.*)

A Round Tower, arising from a square base, to which a chancel and transept were attached, still stands at Killossy. It probably does not date back further than the 12th century. A view of it is given in Grose, Vol. II., Pl. 27. Ledwich, in the letter-press, remarks: "There is a castle and house at Kilussy; the latter the seat of Robert Graydon, Esq. The castle is a square battlemented tower, of great strength, and is fitted up and used as offices for servants. Directly behind the house, on a rising ground, is Kilussy church; there are a number of caves contiguous, a strong proof of the antiquity of the fabric." The writer of a Paper in Transactions R. I. A., anno 1787, states that this castle was erected by Maurice FitzGerald, temp. Henry II. On the west end of the church, under a rising ground, are a number of subterraneous caves, artificial, with pediment roofs, and communicating with each other. One of them, near the church, had sides composed of stone and covered with flat stones, in which were found part of a quern and bones of fowls. These caves were the granaries of the ancient inhabitants, in which they deposited their corn and provisions, and into which they retreated in times of danger. Those at Killossy seem to have belonged to the ancient monastery, and are within its enclosure. A well, hard-by, is reputed holy, and bears the name of Saint Patrick's well.

Amongst the persons of note in the county of Kildare at the close of the sixteenth century, is Belling of Kilussy. (*Carew Calendar.*)

#### CARNALWAY.

The present Protestant church is supposed to occupy the site of the former parochial church. The writer is unable to say if there be any traces of the old edifice still remaining, or any noteworthy monument in the graveyard, as, though accompanied by the Parish Priest, he was discourteously refused admittance by the official in charge.

#### HARRISTOWN.

This was formerly a Parliamentary Borough. It was for many years the site of a strong castle, portions of which still remain. It was the residence of the family of Eustace, who took from it the title of Baron. It was captured by Hewson, in 1650. The estate of Harristown descended to Mr. Chetwode, the maternal grandson of Sir Maurice Eustace, Speaker of the



House of Commons in the reign of Charles I., and was sold by him to the 1st Duke of Leinster, and again sold, by the 2nd Duke, to John Latouche, the ancestor of the present proprietor. Near the village is one of those taper, upright stones with conical heads, supposed to have been connected with Druidical rites. Harristown was incorporated by Charter, 23rd Charles II. The Borough limits comprehended 100 acres, and its Corporation was supposed to consist of a sovereign, burgesses, and freemen; it exercised no municipal functions, and was merely the tool of the Patron in sending two members to Parliament. At the Union, "the Sovereign, Burgesses, and Freemen of Harristown, and John Latouche, Esq," were awarded £15,000 compensation for disfranchisement, the whole of which—the Corporation being a myth—was received by Mr. Latouche.

#### MORRISTOWN-BILLER.

The site of this parochial Church—marked as *Ballymoristanvillar*, in Dr. MacGeoghegan's list—is occupied by a graveyard, still in use; but of the church there is hardly a trace. Two ancient stone vessels remain, one of which was a baptismal font, the other being probably a sacrarium.

#### BALLYMANNY,

"*Capella de Ballemanny.*" There is absolutely nothing to be recorded of this parochial district; even the site of the church which must have formerly stood here, cannot be identified.

#### ATHGARVAN.

This is noted in Dr. MacGeoghegan's list, as the site of a parochial church (*Vol. I., p. 258*). At the present time only a few feet of one of the side walls remain, in a burial-ground still in use. Father Shearman (*Loca Patr. Gen. Tab. 10, p. 180*) surmises that the name of this place may be derived from St. Garbhan (*Ath-Garbhan, i.e., "the Ford of Garbhan"*), nephew of St. Finnan of Clonard, and kinsman of St. Kevin of Glendalough. This Saint, whose feast was assigned to May 14th, was identified also with Clonshambo, as already stated in Paper on Kilcock. A small fort in ruins stands at Walshestown, regarding which nothing appears to be known.

At *Swordllestown*, in this parish, there is a disused graveyard called "the Religeen."

## TEAMPULL CORROG,

(i.e. "the church of the round hillock") in Lewistown, was the site of an ancient church, of small dimensions; of this there are now no traces, though up to recent times the foundations are said to have been in existence.

## HERBERTSTOWN.

The walls of a small church are found here, presenting no features calling for description. A great tree has grown up within the walls, and has done much havoc to them. There appears to be no history attached to the place.

## SUCCESSION OF PASTORS.

DR. LEVEROUS was Pastor of Connall prior to his consecration; and was permitted to retain that Benefice. (*See Consistorial Act, Vol. I. p. 24.*)

JAMES EUSTACE appears in the Registry of 1704, as residing at Old Connall, aged 50, ordained at Dublin by Dr. Forstall, in 1681, P.P. of Old Connall, Killeshey, Ladystown, and Morris-town-Biller; his securities were Maurice Eustace of Lipstown, Gent., and Phelim Fox of Newtown, Gent.

THADY STAUNTON, V.G., is the next P.P. on record; according to the inscription which marks his grave at Old Connall, he died on the 2nd of February, 1762, aged 69.

CHARLES MCDERMOTT succeeded; he was drowned at the ford at Athgarvan, when returning from attending a dying person, on the 22nd February, 1777, in the 48th year of his age.

The name of the priest who discharged the duties of Pastor during the succeeding seven years has not been ascertained; probably it was one of the two priests, Daly and Shaughnessy, said to be interred at Old Connall, or it may have been that the Dominican Fathers, then resident at Newbridge, had the temporary charge of the parish.

NICHOLAS FLOOD was appointed P.P. in 1786, he lies interred at Great Connall, where the following inscription appears on his tomb:—"Sacred to the memory of Nicholas Flood, Parish Priest of Newbridge for 33 years. He closed a life of good works, respected and beloved by all his parishioners. Died, the 28th of May, 1817, aged 68 years. May he rest in peace."



THOMAS NOLAN succeeded, and governed the parish for 20 years, dying in 1837. An effort was made by Mr. More O'Ferrall to obtain the appointment for his friend, the Rev. Eugene O'Reilly. The following is the reply of the Bishop, Dr. Nolan, to Dr. Flanagan, V.G., the P.P. of Balyna, in reference to the subject:—"June 16th, 1837. My dear Mr. Flanagan, . . . I feel much indebted to Mr. O'Ferrall for the delicacy which prevented him from making an application to me which would necessarily be the occasion to me of no small embarrassment. It is the source of sincere pleasure to me to find the merits of Mr. O'Reilly so highly and so justly appreciated by such a man as Mr. O'Ferrall. There is certainly no lay gentleman of my acquaintance whose opinions on every subject I so much respect, or to whose suggestion I would so willingly attend as Mr. O'Ferrall, and were it compatible with the principles by which I hope to be ever directed in the discharge of my official duties (particularly a duty of the important nature of the one referred to) to allow myself to be actuated by personal influence, there would be no personal motive more powerful with me than his recommendation. You know, however, that in making an appointment to a Parish, I must set aside all such motives, and that I never can pay a compliment to mortal in such a case. I have to take into consideration the claims, merits, and services of others besides Mr. O'Reilly, and to attend to the general interests of Religion and the Diocese in the arrangement soon to be made. There was no necessity of reminding me of Mr. O'Reilly's merits, I could not overlook them, and if he shall be preferred to others on this occasion, it will be satisfactory to his friends to understand that it will be on account of the pre-eminence of his own deserts, or on account of the general good. I do not intend to make any appointment for Newbridge until after the Retreat, when I shall have more leisure to make the necessary inquiries, and to consider what may be most just to the aspirants, and most conducive to the interests of the Parish and to the government of the diocese. . . . I remain, my dear Sir, very truly yours,  
✠ E. NOLAN."

The charge of the Parish of Newbridge was assigned, not to Father O'Reilly, but to

REV. TIMOTHY KAVANAGH, who was translated thither from St. Mullin's, and in less than four months from the date of the foregoing edifying letter, the good Bishop had gone to the reward of the just and faithful Pastor. Father Kavanagh died 25th September, 1872. Owing to delicacy and the infirmities incident to old age, he resigned the charge of the parish two years pre-

viously, when, in compliance with his earnest wish, his former curate, the

REV. MARTIN NOWLAN was appointed, and still, happily, presides over the parish. Father Kavanagh was interred in the church of St. Conlieth, which was built during his incumbency, and the following epitaph appears on an elegant mural tablet erected to his memory:—"Beneath are deposited the mortal remains of Rev. Timothy Kavanagh. Died, 25th Sept., 1872. For thirty-five years P.P. of Newbridge, where his memory is endeared to his flock, to whose welfare he was ever devoted.—May he rest in peace."



## PARISH OF PHILIPSTOWN.

THE parish so named is composed of the old ecclesiastical districts of Killaderry, Ballycommon, and Kilclonfert.

The town of Philipstown stands in the parish of Killaderry, *i.e.* *Cill-O'Duirthi*, "The church of the Ui-Duirthi," a tribal name. The site of the old parish church, about a mile from the town, is still used as a place of interment. The Four Masters at the year 1546, record that "the English erected the Castle of Duingean, and destroyed the Church of Cill O'Duirthi, and used the materials in the work." "The name," O'Donovan informs us (*Ord. Surv. Papers*),—"signifies the church of the O'Durhy's, and seems to have been, like Liss-o-nduffy, and several other churches, originally a chapel of ease erected by a private family, for their own use, but which, on the increase of population, was raised to a parochial church. Several instances of this kind are to be met with in the county of Kildare, where small chapels, originally belonging to private families, are now called rectories or vicarages." The bare outlines of the foundation of the old church can be traced, but none of the walls remain. A tombstone marks the grave in which repose the bodies of five priests, *viz.* : FF. Delahunty, Murray, and O'Reilly, pastors of this parish; Fr. Walsh, a Franciscan, who acted as curate here; and Fr. Andrew Mullin, a young priest, a native of this parish, whose memory is still held in special veneration. The following is the inscription:—"Hic jacent ossa Presbyterorum, Laughy Delanty, hujusce Parochiæ pastoris; obiit Prid. Kal. Maij. An. Dom. 1778, ætatis suæ septuagesimo. Matheæ Walsh, Divi Francisci filii, hujus parochiæ Vicarii, VIII. Kal. Jan. An. Dom. 1794, ætatis suæ 56, obiit. Joannis Murray, huic parochiæ Prepositi XXVII An., IIII menses, octogenarii, e vita hacce decessit XI Kal. Decem. A.D. 1805. Andreæ Mullen, juvenis eximii, tum corporis forma tum ingenii dote præstantis; in Diœcesi Catherlogensi diem clausit ultimum; huc corpus translatus hebdomada post hunc quinta incorruptum ac flexibile adhuc mirabiliter manens,—Anno ætatis suæ 28., Kal. XV Jan. 1818 obiit. Sacred to the memory of the Rev. Mathew O'Reilly, late P.P. of Philipstown; esteemed for his virtues, he departed this life on Good Friday, 1825, aged 56 years."

The graves of two other priests are marked by stones bearing the following inscriptions:—"Here lieth the body of the Reverend Francis Dempsey, who departed this life the 14th day of July, 1760, in the 30th year of his age." "The Rev. Mr. Patrick Ferrall, who departed this life, June 9th, A.D. 1798, aged 42. R.I.P."

There is no reference in our records, to the existence of a castle at Daingean or Philipstown, previously to the year 1546, but it is highly probable that O'Connor Faly had some kind of a fortress here, from which the title Daingean (a fortress) was derived. The fortress of Philipstown is called the Fort of Faly, in the old map which describes MacGeoghegan's country; and in the Act of Parliament, 3 and 4 Philip and Mary, it is ordained that the Fort in Ophaly be henceforth called Philipstown. The site of this Fort is now occupied by Mr. Blackney's, formerly Mr. Smith's house, lying at the extremity of the town nearest to Tullamore. Inserted in the wall, on either side of the hall-door, are two stones, exhibiting the Arms of England; the one to the left, shows the crown, and the date 1556; and that to the right two crosses. Some of the outer walls of the Fort are still standing, and Mr. Blackney believes that this house, which is called the Fort, is the very fabric built by Queen Mary. If it be, it was but a feeble, bad fortress to stand against the fierce attacks of the O'Conors Faly. (*O'Donovan, Ord. Surv. Papers.*)

In the Four Masters it is recorded that in 1546, "the Lord Justice (Sir William Brabazon) came a second time into Offaly, and remained fifteen days in the country, plundering and spoiling it, burning churches and monasteries, and destroying crops and corn. He left a Garrison *in the town*, to oppose O'Connor, namely, 100 horsemen, 100 (armed) with guns, 100 with battle-axes, and 100 soldiers, together with their common attendants; he left them a sufficiency of food, and all other necessaries, and then departed with his great army into Leix." Ware takes *the town* above referred to, to have been Athy, but O'Donovan, with just reason, holds that it was the Fort of Daingean or Philipstown that was garrisoned on this occasion.

A.D. 1548. O'Connor and O'More went to England with the Lieutenant (Francis Bryan) at the King's mercy. The King, however, gave their patrimonial inheritances, namely Leix and Offaly, to the Lieutenant and his kinsman who built two large courts in these territories, namely, the Campa, in Leix (Maryborough), and Daingean in Offaly; and they proceeded to let these lands at rents to the English and Irish, as if they were their own lawful patrimonial inheritances, after having banished and expelled their own rightful, original inheritors, O'Connor and O'More,



from thence, with all their adherents and descendants. (*Four Masters*.)

The Act 3 and 4 Phil. and Mary, 1556, has the following:—  
“And be it also enacted that the new Fort in Offaly be henceforth for ever called and named Philipstown,” etc.

A.D. 1558. Sir Henry Radcliff, was lieutenant of the forts of Leix and Offaly; on Dec. 15th in that year a licence was granted to Sir Henry Radcliffe, lieutenant of the fort of Leix and Offaly to repair to England with a retinue of 12 soldiers, until the Feast of Easter, provided he appoints a captain to rule and govern the troops, horse and foot, during his absence. (*Pat. Rolls, apud Morrin.*)

A.D. 1569. Philipstown obtained a charter of incorporation from Elizabeth, which conferred the same liberties and free usages as the town of Naas enjoyed; also a Thursday market and other minor privileges; this charter was followed by a grant of lands in the next year. By indenture, dated 1st Oct., 1571, Robert Colley, of Collestown, Esq., (direct ancestor of the Duke of Wellington), “as Borowe Master of the Borowe of Philipstown,” and the bailiffs of same, leased to Nicholas M’Can Miller for 99 years, “one burge with the appurtenances,” in said town at a rent of 4s. yearly, he “to support, uphold, and mayntayne his said burge, and schall mayntayne and strengthen his backside in sutch sort as by them, &c., for better strengthe and defense of the towne shalbe apoyntyd; to become trybutory to the repayring of the highe streate so far as his said burge dothe abut upon any of the said streates; to hear all ordinary and extraordinary charges, skot, lot, sess, subsidy, buebolens, contribusyon, or any other payments or chardge, for maintenance of the laws and suportacon of the town and burow and fraunchizes of same. And also, said Nicholas covantith for hym and hys haire to and withe the borow master, bayliffs, burgess, and their successors, that he, the said Nicholas, nor his heyres, shall neither enter nor joyne in marriage, gossepred, nor fostrage, withe anye of the Connors, whatever they be, except onelye fredennysons allowed before the day of the date of these presentes.” } *Original Indenture under seal.* (Gale’s “Corporate System,” p. 40, note).

A fiat, 18th Elizabeth, appoints Edward Moore to the office of Constable of the Castle of Philipstowne in the King’s County; (*Morrin’s Pat. Rolls*.) and in the *Description of Ireland, anno 1598*, we find “Sir Edward Moore, Knt., Constable of the Fort called Dingan in Phillipstoune.”

In 1673, Chief-Justice Bysse obtained for Philipstown a licence to hold two fairs. Another Charter granted to it in the 4th

year of James II., conferred on this borough the privilege of returning two members to Parliament. This privilege ceased at the Union, in compensation for which George, Earl of Belvedere, Robert Herbert, Earl of Lanesborough, and John King, Esq., and Elizabeth, Countess of Lanesborough his wife, received £15,000. Previous, however to the Charter of James II. we find Philipstown having its Parliamentary representatives:—thus, it was represented in 1585, by Frehan and Williams; and in 1613, by Leycester and Phillips. Philipstown gives the inferior title of Baron to Viscount Molesworth, of whose estate the town formerly formed a part.

In the mid-winter of 1691, “one O’Conor, a Kildare Rapparee, with sixty men on horseback and as many on foot, surprised two companies of grenadiers, whom they cut to pieces; then went to Philipstown, where they killed one hundred and twenty dragoons, burned the town, and carried away a great booty of horse (*King James’s Memoirs, Vol. 2, p. 433.*) Thomas D’Arcy M’Gee, on this passage, remarks:—“In the mountainous districts as the Mourne, the Wicklow and Carlow Highlands, and the mountains of Tipperary and Kerry, there still remained bands of the old guerillas of 1688, known as Rapparees, men generally the descendants of good families, whose estates had suffered confiscation, and who had nothing further to fear from outlawry. Even in this wild life, they usually retained the bearing of well-born men, and often exercised a chivalrous protectorate over the poor and injured. In a state of imperfect intercourse and police, they had a thousand opportunities for displays of tact and courage; and if half the traditions of them are true, they displayed many qualities worthy of the highest admiration . . . . The malice of party has endeavoured to stigmatize them as cut-throats and highway-men, but the contemporaneous facts entitle the Irish Rapparees to rank with the guerillas of Spain, and the gallant outlaws of every defeated nationality; with Wallace and Tell, and Scanderberg, and Marion, they are entitled to stand on the same ground, and in the same light of impartial history.” (*Attempts to establish Prot. Reformation in Ireland, c. vi.*)

A Parliamentary Return dated 24 Nov. 1731 (*See Vol. I., p. 265*), states that there was then no Mass-house in Killaderry and Kilclonfert, of which parishes Anthony Higgins was Priest, and Roger Heffernan, Popish Schoolmaster. A Return by E. Wallen, Hearth-Money Collector, 20th Aug., 1765, states that in Killaderry there were 213 Protestants, 1264 Papists, 4 Quakers, and 9 Presbyterians; that the Church was *down*, and there was one chapel. The same Return gives in Ballycommon, 98 Pro-



testants, 490 Papists, and 6 Presbyterians, one Protestant Church. Another Return, made by Wm. Mosse, Protestant Vicar of Philipstown, *alias* Killaderry, April, 1766, sets forth that there were in that parish 207 Protestants, and 926 Papists, the names of all of whom he gives. Dean Champagnè, at same date gives, in Kilclonfert, 8 Protestant families, numbering 38 individuals; 160 Popish families, or 716 individuals; and two Priests, Laurence Delahunty and Thomas Conran. And the Rev. John Haliday, Minister of Ballycommon, April 4th same year, reports in his parish, 85 Protestants, and 362 Papists; and that Laurence Delahunty is Popish Priest of Ballycommon, Killaderry, and Kilclonfert, and has Thomas Conran for curate.

The present Catholic Church of Philipstown was built by the Rev. Mathew O'Reilly, P.P. On tablets within it, are the following inscriptions—"Beneath are deposited the remains of the Rev. Patrick Rigney, P.P., of Philipstown, who died 25th Sept., 1850, in the 56th year of his age and the 35th of his Ministry. In the life of this enlightened and devoted pastor was brightly reflected every virtue of the Priesthood. He revered the Sanctuary, loved the beauty of the House of God, and instructed the little ones in the science of salvation. In manner amiable and interesting, in friendship warm and sincere, he was universally loved and esteemed, but especially by a grateful and mourning flock, amongst whom his memory will be long in benediction. Erected by the voluntary contributions of his respectable Protestant and Catholic Parishioners. O Lord Jesus Christ have mercy on his soul. Amen." "Beneath are deposited the mortal remains of the Rev. Patrick Doyle, P.P. of Philipstown, who died on the 20th of October, 1866, in the 64th year of his age. May he rest in peace. Amen. This Monument is erected by his afflicted parishioners, as a small tribute of respect to the memory of their much esteemed and venerated Pastor."

"Underneath lie the remains of the Rev. Laurence Hayden, P.P., who died January 14th, 1878, aged 49. Req. in Pace."

On a handsome silver chalice, still in use in this church, is engraved—"George Griffin, 1671."

The place of Catholic worship, which immediately preceded the present Church, stood near at hand, about midway in a straight line between it and the old Court-house. For a short time before the new church was ready for Divine Service, Mass was celebrated in the old Court-house just referred to, the ruins of which may still be seen on the left-hand side of the street, entering the town from Geashill.

## KILCLONFERT.

The name of this old parish is derived from *Cill-Cluainferta*, "the Church of the meadow of the grave," the more ancient name, as given in O'Clery's calendar, is *Cluainferta-Mugaine*. St. Colman is the Patron. (*Joyce*.) In Dr. MacGeoghegan's list (*See Vol. I., p. 260*), this church is entered—"Ecclesia parochialis Sti. Colmani de Kilclunfoart." In the Martyrology of Donegal, at Sept. 3rd, is found: "Colman Droma Fearta Mughaine in Uibh Failghe," which appears to have reference to this place. In the townland of Kill, which name is a contraction for Kilclonfert, a small portion of one of the side-walls of the old church is still standing. A well, accounted Blessed, is found here, at which a *Patron* is still held, on the 15th of August. A family named Mangan who regard themselves as the hereditary guardians of the Well, attend punctually on the Eve of the Assumption, to trim and put the place in order for the next day's celebration. One of the modern district churches of the parish stands in this locality; the other being at Ballycommon.

## BALLYCOMMON.

The present Protestant Church occupies the site of the parochial church of the olden time, of which latter all traces have completely disappeared. St. Brigid is the Patron of this place, as appears from the list of Dr. MacGeoghegan. Although a place of interment has been provided at the Catholic Church, yet some Catholics still make use of the old grave-yard adjoining the Protestant Church.

## CAPPANCUR.

The place is mentioned in an Inquisition of James I, and is there spelled, Keapancurragh, which very fairly represents the pronunciation of the Irish *Ceapach-an-churraigh*, "the tillage plot of the marsh." (*Joyce*.) There is a grave-yard here and some small portion of a ruin. It lies within a mile of Tullamore, but in the parish of Philipstown.

## CLONEMORE.

Local tradition credits this place with having been the site of an ancient Monastery. The Martyrology of Tallaght (confirmed by that of Donegal,) has at the 16th of January: "Sci. Lithgein Cluanamoir in-hFailghe." It is impossible to determine whether the foregoing refers to this place, to Clonemore in the parish of Clonbullogue, or to some one of the other places of this name, also in the ancient territory of Ophaley.



## KILLONEEN.

On the road leading from Philipstown to Edenderry, and at the distance of a mile from the former, at the place named as above, there is a grave-yard which has ceased to be used. No portion of the walls of the old church which stood here is now in existence, but the old natives tell of such having been standing within their own time.

## CLONADD,

In the parish of Philipstown, is the site of an ancient and long-disused grave-yard. The name signifies merely "the long meadow."

## SUCCESSION OF PASTORS.

In the Return of the year 1704, the names of two priests are registered as being in charge of the district, now comprised in the Parish of Philipstown, viz.:—

THOMAS PARRY, residing at Ballyteige, aged 33, P.P. of Ballycommon, ordained in March, 1697, at Cork, by John Sleyne, Bishop of Cork, and his sureties were Roger Conner of Philipstown, Innkeeper, and James Coughlan, of Cealognaclohea, farmer; and ANTHONY COUGHLAN, residing at Farthingstown, Co. Westmeath, (outside the diocese of Kildare), aged 45, P.P. of Kilclonfert, in the barony of Philipstown, ordained in March, 1684, at Ballyloge, Co. Galway, by Thady Keogh, Bishop of Clonfert, and his sureties were John Kenna, of Linalty, farmer, and Peter Sheile, of Athgall, farmer.

ANTHONY HIGGINS is the next P.P. on record; his name appears in the Return of 1731, just referred to.

LAURENCE DELAHUNTY is named as P.P. in Returns of 1766; he died in May, 1778, aged 70, and is interred at Killaderry.

JOHN MURRAY succeeded; he died, December, 1805, having been P.P. for 27 years and 4 months, and is also interred at Killaderry.

MATHEW O'REILLY was the next Pastor; he died on Good Friday, 1825, and was laid in the same grave with his predecessors at Killaderry.

PATRICK RIGNEY was appointed P.P. in July, 1825, and died Sept. 25th, 1850.

PATRICK DOYLE succeeded; died 20th Oct. 1866, aged 64.

DENIS KANE, D.D., succeeded; was translated to Baltinglass, June 20th, 1871.

**JOHN DOYLE** succeeded; was translated to Maryborough, February, 1875.

**LAURENCE HAYDEN** succeeded; died at Philipstown, February, 1878.

**ANDREW PHELAN** succeeded; translated to Mountrath in 1881.

**JOHN D. WYER** succeeded, having been translated from Leighlin Bridge; he died 21st March, 1885, and has for his successor the

**REV. JAMES BERGIN.**



## PARISH OF PORTARLINGTON.

IN 1875, a portion of the very extensive parochial district known by this name, was detached, and formed into the newly constituted Parish of Emo. The present Parish of Portarlinton comprises the old Parish of Clonehorke, and portions of those of Ley and Coolbanagher. The town of Portarlinton is built partly in the King's County, and partly in the Queen's County, but chiefly in the latter. The Queen's County portion is situated in the Parish of Ley, and in the townland formerly known by the name of Coolatoodera, now called Cooltedery, derived, according to Dr. Joyce, from *Cuil-a-tsudaire*, "the corner of the tanner." It was founded in 1666, by Sir Henry Bennet, English Home Secretary to Charles II., to whom that King, on his restoration, made a grant of the extensive estates of O'Dempsey, Viscount Clanmalier, forfeited in 1641. "It appears," writes Gale, (*Corporate System of Ireland*, p. 80,) "that a large district in which stands the present town of Portarlinton, had been for many centuries, even before the arrival of Henry II. in Ireland, the estate of a native Irish family called O'Dempsey. This family, placed close to the original English settlements, had long cultivated the best understanding with the Government of the Pale, assisted it with men and arms in all warlike proceedings, and, giving up the connexions and usual alliances amongst the native tribes, seemed solely desirous of showing allegiance to the crown of England. The value of this to Government was long and sensibly felt, not so much from the power of the sept, or the extent of the district, as from their situation on the confines of other native tribes, the persevering and irreconcilable foes to English authority. Still, however, though at times suggested to the crown by different viceroys, it was not until the year 1631, that the head of this family was raised to the peerage, and this was done by a Patent, dated 22nd December, 1631, which describes Sir Terence Dempsey (then created Viscount Clanmalier,) as among the more 'illustrious men of the kingdom, proudly descended, and chief of his name, who for amplitude of estates, splendour of birth, and fame for heroic valour, well deserved the highest titles of honour.' In ten years after, there occurred in Ireland,

as fomented and hurried on principally through the means of Sir Charles Coote, Sir William Parsons, and other adventurers, the revolution or rebellion of 1641; and after nineteen years of civil wars and Cromwellian Government, King Charles II. was invited back from the Continent to the throne of England. Orrery, (the adviser and stipendiary of Cromwell), Anglesey, and others, the deadly foes to royalty, anticipating this inevitable event, proffered their services in good time to the King, and so ingratiated themselves into favour with the crown by their assistance on this occasion. The Government of Ireland was handed over to such men, and instead of the Irish gentry re-entering into possession of the estates (as was done towards the gentry in England) from which they had been expelled by regicides and armed fanatics, this Lord Orrery framed a statute which lawyers have since called the Act of Settlement, and thereby creating a court of claims, and devising such and so many strict proofs or qualifications to pass through this new ordeal before anti-Irish Commissioners, that the greater number of the ancient proprietors never recovered their lands, but the same were conferred either on courtiers and favourites, or confirmed to the Cromwellian soldiery. The effect, and probably the object, of this and the subsequent Act of Explanation was a general transfer in the landed interests of Ireland. The estates of Lord Clanmalier were found to be 'seized, sequestered, and set out,' by reason of Rebellion in 1641, and under the subtle provisions of these two statutes were withheld as a forfeiture, though the title was continued; we find Lord Clanmalier in every way recognized by Parliament and Charles II. as a Peer during these very proceedings. Sir Henry Bennet, like all others about the King's person, had constant information as to such estates from the Irish executive; and Orrery (as a good preliminary step towards supplanting his colleague Ormond) suggested specially a grant of this estate to the Secretary, and thereby quickened his progress to Sir Henry's favour. After some difficulties, the grant passed to Sir Henry Bennet of all the O'Dempsey estates in the King's and Queen's Counties, and on the 14th of April, 1664, he was created Baron Arlington of Arlington in the County of Middlesex. To confirm the grant, a special clause was inserted in the Act of Explanation. He further petitioned the Council of Ireland in Feb. 1666, stating his intention to introduce English settlers upon the said lands, Protestantism, etc.; and thus obtained a Charter, creating a Borough within part of the lands called Cooletoodera. So great was the anxiety of these new settlers to efface all ancient recollections in Ireland, that the Parliament of Orrery and Ormond



enacted that the governor and council should be able to give new English names instead of the Irish names of places; and that after a time such new names should be the only ones known or allowed in the country. In accordance with this enactment the borough created in Cooletoodera, received the name of Port-Arlington, or Arlington's Fort. This borough, by charter, was to consist of one sovereign, two portreeves, and twelve burgesses, who might admit freemen as they thought fit, and the sovereign, etc., were obliged to take an oath to faithfully keep and hold the franchises to the utmost of their power, to do right, as well to the poor as to the rich, etc.; they were empowered to return members to Parliament, and for the encouragement of the settlers and inhabitants, certain lands were expressly granted by the charter for the use of the said borough for ever. It only remains to be told that Lord Arlington soon after this, sold all his interest in the Clanmaliere estates to Sir Patrick Trant, who was an adherent to the cause of King James II. On the defeat of that monarch, the estate of Sir P. Trant, in common with those of the other followers of the dethroned king, was confiscated. In 1696, William III., having created Rouvigny, one of the foreign officers who accompanied him into Ireland, Earl of Galway, and appointed him one of the Lords Justices of Ireland, bestowed on him, by letters patent, the large confiscations of Sir P. Trant, and Rouvigny portioned out the principal part of the estates, by leases of lives renewable for ever, chiefly amongst his Dutch and French followers. The lavish grants of the Irish estates made by King William, to his officers and others, caused great discontent with the English Parliament, where it was ultimately carried that all such lavish grants to favourites should be resumed and sold for the benefit of the public. For this purpose the statute, called the Act of Reassumption, was passed, whereby all such grants were made null and void, and the estates resumed to be sold. Under this Act, Lord Galway's interest in the estates was sold to a wealthy English trading company, and this company, some time after, again sold its right, on which occasion a portion of the estates of the O'Dempsys passed into the possession of the family of the present Earl of Portarlington. On the 4th Oct., 1784, the sovereign, bailiffs and burgesses made a lease to Lewis Huggins, of the lands originally appropriated for the use of the borough, in trust for the use of the Patron of the Borough, for 700 years, at the yearly rent of £60. By another deed, dated 25th Feb., 1802, the officers of the borough, in violation of their trust, sold to the patron the two tracts of common belonging to the borough, each of the corporate nominees, however, executing these deeds,

had a conveyance from the grantee to himself individually, of a certain portion of the lands he joined in alienating illegally."

### CLONEYHORKE,

*Cluain-da-dorc*, "the meadow of the two boars." A reference to the church of this district appears in the Four Masters at the year 1389:—"Maurice Mael O'Connor Faly, was slain by one shot of an arrow at the Church of Cluain-da-dorc, by one of the O'Kellys of Ley." MacGeoghegan gives this passage thus, in the Annals of Clonmacnoise:—"A.D. 1389. Morishe the balde O'Connor of Affalie, was killed with an arrow by one of the O'Kelleyes of Ley in Clann-Maliere." The ruins of the old church may still be seen in the townland still bearing the name of Cloneyhorke, about 2½ miles distant from Portarlinton. It was dedicated to St. Columbanus, as we find by the list of Dr. MacGeoghegan: "*Ecclesia Parochialis Sti. Columbani, de Cluiny horke.*" Judging from the foundations which are almost the only portions remaining, this church measured about 40 feet in length, by 18 in width. The graveyard is very small, and but little used; there are tomb-stones bearing the names of Duane and Dempsey, but none dating further back than 1732.

The Castle of the O'Dempseys stands in ruin, hard-by. It was very solidly built, the walls being some five feet in thickness. In the list of the General Assembly of the Confederate Catholics, in 1647, appears the name of Barnaby Dempsey of Cloneyhorke; this, no doubt, was the Major Barnabas Dempsey who, together with his cousin-german, James Dempsey, brother of Lord Clanmalier, was tried and executed at Kilkenny, in 1652.

In the Parish of Cloneyhorke there is a townland which bears the name of Kilkieran, i.e., St. Ciaran's Church. See Ord. Map, 33.

### LEY.

Ley, or Leighe, was one of the seven territories of which the ancient Offalia was composed. O'Heerin, who died in 1420, in his topographical poem, thus refers to this locality:—

"Delightful this tract as heard of old,  
The tuath of Leighe of the bright plains;  
O'Kelly of Leighe of the eastern strand,  
Is the chief of the plain of the knotty yews."

From the entry in the Four Masters, at the year 1389, it appears that the O'Kellys, at that period, had still possession of at least some of their ancient territory. The castle of Ley



was situated in this district. There is reference to the existence of a castle here as far back as January, 1203.

In the Patent Rolls, 5th John, M. 4, Cal. State Papers, Ireland, Sweetman, Vol. I., 195, we find, Jan. 15th, 1203, the king commanding Meyler FitzHenry, justiciary of Ireland, to cause to be delivered to William Marshall, Earl of Pembroke, his seneschal or messenger, the castles of Lega (*Ley*) and Geisil, with other lands of inheritance whereof G(erald) FitzMaurice was seized in his demesne as of fee at his death. Witness, Geoffy FitzPeter—(*Badenstoke*). A writer in the Dublin Penny Journal ascribes the erection of the castle, at present existing in ruins, to the year 1260: "Ley castle," he says, "was built about the year 1260, by the Anglo-Norman family De Vesey, in the usual style of the military architecture of the day, and was intended to protect the Pale on the North and North-West. It consisted of a quadrangular building of three storeys, flanked by round bastions, of which but one now remains. In the rear was the inner ballium, in which was a tennis-court and tilt-yard. The outer entrance, which is still in good preservation, consisted of a gate, defended by a portcullis; and the whole was surrounded by a bawn, in which cattle were secured during the night. The North side was protected by the Barrow, which supplied with water a wide ditch that extended round the other sides; and the mount on which the castle was situated, being thus formed into an island, obtained the name of *Port-nahinch*, or the Castle of the Island." Ledwich says that this castle was built by one of the FitzGerald, then Lords of Offaly. He gives the dimensions thus: the outer ballium, from East to West, is 410 feet; and from North to South, including the bawn, 350 feet. The inner ballium, from North to South, is 140 feet; and from East to West, 130 feet. (*Grose's Antiq.*)

In 1264, a war broke out between McWilliam Burke, Earl of Ulster, and Maurice FitzGerald, so that the greater part of Ireland was destroyed between them. The Lord Justice of Ireland (Richard de Rupella, or Capella), John Cogan, and Theobald Butler, were taken prisoners by Maurice FitzGerald in a consecrated church. (*Four Masters*.) Hanmer gives a more detailed account: "There arose deadly wars between the Geraldines and Burkes, which wrought bloodshed throughout the realm of Ireland; and Maurice FitzMaurice, the second Earl of Desmond, took at Castledermott (in the church), Richard de Capella, the Lord Justice, Theobald le Butler, and John, or Miles de Cogan, and committed them to the prisons in Leix and Donamus (*Ley* and *Dunamase*); but the year following, Henry III., not pleased with these commotions and hurly-burlys, by

mature advice taken of his council, pacified the variance between them."

A.D. 1284. The castle of Ley is taken by the chiefs of Offaly and burned. (*Grace.*) This happened, according to Pembridge, on the morrow of St. Barnabas, June 12th. It was repaired soon after, and taken possession of by De Vesey, then Lord Justice of Ireland.

A.D. 1294. Richard, Earl of Ulster, is taken by John Fitz-Thomas, in the castle of Lega, that is Ley, and detained for some time, but he was set at liberty by the King's Parliament at Kilkenny; as a penalty, John lost his possessions. Pembridge says that he was taken, cito post festum S. Nicholai (Dec. 6), and detained in Ley Castle, ad festum S. Gregorii, Papae (March 12).

A.D. 1307. "The robbers that dwelt in the partes of Offalie raized the castell of Geischell, and in the vigill of the translation of Thomas Becket, being the sixt of Julie, they burnt the towne of Leie, and besieged the castell; but they were constreined to depart from thense shortlie after by John FitzThomas and Edmund Butler, that came to remove the seege." (*Holinshed.*) FitzGerald fully repaired the castle, and erected a church with a steeple and bells in the village.

A.D. 1315. Bruce, in his attempt on the sovereignty of Ireland, came to Ley, on which occasion the castle and church were destroyed.

About this time, the castle of Ley came into possession of the O'Dempsys. In 1329, the castle of Ley which had been occupied by O'Dempsey, was given up to the Earl. (*Grace.*)

A.D. 1346. The castles of Ley and Kilmeheide were burned, in April, by the Irish. Under the same date, it is recorded in *Grace's Annals*, that Darcy, Justiciary, and the Earl of Kildare, invade O'More, who had burned the castles of Ley and Kilmeheide, and compelled him to submit, although he resisted obstinately.

A.D. 1452. The Earl of Ormond, Lord Justice of Ireland . . . took the castle of Leix from the O'Dempsys, who permitted him to pass to Airem (marked *Irry*, on the old map of Leix and Ophaley, and placed near the Barrow), to rescue the son of Mac Feorais, who was imprisoned there. (*Four Masters.*)

A.D. 1533. We find this castle in possession of the FitzGerald, the head of which family was the celebrated Earl of Kildare, who was appointed to govern all Ireland, as all Ireland could not govern him. He furnished Ley castle with guns and am-



munition out of the royal stores, in opposition to the express commands of the King. In 1534, it was reckoned one of the six best castles belonging to the Earl of Kildare.

A.D. 1598. This castle was taken by the Irish chieftain O'More, who, having established a garrison in it, marched with a considerable force against the Earl of Essex, whom he signally defeated in the celebrated engagement called the battle of the Pass of Plumes.

A.D. 1642. The castle of Ley was occupied and garrisoned by the Confederate Catholics under Lord Castlehaven; some time after, however, they were driven out by Lord Lisle; in commemoration of which an ash tree was planted in the market-place, which, remarks Lewis, writing in 1836, is now rapidly going to decay. This tree flourished for 170 years, and attained to an immense size. Its girth is stated to have been 11 yards, and its shade, to have extended 60 feet in diameter. Having at length lost one of its principal branches, it went rapidly to decay; its hollow trunk having for some time served a poor woman for a cow-house and piggery, sank beneath the weight of years.

A.D. 1650. The castle was taken by the Parliamentary forces under Colonel Hewson, and finally dismantled; the confused masses of towers and broken arches show the merciless havoc then made. (*Brewer.*)

The last person who took up his abode here was the noted rapparee, Charles O'Dempsey, surnamed *Cahir-na-Cappul*, the lineal descendant of the once powerful chiefs of Clanmalier. A fine engraving of this ruin, from a drawing taken by Lieutenant Grose, in 1792, is given in *Antiquities, Vol. I., Pl. 71.*

The foundation of the neighbouring town of Portarlington prevented the revival of the old burgh of Ley, which has now lost the appearance even of a village. The church, which stood close to the castle, was built in 1307, by FitzGerald. In latter times it was used for Protestant service, until the present church was built. Only a small portion of the masonry now remains, surrounded by a burial-ground, in which no noteworthy grave is to be found. The modern Catholic church of the district is at Killinard, where a fine commodious edifice replaced an humbler building some fifty years ago. In the burial-ground adjoining, a former Pastor lies interred, and over his grave appears the following inscription: "Erected to the memory of Rev. Thomas Dowling, Dean of Kildare, and P.P. of Lea and Coolbanagher for 30 years. Died, 16th December, 1804, aged 65." Within the church, on the Gospel side, there is a mural tablet placed

over the grave of the Very Rev. John Dunne, of whom it states that "he was ordained in 1806, was 26 years a Priest, and 16 years Dean of Kildare; was P.P., first of Kilcock, and, subsequently, of Killinard and Emo. Died, August 14th, 1832, aged 53 years."

#### TIERHOGAR.

At this place, styled *Tyrcogir* in ancient records, are the remains of a church, surrounded by a still-used graveyard. It is entered as a *Capella* in Dr. MacGeoghegan's list. The church measured about 60 feet in length, by 20 in breadth; the east gable, in which there is a window, and also portions of the other walls, still remain. This building, which is not apparently one of great antiquity, is chiefly remarkable as the place wherein a Synod of the Province of Dublin was held, on the 29th of July, 1640, presided over by the Most Rev. Thomas Fleming, Archbishop of Dublin, and at which assisted David Rothe, Bishop of Ossory, Roche MacGeoghegan, Bishop of Kildare, and William Devereux, Vicar of Ferns. The enactments of this Synod may be seen in *Vol. I., p. 33.*

Outside the church, at the east end, we find the graves of two priests, with the following inscriptions: "Here lyeth the body of the Rev. Francis Bergin, who departed the 11th day of May, 1736, aged 63." The top portion of the other stone is broken away and has disappeared; the rest of the inscription runs thus:—"who was for the space of 6 years Parish Priest of the Parishes of Lea and Coolbanagher. Departed, 6th of November, 1741, in the 41st year of his age." Between these two graves is another, the stone over which has an epitaph in raised Roman capitals:—"Here lyeth the body of Conn Rorke, who departed this life the 22nd day of April, 1732." This is called "the Pilgrim's Grave" in the locality; from the way the stone is laid, he appears to have been a laic. In another portion of the burial-ground is the grave of the Rev. John Whelan, P.P., of these parishes, who died in 1775, aged 91 years. The inscription on his tomb is illegible, except in parts. This venerable priest has left on record a deeply interesting account of the massacre of Mullaghmast, which is here transcribed from a note to the Four Masters, by O'Donovan, p. 1695: "The following traditional account of this massacre is printed, verbatim, from a copy made by the late Laurence Byrne of Fallybeg, near Luggacurren, in the Queen's County. He states that he made it from an old manuscript sheet of paper which he had borrowed for that purpose in 1792, from the Rev. James O'Neill, P.P. of Maryborough, who had, at the sale of the books of the Rev. John Whelan, P.P. of Portar-



lington, who died a very old man in 1775, found the original loose sheet of manuscript in one of the volumes, and preserved it: 'An account of the murder at Mullaghmast. In the year 1705, there was an old gentleman of the name of Cullen, in the County Kildare, who often discoursed with one Dwyer and one Dowling, actually living at Mullaghmast when this horrid murder was committed, which was about the sixteenth year (*recté, nineteenth*) of Queen Elizabeth's reign, and the account he gives of it is, that those who were chiefly concerned in this horrid murder were the Deavils, the Grehams, the Cosbys, the Piggotts, the Bowens, the Hartpoles, the Hovendons, the Dempsys, and the FitzGerald. The five last of these were, at that time, Roman Catholics, by whom the poor people murdered at Mullamast were chiefly invited there, in pretence that said people should enter into an alliance offensive and defensive with them. But their reception was to put them all to death, except one O'More, who was the only person that escaped. Notwithstanding what is said that one O'More only had escaped the massacre, yet the common tradition of the country is, that many more had escaped through the means of one Henry Lalor, who, remarking that none of those returned who had entered the fort before him, desired his companions to make off as fast as they could, in case they did not see him come back. Said Lalor, as he was entering the fort, saw the carcasses of his slaughtered companions; then drew his sword, and fought his way back to those that survived, along with whom he made his escape to Dysart, without seeing the Barrow. Those murdered at Mullamast were some of the seven septs of Leix, and some gentlemen of the Keatings. The seven septs of Leix are, the O'Mores, the O'Kellys, the O'Lalors, the Devoys, the Macaboys, the O'Dorans, and the O'Dowlings.'"

The O'Dempsys had a castle at Ballybrittas,—now called Old Ballybrittas, to distinguish it from the modern village of that name,—in this parish. Their title of Chief of Clanmaliere, for which afterwards the English rank of Viscount was substituted, is still preserved in the corrupted local name of Glenmaliere. The Earl of Ormonde, Commander of the Forces in Ireland, who was taken prisoner by Owny MacRory O'More, on the 10th of April, 1600, at Corranduff, eight miles from Kilkenny, on the borders of Idough, was detained in this castle. On the 12th of April, a letter was addressed to Cecil by the Lord Deputy Mountjoy, from which the following is an extract:—"My Lord of Ormonde in his taking received no hurt; but his hat, George, sword and dagger were taken from him. After he was taken, there fell strife among themselves, for one would have slain him,

and others endeavoured to save him, and one was hurt that did defend him. They set him on a hackney, and that night carried him into Leix, six miles from the place where he was taken. The traitor Archer was his bed-fellow. Owny MacRory useth him well. All this I know by a letter from him to his lady wherein he prayeth her that no forces may be drawn down where he is, for fear, as he saith of being killed. . . . They remove him every night from one cabin to another, and he is yet in the custody of the bonaghes, for Owny MacRory durst not trust him in the keeping of any Leinster man." His position is further described in a letter, dated 26th April, 1600, written by Sir Geoffry Fenton to Sir Robert Cecil—"The Earl of Ormonde continueth still in the castle of Gortencleagh, upon the debateable ground between Ossory and Leix, where Owny himself is his keeper, who giveth him the favour to have his diet dressed by his own cooks and brought to the iron gate of the castle by his own men, but where Owny himself receiveth the diet and carryeth it up to the Earl, not suffering any of his lordship's own servants to come within the gate." A Declaration of the Irish messenger employed by Secretary Fenton to communicate with Ormonde, dated 9th May, 1600, states—"The Earl is very full of grief and melancholy, specially since they took him out of the castle, where it was some comfort to him to lie in a house covered. He is now in the woods of Leix, removed every three hours from one fastness to another." In a letter of 14th of May, Fenton gives the following details to Cecil—"Where in one of my late letters of the 5th of this month, I wrote that the Earl of Ormonde had sent to Sir Terence O'Dempsey to have the use of one of his castles for his lordship's more ease till his traitorous taker might consider further of his enlargement. Now this morning I have received advice that the Earl is come to Ballybrittas, the said O'Dempsey's castle, and there guarded by 20 of Owny's men, whom he trusteth most. They brought him thither by night, not suffering the bonnoughs to know of it, lest they might attempt to rescue him, and the more to abuse them, Owny caused a trusty friend of his own, of stature and resemblance like to the Earl, to put on the Earl's night gown, which he was wont to wear, and directed him in that fashion, to walk by the woodside, where the Earl useth to walk, whilst Owny and some 20 others nearest him in trust, put the Earl on horseback, and brought him to O'Dempsey's castle. This was the manner of their stealing of him thither, but what was their secret purpose will not as yet be disclosed, and I see by O'Dempsey's behaviour, in leaving his castle to Owny to be warded by his Kern, that O'Dempsey is apparently revolted, and



therefore small hope to the Earl of good measure at his hands." Letter from Fenton to Cecil, 18th of May—"The Earl of Ormonde is at O'Dempsey's house, at more ease than before, for that he lodgeth in a castle, but as straightly guarded as ever he was. And yet I am of mind that out of that house will be wrought his liberty, either upon condition or by surprise." In a letter from Kilkenny to Queen Elizabeth, dated 16th of June, 1600, Ormonde gives the following account of his liberation: "It may please your Sacred Majesty to be advertized that it pleased God of his goodness to deliver me, though weak and sick, from the most malicious, arrogant, and vile traitor of the world, Owny MacRory, forced to put into his hands certain hostages for payment of £3,000, if at any time hereafter I shall seek revenge against him or his; which manner of agreement, although it be very hard, could not be obtained before he saw me in that extremity and weakness, as I was like very shortly to have ended my life in his hands." (*See Gilbert's National MSS. of Ireland.*)

#### SUCCESSION OF PASTORS.

JOHN DONNELLY, according to the Registry of 1704, was P.P. of Coolbanagher and Ley, and had been such for the preceding 29 years, he resided at Imoe, (Emo) in the Barony of Portnabinch, was then aged 53, was ordained in 1675, at Dundalk, by Dr. Plunkett, and his sureties were Daniel Byrne, of Timoge, Esq., and Martin Scurlog, of Raheenamanagh (near Maryborough) Gent.

FRANCIS BERGIN appears to have been the P.P. next in succession; he died, as his tombstone at Tierhogar testifies, on the 11th of May, 1736, aged 63.

The succeeding P.P. is also interred at Tierhogar; the top portion of the stone which marks his grave has been broken away, and, with it, his name has disappeared; it is stated, however, by one who remembers to have read the epitaph when entire, that the name of this priest was FOX. He was for six years P.P. of Ley and Coolbanagher, and died on the 6th of November, 1741, in the 41st year of his age.

JOHN WHELAN succeeded: he was Vicar-General. He died in 1775, aged 91, and is also interred at Tierhogar.

THOMAS DOWLING, Dean of Kildare, was the next P.P. He died 16th December, 1804, aged 65, and is buried in the cemetery attached to the chapel of Killinard.

JAMES MURRAY was the succeeding P.P. He died May 18th, 1823, aged 80, and was interred in Emo grave-yard.

**JOHN DUNNE**, also Dean of Kildare, and previously P.P. of Kilcock, succeeded. He died August 14th, 1832, aged 53, and was interred in the Chapel of Killinard, on the Gospel side of the altar.

**TERENCE O'CONNELL, V.F.**, was the next P.P. He had previously been Administrator at Carlow and had zealously and successfully exerted himself in carrying into effect the last great project of J.K.L.—the erection of the Cathedral there. It was during Father O'Connell's Pastorate that the fine Parish Church of Portarlinton, and also these at Emo and Killinard were built, and the Presentation Convent at Portarlinton and the Community of the Christian Brothers were established,—the latter of which he also endowed. He died March 7th, 1875, and was interred in the Parish Church. On the death of Fr. O'Connell the parish was divided.

**THE REV. HUGH MAHON**, the present respected P.P., receiving pastoral charge of the portion still retaining the name of the Parish of Portarlinton.





Croghan, Ballyburley, *alias* Primult, Ballymacwilliam, and Coolcor.

CROGHAN.

As the Hill of Croghan (from *Croaghan*, i.e., "a round or piled-up hill") is the most conspicuous object in the district, so also its historical associations are the most interesting. It is the *Cruachan-Bri-eile*, referred to by Irish writers, as O'Donovan fully proves in a letter dated January 4th, 1838, in Ord. Papers, R.I.A. It lies in the ancient Hy-Failgia, the territory of the O'Connors Faly. O'Heerin, in his topographical poem, alludes to this place:—

"Láir breithe ar fáil ag an abannán úd;  
A fact not unknown to poets,  
Is O'Conor, hero of the plain,  
Of the green smooth hill of Croghan."

O'Connor Faly's castle lies in ruins immediately to the south-west of the hill. "I never enjoyed a fairer prospect," writes O'Donovan, "than that commanded by this hill, which may be called O'Connor Faly's Caucasus, or Mount Atlas, and from which he was able to see the whole extent of his territory, to the north, south, east, and west. The distance between it and the Slieve Bloom range is at least 20 miles, and still one standing on the Moat of Croghan, could, when excited by the sublimity of the prospect, imagine himself able to leap across to the mountain of Bladma, so much is the eye deceived by the flatness of the inter-adjacent plains. I examined the hill carefully, but was much disappointed at not finding a rath upon it, or the inauguration-stone of the Chiefs of Ophalia. It is the best land in the county, and was cultivated to the very top; it is now a sheep-walk, and nothing remains upon it but the graveyard which belonged to Bishop MacCaille's church, which lies on its south-east shoulder, but at a considerable distance from the summit, and a small moat, or tumulus which occupies its very *cacumen*, and which has been much injured by the Sappers when erecting a station upon it. In a poem, entitled *Laoidh-na-leacht*, 'the Poem of the Monu-

ment,' it is stated that the Monument of Congal is on the hill of Bri-Eile. The moat or tumulus which still occupies the apex of Croghan hill must be the *leacht* alluded to in the poem. The name of the hill, *Bri-Eile*, or Eile's hill, is derived, according to the Book of Lecan, from Eile, daughter of Eochaidh Fedleach, who died A.M. 5069, and wife, 1st, of Ferghal, son of Magach, and 2ndly, of Staibhenn, son of Niul, one of the Ernans of Munster. (*Note, Four M.*) At the base of Croghan are three wells, two at the south, and one at the north, in a splendid hollow called *Gleann-mor*, but the natives, who are all anglicised, have forgotten the names, if ever they bore any; and it is probable that the two southern wells were sacred, as venerable ash trees, one of which is nearly decayed, grow over them, sure indications of former sanctity." At the present time only one well is known to exist here, and the people say that they never have heard of any other. It is called St. Patrick's well, it is accounted Blessed, and is resorted to for cures even still. The local legend regarding it is that St. Patrick, when visiting this place, jumped his horse from the side of the hill; the horse slipped and came upon a stone, which is still at the place, and on which the people point you out the marks of the horse's knee and shoes. It is said, moreover, that if this stone were removed, it would be found back in its place the next day. Regarding the water of the well, it is stated that it cannot be boiled, nor made even warm.

St. MacCaille, a bishop and disciple, some say a nephew of St. Patrick, was honoured according to our calendars, on the 25th of April. The *Felire of Aenguis*, at that date, has the passage: "A rod of gold, a vast bar, great bishop MacCaille," to which the gloss in the *Leabhar Breac* adds: *i.e.*, "in Cruachan Brig Eli in Ui Failge is his church, and it is he that set the veil on Brigid's head." The Martyrology of Donegal has, at the 25th of April: "Maccaille, Bishop. Darerca, the sister of St. Patrick, was his mother; and his church is at Cruachan Bri-Eile, in Ui Failghe. It was Maccaille that placed the veil on St. Brigid, when she went to receive the order of penitence from Bishop Mel." The great Patroness of Kildare made her religious Profession and received the veil at the hands of this venerable Prelate, at his church at Croghan, about the year 467. The death of St. MacCaille is recorded by the Four Masters as having taken place in 489. The graveyard on Croghan hill was the site of a church, and is said by tradition, to have been such since the days of St. Patrick. None of the walls of the church now remain, but the old natives state that they saw 12 feet of its walls standing. (*O'Donovan, writing in 1838.*) In digging graves at the present day, the foundations are some-



times met with. The following references to this place are found in the Irish Annals :—

“A.D. 468. The 11th year of Olioll. The boxing battle of Bri-Ele, against the Leinstermen, by Olioll Molt.” This, remarks O'Donovan, appears to have been nothing more than a boxing-match between the champions of Leinster and Meath.

A.D. 1385. A victory was gained by Murrough O'Connor, Lord of Offaly, and the Kinel-Fiachach, over the English of Meath, at Tochar Cruachain-Bri-Ele. Nugent of Meath, Chambers and his son, and a countless host of the chiefs and plebeians of the English were slain. (*Four Masters.*) The place here referred to is the present townland of Togher, lying a short distance to the south-east of the hill of Croghan. This *Tochar*, or Pass through a bog, still remains, and tradition says that it was defended by a castle, which is proved to be true by an old map of Leix and Offaly, which shows a castle at Toghar, near Croghan. (*O'D. Note to Four Masters.*) The Hill of Croghan is celebrated in Spencer's *Fairy Queen*.

A.D. 1395. A party of the people of the King of England set out on a predatory excursion into Offaly. O'Connor pursued them to the causeway (*tochar*) of Croachain, where great numbers of them were slain, and sixty horses taken from them.

A.D. 1546. The Lord Justice, Anthony St. Leger, came into Offaly, and plundered and burned the country as far as the Togher of Cruachan; and he remained there two nights, but he returned without (receiving) battle or submission. The English . . . . ruined the castle of Cruachan. (*Four Masters.*)

In *Description of Ireland, anno 1598*, amongst the principal castles in the King's County is named “Croughan, belonging to Sir George Moore.” In the townland of Old Croghan, near to the ruins of O'Connor Faly's castle, stands a church in ruins, but it is not of the primitive ages. It was used, and probably was built for Protestant service. The ancient parochial Church of Croghan was dedicated to St. Patrick; in Dr. MacGeoghegan's list we find, “*Ecclesia Parochialis Sti. Patritii de Cruoghain.*”

Midway between Croghan Hill and Toghar, already referred to, there is a large stone, some seven feet in height, standing erect in a field; it goes by the name of *Clustucka* (*Clogh-Stuaic*, “a stone pinnacle.”) The natives point to this place as having been formerly the site of a church.

The present Church of Croghan was built by Rev. James Colgan, P.P., in 1827. Previous to its erection Mass used for several years to be celebrated in a *barn* belonging to Mr. Jonathan Dames, father to the present Mr. William Dames.

The perpetration of an outrage in this building led to its discontinuance as a place of worship, and the people of the district had to resort to the neighbouring parishes for some years.

PRIMULT, *alias* BALLYBURLEY.

The Martyrology of Tallaght, at the 16th of July, marks the feast of "Maolodhar o Brimolt;" this would appear to refer to Primult. In the Taxation temp. VIII., the Rectory of Prymult is valued "ultra omnes allocationes et deductiones," at £44 5s. 0d., the most lucrative living in the Diocese of Kildare, and ranking next after the Cathedral Church, the valuation of which was £49 6s. 8d. (*See Vol. I., p. 238.*) The Protestant Church at Ballyburley, probably occupies the site of the original Parochial Church which, as we learn from Dr. MacGeoghegan's list, (*Vol. I., p. 260.*) was dedicated to St. Michael: "Ecclesia, Parochialis Sti. Michaelis de Ballevirly." Over the doorway of the present Church is a stone with armorial bearings and the following inscription:—"Joannes Wackly edificavit has aedes sanctas secundo Regni Regis Jacobi secundi Annoque Domini 1685." "Within the Church," Lewis states, *Top. Dict.*, "is a curious ancient monument representing in rude relief the family arms and the effigy of a warrior dressed in the full military costume of the age, with an inscription underneath, purporting that it was erected by T. Wakely, Esq., of this place, in memory of his wife Maud, daughter of Alderman W. Handcock, of Dublin, who died May 3rd, 1617, and also to the memory of himself and Catherine Cusack, sister of Maud: it further states that Thomas was the son of John Wakely, Esq., captain of 100 horse and 100 foot in the beginning of Queen Elizabeth's reign, which he governed to the advancement of her highness' service." Outside the church and set in the wall beside the doorway, is a stone, apparently the lid of an ancient stone coffin, having a celtic cross extending the entire length and width, engraved upon it. Catholics are interred in one portion of the adjoining burial-ground, amongst whom is a priest named Rev. John McCabe, a native of the district; his grave is unmarked save by a thorn bush. A Return, made in 1731, by John Gibbin, (Protestant) Rector of Primult, states that in the parish of Primult there is a reputed Mass-house, built since 1714, wherein one priest commonly officiates. (*See Vol. I., p. 267.*) This chapel, or one which replaced it, stood about 40 perches distant from the village of Rhode, on the road leading towards Coolcor. Some old people still living remember the thatched chapel at this place. It continued in use until the present chapel dedi-



cated to St. Peter, at Rhode, was built by Rev. James Colgan, P.P. in 1816. The old chapel was used as a school-house for some 20 years afterwards. The site of the present chapel was the gift of Mr. Thomas Dames, of Greenhill, in this parish, a Protestant.

### COOLCOR.

This was heretofore a distinct benefice. At the distance of about a mile from Rhode, in the townland of Coolcor, some portions of the walls of an old church are still observable. The district tradition of the locality is that there stood here a Franciscan Convent, supposed to have been a dependency of the more important one at Monasteroris. At the parochial-house at Rhode a carved stone is preserved which is supposed to have been brought from Coolcor. It is a square shaft, some  $2\frac{1}{2}$  feet in height, having upon its sides carvings of (1) the Crucifixion; (2) the B. Virgin and the Divine Infant; (3) St. Patrick; (4) a Monk, probably St. Francis. Below, runs the legend: "Blessed are the poor in spirit," etc. This may have been portion of a Cross.

### BALLYMACWILLIAM.

The old parochial church still survives in ruins: portions of the four walls remaining. At the south-east end there is a Gothic door-way, on the turn of the arch of which, on the inside, the date, A.D. 1460, is as clearly cut as if engraved but recently. Within the walls, at the east end, there is a head-stone having upon it elaborate armorial bearings, but no discoverable inscription. The Rev. Patrick Clarke, a priest of the diocese and a native of this parish, who died in 1861, lies interred in the adjoining churchyard; the monument over his grave bears the following inscription:—"Patricio Clarke, sacerdoti vere pio et sancto, Verbi divini fecundo, ob ejus singularem humilitatem, candorem animi, morumque comitatem, omnibus grato atque accepto, hoc monumentum posuit Joannes Clarke frater maestissimus. Natus, anno MDCCCXXIX. die XVI Aprilis; Sacerdotio insignitus, anno MDCCCLII., die IV Aprilis; Prematura morte abreptus, obiit anno MDCCCLXI., die XXVIII Februarii, Ætatis XXXII. R.I.P." A large mound is to be seen in a field adjoining. In a Return made by William Preston (Prot.) Rector of Killaderry, on the 24th of Nov., 1731, (*see Vol. I., p. 265*)—in reference to Ballymacwilliam, it is stated that Thomas Nugent was the Parish Priest, and that there was a Mass-house there, built about the year 1727.

The Annals of the Four Masters relate that in A.D. 1467,

"Teige O'Connor, Mageoghegan, and MacFeorais, committed innumerable depredations in the plain of Teffia, and plundered the country from Imper to *Baile-mic-William*."

Some ruins exist of the ancient castles of Ballybritton and Ballyhassil. (*Lewis*.)

#### TOBERDALY

was the site of a chapel dedicated to St. John the Baptist, as appears by the MacGeoghegan list wherein is entered, "*Capella Sti. Johannis Baptistæ de Toberdala*." The position which this chapel occupied is unknown, but there is somewhat of a tradition that a church formerly stood within what is now the demesne of Miss Nesbitt, but which heretofore belonged to the Catholic family of Barnewall, Lord Trimbleston.

In a Return made in 1827, by Rev. James Colgan, P.P., by direction of the Bishop, Dr. Doyle, it is stated that in the parish of Rhode there were 695 houses; 4230 Catholic inhabitants, viz: 2111 males and 2119 females; 129 Protestants, viz: 65 males and 64 females; 10 of other denominations, 6 males and 4 females; there were attending school 329 Catholic children, viz: 214 boys and 115 girls; of Protestants, 10, viz: 4 boys and 6 girls, and none of any other denomination. "In the parish of Rhode," Father Colgan remarks, "the Catholics were, to all other denominations, as 31 to 1; to Church of England Protestants, nearly 33 to 1. As to the Trimbleston school, I neither applied for, nor received any aid from the Kildare-street people for more than a year; and last December I informed them by letter that all connexion between them and the Trimbleston school should cease." This communication is dated February 20th, 1827, and was written from Coolville.

#### SUCCESSION OF PASTORS.

On the death of Father James Colgan in 1856, the districts of Rhode and Croghan were formed into a separate Parish, over which the REV. JEREMIAH KEHOE was appointed Parish Priest. Father Kehoe died on the 12th Oct., 1866, and was interred in the Church of Rhode. A marble tablet marks his grave, on which is the following inscription: "Sacred to the memory of the Rev. Jeremiah Kehoe, P.P. of Rhode and Croghan, who died 12th Oct., 1866, aged 56 years. His virtues honoured his Ministry, instructed his flock, and edified the Church. Having fulfilled his ministry, he calmly closed his earthly career, sustained by the blessed hope which takes from death her victory, and from the grave its sting. May he rest in peace." The REV. PATRICK TURNER succeeded, who was translated to Clane, December, 1872, when the present Pastor, the REV. ARTHUR HUME, was appointed.



## PARISH OF ROSENALLIS.

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THE present ecclesiastical district known as the parish of Rosenallis is composed of the old parish of Rosenallis proper, with a portion of that of Rearymore.

The ancient parish of Rosenallis forms the S.E. portion of Hy-Regan, now the Barony of Tinnehinch. It is bounded on the N. and N.W. by the parish of Rearymore; E., by the parish of Castlebrack; S., by the parishes of Ardea and Clonenagh; and S.W. by the parish of Offerilan. Rossanallis, now corruptly pronounced Rosenallis, seems to be the church called Ros-Finghlaise, by ecclesiastical writers. This name signifies the wood of the Finglas, or clear stream, an appellation which would be applicable enough to the townland in which the original parish church stood. This parish was dedicated to St. Brigid of Kildare, as we learn from Colgan, in his chapter *de Ecclesiis et locis S. Brigidæ in Hibernia dicatis*.—amongst which he inserts this church,—“*Templum S. Brigidæ in vico de Rosfinnglas in Hyriegain;*” and in the List of Churches supplied by Dr. Rosse MacGeoghegan, Bishop of Kildare to Colgan, it is set down as “*Ecclesia parochialis Stæ Brigidæ de Rosanollis.*” A further confirmation of this is the fact, that a Holy Well in the village of Rosenallis bears the name of this Saint. No portion of the old structure is now in existence, its place being occupied by the new Protestant Church. An ancient Round Tower stood opposite the door of the church. It was described to Dr. O'Donovan, in 1838, by an old man, who often saw and examined it as “a narrow steeple of rough masonry, not so high or well built as the steeple of Timahoe.” It was pulled down some years before that date by the protestant minister. Sir Charles Coote, who saw and examined this tower, did not believe it to be one of the ancient Round Towers about which the antiquarians of the last century have written so much.

“The Quakers,” he writes, “have a large burial-place well enclosed, near the village (Rosenallis), and on the rise of the hill, which is all a vast rock, stands a very neat and handsome Protestant Church, and the walls of a round tower are contiguous to it, but not one-third as high as these circular towers seen through the kingdom, nor evidently was it built for the like

purpose. The walls of wind-mill stand at some distance from the village, and bear strong resemblance to the tower just described, but the former has no entrance." Miss Beaufort, in her *Essay, &c.*, quotes the *Parochial Surveys* in support of a statement that Rosenallis is supposed to derive its name from Rossa Failgea, son of Cathoir Mor, monarch of Ireland in the second century; but Dr. Petrie (*Round Towers*, pp. 40-41,) shows that there are no grounds for this assertion.

#### REARYMORE.

This ancient parish forms the central portion of the territory of Hy-Regan. It is bounded on the N. by the King's County; E. and S.E., by the parishes of Castlebrack and Rosenallis; S. by the parish of Offerilan, in Ossory; and W., by the parish of Kilmanman. There were two places of the name in Leinster. We are not told what this Reary was, but it is more than probable it was a fort or residence of a Chief. The old natives of the parish say that there was formerly a rath on the top of the hill at Rearymore. The name Reary, (*more* being added to distinguish this townland from Rearybeg,) seems to have been first applied to a fort and afterwards to a little church erected near it by St. Fionan, which was finally applied to the parish belonging to that church. The ruins of the old church of Rearymore are still to be seen in the townland of that name, of which portions of the N. and W. walls are standing, and, near them, Holy Wells springing from rocks with white-thorn bushes growing near. In this parish is situated the townland of Tinnehinch, which contains the ruins of the principal castle of Hy-Regan, from which that territory received its baronial name. The present ruins of the castle are very trifling, but it was certainly, when perfect, a castle of considerable importance and extent. In the account of the division in four parts of the lands and chiefries in suite between Tadie Doyne, (O'Dunn) and Charles Doyne, this castle and appurtenances are mentioned, as belonging to the second division, in words which give us a clear idea of the importance of the building. "The castle of Tenabinsie, the hall, the chambers at the end of the hall, the stonewall of an hall which joineth to the castle, the kitchen, the brew-house, the back-house, the stable, the porter's lodgings and all the houses within the Bawen; the two gardens, the four orchards, the park and the meddow on the south syde of the castle, the myll and all the houses on th' easte syde of the river of the Barrow in the towne and fields of Tenabinsie, in the territory of Iregan in the Queen's County."



In the Annals of the Four Masters are found the following references to this locality.

"A.M. 3549. The twentieth year of the reign of Eithrial, son of Irial Faidh, son of Eremon, when he fell by Conmhael, son of Emer, in the battle of Raeire." (*Identified as Rearymore by O'Donovan.*)

"A.D. 1547. At this time the forces of the Lord Justice were (engaged in) erecting a fortification in Leix around Badhun-Riaganach, where he left warriors to oppose O'Connor and O'More." On this passage O'Donovan (*Ord. Surv. Papers*,) writes: "This Badhun-Riaganach is the Bawn Regan of the old map of Leax and Ophaly on which it is shown near the source of the river Barrow. It can be no other than the castle of Tinnabinch. The Four Masters are wrong in placing it in Leix, for it certainly was in Ophaly."

"A.D. 1555. The Lord Justice of Ireland mustered an army to march into Munster. O'Brien mustered another army to oppose him, and marched into Hy-Regan, to meet the Lord Justice. They (however) made peace with each other; the Irish, from the Barrow to the Shannon, on the part of O'Brien; and the English of Munster on the part of the Lord Justice."

It is said that there are 22 priests interred at Reary; a record of their names and other particulars is known to have existed in the district about 60 years ago, but it cannot now be discovered. The following monumental inscriptions are to be seen there:—

"Here lieth the body of the Rev. Father Keadagh Dunn, who departed, the 6th of July, 1714, and was Priest in the Barony of Tenehinch, 40 years."

"Here lie the Remains of the Rev. M. Valentine Dunne, Rector of Rosenallis and the annexed parishes, and Chancellor of Kildare. Aged 78 years, and 43 years P.P. of y<sup>e</sup> said 17 D. Departed, May the 22nd, 1780."

"Here lieth the body of the Rev. John Kinin, who departed this life the 10th May, 1734."

"To the memory of the Rev. Thaddeus Dunne, P.P. of O'Regan. Descended of an ancient family in this Parish, devoted to virtue and to piety from his earliest years, he was admitted to the sacred ministry in the prime of life. Having completed his studies in the College of Lombards in Paris, he returned to Ireland and, after some years spent in the faithful discharge of his duties, was appointed Pastor of his native parish, over which he presided for six and twenty years. The simplicity of his manners, the piety of his demeanour, and unremitting atten-

tion to the wants and interests of his flock, obtained for him the respect of all classes of people, and secured to him the confidence and affection of those committed to his charge. He died greatly regretted, after a short illness, on the 6th day of April, in the year of our Lord, 1828 ; of his age, the 60th. R.I.P."

The present fine parish church of Rosenallis was erected some 20 years ago, on a site bestowed for that purpose by the late Mr. Piggott, of Cappard, who also generously contributed £200 towards the work. The following inscriptions are copied from monuments placed in this church:—

"In memory of Rev. John Byrne, P.P. of Rosenallis, who departed this life January 20th, 1847, aged 57 years. Requiescat in pace."

"Of your charity pray for the soul of the Rev. Richard Coffey, P.P. of Rosenallis, who died 10th of May, A.D. 1877, in the 55th year of his age. On whose soul sweet Jesus have mercy."

"Underneath lie the mortal remains of the Rev. Andrew Hipwell, of Wrinn, who died the 18th day of March, 1864, in the 40th year of his age, eleven of which he devoted, with great piety, zeal, and efficiency, to the sacred duties of his ministry. His life from childhood was spent in the service of his God, in the well-founded hope of an eternal reward. May he rest in peace."

"Erected by Mrs. Dunne, of Rathangan, to the memory of her beloved brother, Rev. James Fleming, who departed this life on April 12th, 1872, aged 64 years. Requiescat in pace."

#### SUCCESSION OF PASTORS.

Rosenallis having been united to Clonaslee until the year 1793, the succession to that date has been already given in the chapter on Clonaslee. On the translation of Rev. Patrick Dunne, to Kilcock, in 1793, Rosenallis became a distinct parish, over which FATHER HOSEY was appointed Parish Priest; he died in 1802, and was succeeded by REV. JAMES CONRAN. Very soon after his appointment, Father Conran, with the consent of the Bishop, arranged an exchange of Parishes with the P.P. of Ballon, Co. Carlow,—REV. THADY DUNNE, previously of Ballon, succeeding to the Parish of Rosenallis. In 1811, Father Dunne received the pastoral charge of Clonaslee in addition to Rosenallis. He died April 6th, 1828, and was interred at Reary. On the death of Father Dunne the parishes of Rosenallis and Clonaslee were again separated. REV. JOHN BYRNE was appointed P.P. of Rosenallis. He died in 1847, and was buried at Rosenallis. REV. JOHN MOONEY succeeded. Father Mooney had been originally a Dominican. He died in April, 1876. REV. RICHARD COFFEY succeeded; he died May 10th, 1877, and had for successor the present Pastor, The REV. MARTIN F. MAHER.



## PARISH OF SUNCROFT.

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THIS parish comprises the old ecclesiastical districts of Ballyshannon, Kilrush, Ballysax, and Carna.

### BALLYSHANNON,

(*Bel-Atha-Seanaith*,—"the mouth of the ford of Seanath"), or, as it was formerly styled, Ballysonan, has a history dating back even to pagan times. Conmael, son of Emer, having been thirty years in the sovereignty of Ireland, fell in the battle of Emania (near Armagh), in A.M. 3579. Amongst the battles which he is related to have fought was that of *Ucha*, which was the ancient name of Ballyshannon. In a passage in the Book of Ulster, the name *Uchba* is found applied to this place. In the year 733, Aedh Allan, King of Ireland, assembled (the forces of) Leath-Chuinn, to proceed into Leinster; and he arrived at Ath-Seanaith. The Leinstermen collected the (greatest) number they were able, to resist his right against him. A fierce battle was fought between them. The king, Aedh Allan himself, went into the battle, and the chieftains of the North along with him. The chieftains of Leinster came with their kings into the battle; and bloodily and heroically was the battle fought between them both. Heroes were slaughtered, and bodies were mutilated. Aedh Allan and Aedh, son of Colgan, King of Leinster, met each other (in single combat); and Aedh, son of Colgan, was slain by Aedh Allan. The Leinstermen were killed, slaughtered, cut off, and dreadfully exterminated, in this battle, so that there escaped of them but a small remnant, and a few fugitives. The following were the leaders and chieftains of the Leinstermen who fell, namely: Aedh, son of Colgan, King of Ui-Ceinnsealaigh; Bran Beg, son of Murchadh, the second king who was over the Leinstermen; Fearghus, son of Maenach, and Dubhdacrich, two lords of Fotharta; The son of Ua Ceallaigh; the son of Trian; Fiangelach Ua Maeleathgin; Conall Ua Aithechdai; the four sons of Flann Ua Conghaile; Eladbach Ua Maelaidhir; and many others, whom it would be too tedious to enumerate. The (people of) Leath-Chuinn were joyous after this victory, for they had wreaked their vengeance and their animosity upon the Leinstermen. Nine thousand was the number of them that were slain, as it is said in these verses:—

From the battle of Uchbhadh the great, in which a havoc of the Fir-Feini  
(i.e., the farmers) was made,

There is not known on the fair sandy soil the posterity of any Leinsterman in  
Ireland.

Nine thousand there fell in the battle of Uchbhadh with vehemence,

Of the army of Leinster, sharp-wounding, great the carnage of the Fer Feini.

Aedh Allan *cecinit* :

The Aedh in the clay, the king in the church-yard,

The beloved pure dove, with Ciaran at Cluain (Clonmacnoise)

Samhthann (a Virgin Saint of Cluain-Bronaigh, whose death is recorded to  
have taken place in 734) *cecinit* before the battle :

If the two Aedhs meet, it will be very difficult to separate them,

To me it will be grievous if Aedh (son of Colgan) fall by Aedh, son of  
Fearghab.

In the Annals of Clonmacnoise this battle is noticed at the year 735, as follows : "The battle of Athseanye, on the 14th day of the Kalends of September, was cruelly and bloodily fought upon the O'Neales and Lynstermen, where the two kings, head of the two armies, did so roughly approach one another, as King Hugh Allan, King of Ireland, and Hugh MacColgan, King of Lynster, whereof the one was sore hurt, and lived after; the other, by a deadly blow, lost his head from the shoulders. The O'Neales, with their king, behaved themselves so valliantly in the pursuit of their enemies, and killed them so fast in such manner, as they made great heapes in the fields of their carcasses, so as none or very few of the Lynstermen escaped to bring tydings to their friends at home. . . . This was the greatest slaughter for a long time seen in Ireland."

A branch of the FitzGeralds settled at Ballyshannon,\* where they erected a strong castle. Pierce FitzGerald of Ballyshannon, in the county of Kildare, Esq., was in Easter term, in the 18th year of the reign of Charles I., indicted and outlawed of high treason. (*Inquis. Naas*, 30 Dec., 1663.) The name of Pierce FitzGerald of Ballyshannon, appears in the Commons' List of the General Assembly of the Confederate Catholics, assembled at Kilkenny, on the 10th January, 1647. This fortress surrendered, after resistance, to Hewson, on 1st of March, 1650. The following documents referring to this event, are taken from "A contemporary History of affairs in Ireland, 1641-1652," pp. 309, *et seq.*

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\* Thomas, 7th Earl of Kildare, is said to have married—1st, Dorothea, daughter of Anthony O'More of Leix, and by her was ancestor of the families of Blackhall, Blackwood, Ballysonan, Rathrone, Teeroghan, etc.



JOHN HEWSON, Governor of Dublin, to LENTHALL.

To the Right Honourable William Lenthall, Esquire, Speaker of the Parliament of England.

SIR,—When his Excellency marched from Dublin towards Munster, he left me intrusted with that garrison, myselfe and those left with me at that time being sicke. The first party that recovered were sent after the army; to wit, about 800 foot, and 200 horse, which fought and beat the enemy upon their march; some more of these sicke men that were left recovering, and some recruits comming over.

After I had surprised the strong fort upon the bog of Allin, and taken Castle-Martin in the County of Kildare, and placed a garrison therein. About the latter end of December, marched with a party of 1000 horse and foot into the island of Allin, and summoned Kilmaog therein, but finding it not feazable to storme without guns, I marched to Rabride and Ponsers Grange, and tooke them, and placed two strong garrisons there, which did give me good footing in the county of Kildare, then sent a party and took Kildare, Hertwell, and Cotlingstowne, three usefull garrisons in the said county; and provisions being spent returned back to Dublin, there endeavouring to get guns, mortar-peece, and other necessaries ready to draw forth againe with all possible speed; in the interim I received propositions from the governour and officers in the strong garrison and fort of Ballysonan, the originall whereof I here enclosed present you with all under their owne hands, which being by me totally rejected.

I marched upon Tuesday, the 26th Feb., with a party of 2000 foot and 1000 horse towards the county of Kildare, and took with me one culverin, and one demi-culverin, and one mortar-piece, the enemy fired their garrisons of Fort of Lease, Blackreath, and the forementioned castle of Kilmaog, in the island of Allin; but I shall easily make it tenable againe, it being very usefull for your service, they also did blow up the castle of Athy, where they had a strong garrison and broke up the bridge.

Upon the 28th Feb. I marched from the Naas, and about four o'clock with the van of the party I came to Ballysonan, a strong garrison—double works and double moted, full of water one within another, and a mount with a fort upon it, most of the officers with me esteeming the taking of it to be unfeazable. It being late, and I unwilling to lose time, did send in a summons, a copy whereof is here inclosed, and the inclosed answer under the governor's hand was presently returned, and the town which

was without his works by him burned that night. I caused a battery to be made, and planted the artillery, and made a fort for the security thereof, having intelligence that the Lord of Castlehaven with 4000 horse and foot would come to raise me within two dayes, in which fort I could secure the guns and batter their works, whilst I drew off to fight the enemy if need were, we played our guns and mortar-peece at the fort upon the mount, intending before night to storne it, having ladders and all necessaries ready, but before any breach was made, the governor did send me a paper which is here inclosed, whereunto the inclosed answer was returned, and he treated with me about the surrender, which was concluded accordingly. The articles signed with both our hands herewith is represented unto you.

And now, Sir, you have without the losse of one man, this strong place and thereby most of the County of Kildare; those garrisons in this county yet remaining, as Castle Dormount and Kilkenny, with others, I hope you shall have a good account thereof speedily, from

Your humble servant,

JOH. HEWSON.

*Bellisonan, March 3, 1649 (50).*

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ENCLOSURES.

SIR,—I am now marching the army to reduce that place you possess unto the obedience of the parliament of England, and it being apparent to the world that God is making inquisition in Ireland for the innocent blood, how fare you and those with you may be concerned therein I shall observe by your answer hereunto.

These are to require you to deliver that place you now possess unto me for the end aforesaid; whatsoever your return hereunto may be, and the effect thereof, my summons will justifie the future proceedings of

Your Servant,

28 Feb. 1649 (50).

J. HEWSON.

For the Governor of Bellisonan.

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SIR,—I am now in possession in this place by Authority from my King, how you may demand it by authority of the Parliament of England, I know not; England denying their king,



therefore your power I disobey. And for God, my King and Country, will defend this place to the uttermost of my power.

Sir,

Your Servant,

28 *Febru.*, 1649 (50).

DUNNO(GH) KELLY.

For Col. Hewson,  
Commander-in-chiefe of the Parliament  
party now at the field of Ballisonan.

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(Colonel Hewson's last Summons.)

SIR,—Blood I doe not thirst after, yet so far a soldier, as not to neglect present opportunity, I shall for the end in your letter mentioned send Captain Hewson according to your desire, provided you send one or two fully authorised to treat and conclude, and all to be concluded within halfe an houre, provided also you doe not worke at all to repaire what my guns and mortarpeece have demolished, and to that end that Cap. Hewson may remain in the Mount during that halfe houre. Sir, I shall be glad if your wisdom prevent what otherwise will unavoidably fall out, though not desired by

Your servant,

*March*, 1649 (50).

J. HEWSON.

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SIR,—To avoyed the confusion (*sic*) of Christian blood, we sent out a drum to demand a parley, my desire for the reasons aforesaid is, that you send in a captaine of yours to treat with us, and we will send forth a captaine of ours who shall demand no more but what is honourable and just, and so Sir, I conclude,

Your servant,

DONNO(GH) KELLY.

*March* 1, 1649 (50).

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Propositions made to the Garrison, which were rejected :—

We do hereby employ Governor Donno O'Kelly for the delivery of the hereunder propositions to the General of the Parliament's forces in Ireland :—

Imprimis. That the party commanding this garrison and fort of Ballysonan, and all other that will adhere to them, are really and willingly to join to the parliament forces, upon such terms as are hereunder written.

2nd. That a colonel, lieutenant colonel, and a major, besides

captains and under-officers, be employed of the said party constantly in the standing army of the parliament's forces in this kingdom.

3rd. That in case any such officers do come in, that they may have free liberty of their religion, and two priests admitted and employed to serve the said regiment now intended.

4th. That neither Taafe nor Dillon shall be accepted of the Parliament's party.

5th. That their estates, wrongfully detained and enjoyed by the said Dillon, Browne, and Taafe, may be allowed unto them by the State of Parliament.

6th. That their arrears since May last may be allowed them. This and aforesaid propositions may be granted by the General, Lieutenant-General, Major-General, and Commissioners-General of the Parliament forces of this Kingdom that what these countries assigned to them for their pay are in arrear since their coming to Ballysonan, may be forthwith caused to be paid.

7th. That this granted, they shall obey any deriving power from the State of Parliament.

J. GORDON.  
CH. KELLY.

CONNOR KELLY.  
M. DONNOGH.

Articles agreed upon, between the Honourable Col. John Hewson of the one part, and Captain Donnogh Kelly, Governor of Bellisanon, in the County of Kildare, of the other part; 1 March, 1649 (50).

Imprimis—That the said garrison and fort of Bellisanon, shall be immediately delivered with all the ammunition, and provisions therein, except as in the insueing article is agreed upon.

2. That the said governour, officers, and souldiers, shall continue in the castle untill to-morrow morning at ten of the clocke if they please, and then they are to march out of the said castle and forte with a trumpeter for convoy tenne miles if they desire it, or to any of the next Irish garrisons within ten miles as aforesaid, the trumpeter remaining without any prejudice.

And the said officers are to march with their horses and pistolls, and with their colours flying, and drums beating, and the souldiers with their armes, and matches lighted, and each musketeer one pound of powder with bullet and match proportionable.



3. Whatsoever oates and pease shall appear to be in the castle belonging to Miss (tress) Fitz Gerald, shall be restored to her.

4. And lastly, for the due performance of the aforesaid articles we have hereunto set our hands, the day and yeare first above written.

JOHN HEWSON.

DONNO(GH) KELLY.

An old drawing of "the strong fort of Ballysonan," reproduced in the *Kilkenny Archæol. Journal, New Series, Vol. I.*, fully justifies the description of it given by Hewson. The first or outer moat was 25 feet wide, with 12 feet of water; the second moat was 40 feet broad. The fortified mount and the church were within the fortress, whilst the town adjoining was surrounded by outworks, and, at one of its two gates a fort, called the Blackcastle, appears. Sir Erasmus D. Burrowes, writing in *Kilk. Archæol. Journal*, in March, 1858 (*Vol. II., 2nd Series, p. 41*), says:—"Last Autumn, I visited *the strong fort of Ballysannon*. No remains of the castle as seen [in the old drawings exist; whatever of it remained at the beginning of the last century, was pulled down by the Annesley family, with which they helped to build a castellated mansion quite close. The immediate defences of the old castle of the unfortunate Pierce Fitzgerald still exist, though somewhat smoothened off by time. The mound is still there covered with trees of some 40 years' growth, but, strange to say, the remains of the old ash tree so conspicuous in the drawing, can still be traced. I found two lusty scions growing vigorously from the same old hollow root, right in the centre of the mound. There was no rival near the throne of that old stock; it spoke eloquently of the siege, of Cromwell, (Hewson) and his mortars. . . . The spot where he placed his mortars was not more than some 50 or 60 yards from the castle."

The taking of Ballyshannon had an important effect on the campaign. Carte, in *Life of Ormonde*, thus writes:—"In Leinster there was scarce a castle or strong house which the husband or wife was not for giving up and receiving conditions from the enemy. Thus Ballysonan and other castles were delivered up to Hewson who was thereby enabled to march with a party from Dublin into the County Kilkenny, where Cromwell joined him at Gowran, which was traitorously given up by the soldiers of the garrison. These successes enabled him to lay siege to Kilkenny."

The old parochial Church stood on the site now occupied by the burial-ground; of the church, no vestige now remains.

In 1536, Philip O'Mullaghan was presented by the Bishop of

Kildare to the Rectory of Ballysonan. (*Mem. Roll*, 18 *Hen. VIII.*) An Inquisition taken at Dublin "die Jovis prox. post fest. Sci. Nichi." 28th *Hen. VIII.*, mentions "Philippus O'Malaghelen Hibernicus," as Rector of Ballysonan; and a *Pat. Roll*, of about the same date, apud *Morrin*—records the Presentation of Philip Malaghlin to the perpetual rectory of the Church of St. James the Apostle, of Ballysannan, vacant *certaino*, and in the King's presentation *pro hac vice*. From these latter it would appear that O'Mullaghan joined Henry in his schism.

In the *Aphorismical Discovery*, Part 3, p. 32, William Garan, Vicar of Ballysonan, anno 1649, is referred to.

#### KILRUSH,

("the Church of the Wood," *Joyce*.) St. Briga, daughter of Fernadh of the Hy Ercon, with her six sisters, were venerated on the 7th of January. One of her Churches was at Kilrush. It is related of her that she went to St. Patrick to acquaint him of the plots that were laid against his life at Moone. An Abbey was founded at Kilrush about the beginning of the 13th century (Harris assigns its foundation to the 12th century), for Canons Regular of the Order of St. Augustine, by William Mareschal, Earl of Pembroke; this was a cell to the Priory of Carthmel in Lancashire. (*Ware*.) On the suppression, this Abbey with its appurtenances was granted to the Earl of Ormond. (*Auditor General*.) These possessions are more particularly set forth in a Patent Roll, Sept. 13th, 5<sup>o</sup> & 6<sup>o</sup> *Philip and Mary*, apud *Morrin*, "The Manor of Kilrush, in the County of Kildare, a castle, a small garden, 6 messuages, 360 acres of arable land, and 11 cottages in Kilrush, parcel of the possessions of the late Prior of Cartmel, in England." In Dr. MacGeoghegan's list, we find the Chapel of St. Laurence of Kilrush; this probably refers to the chapel of the Augustinian friary. Amongst the parochial churches in the same list is that of *Kilurigh*, supposed to be that now existing in ruins at Kilrush, attached to which is a burial-ground. At the commencement of the present century, the Parish Priest set about rebuilding the Church of Kilrush, but, after a little time, the work was discontinued.

In a Return, made in 1766, the names of those resident in the Parish of Kilrush are given; for which, see *Vol. I.*, p. 272.

A battle was fought in this neighbourhood in 1642, which is thus described by a writer in the *Dublin Penny Journal*:—"The land in the neighbourhood of Inch Castle lies remarkably flat, with the exception of two ridges that run nearly parallel north-



ward from the castle, with a marsh lying between. It was in these heights the armies of Ormond and Mountgarrett, in 1642, marched in sight of each other, the evening previous to the battle of Kilrush; that of Ormond on the high grounds of Ardscull, Fontstown, and Kilrush, whilst the rebel army under Mountgarrett, and attended by the Lords Dunboyne and Ikerrin, Roger O'More, Hugh O'Byrne, and other leaders of Leinster, proceeded in the same direction along the heights of Birtown, Ballyndrum, Glasshealy, and Narraghmore. Mountgarrett, having the advantage in numbers, and anxious for battle, out-marched Ormond's forces, and posted himself on Bull Hill and Kilrush, completely intercepting Ormond's further progress to Dublin; a general engagement became unavoidable. The left wing of the Irish was broken by the first charge; the right, animated by their leaders, maintained the contest for some time, but eventually fell back on a neighbouring eminence, since called Battlemount; here they broke, fled, and were pursued with great slaughter, across the grounds they had marched over the day before. This victory was considered of such consequence that Ormond was presented by the Irish Government with a jewel, value £500." A Rath of considerable dimensions is to be seen at Kilrush.

#### BALLYSAX.

The present Protestant Church occupies the site of the old parochial church; of this latter there are now no remains, except a very massive and ancient Baptismal font, round in shape, but rising out of a square base, and measuring nearly three feet each way. The aperture for the escape of the water is in the side. The socket of a cross has also been preserved; it is composed of sandstone, and running round the four sides is an inscription in Roman Capitals without any attempt at a division of the words. It is in Latin, and is a petition to Christian friends to pray for the person in memory of whom the cross was originally set up:—

AMICI . CHRISTIANI . OBTESTOR . VOS . VT . ORE . . .

Catholics are still interred in the adjoining burial-ground. A Return made in April 1766 (*see Vol. I., p. 273*), gives, in the Parish of Ballysax, 8 Protestant, and 40 Papist families; and in the Parish of Ballysonan, 6 Protestant, and 24 Papist families. An Inquisition, taken at Naas, 21st Oct., 1617, finds Robert Nangle, late of Ballysax, to have been seized in fee of a castle and several messuages in the town and lands of Ballysax. The

said Robert died, 15th Nov., 1615. Matthew Nangle, now of Ballysax, is his son and heir, aged 24, and married.

#### CARNA.

A grave-yard marks the site of the old parochial Church, but the Church itself has been completely obliterated. The spot is considerably elevated and appears to have been, as its name indicates, a *carn* or monumental mound, probably anterior to the introduction of Christianity.

Near to the parish bounds, in the direction of Old Kilcullen, there is an ancient burial-ground called *Rathnow*. It has been much encroached on—by the high-road on one side, and, on the other, by the modern boundary-wall having been built so as to exclude the greater part of the rath which gives it its name. It is locally supposed to have been the site of a church, but of this there is now no trace.

On Mr. Morrin's farm at Martinstown, is an untilled spot, called *the Religeen*; this must be the site of the "Capella de Ballevartine" of Dr. MacGeoghegan's list. (*See Vol. I. p. 260.*)

There are several raths on the Curragh, some, at least, of which are sepulchral. A paper in Transactions of the R. I. A. for 1788, states:—"A short time since, some small tumuli were opened on the Curragh, under which skeletons were found, standing upright, and in their hands, or near them, spears with iron heads. In 1788, a sepulchre was found at Calverstown, with a skeleton in a sitting posture, a small urn or basin, of earthenware, beside it."

#### SUCCESSION OF PASTORS.

PHILIX COGHLAN is found in the Registry of 1704, residing at Ironhills, aged 47, Parish Priest of Ballyshannon, Ballysax, Kilrush, and Carna, ordained in 1677, in Italy, by Don Jeronyme Gentil, Archbishop of Genoa, and his sureties were Phelim Fox of Newtown, Gent., and Captain Cornelius Coonan of Kilcock. When Father Coghlan died, or by whom he was succeeded, has not been discovered. In a Return made in 1731 (*see Vol. I., p. 262*), it is stated that there was no Mass-house then in Ballyshannon, Ballysax, or Kilrush; but that the Papists resorted a neighbouring parish, where a priest, who took upon himself the name of Parish Priest of these parishes, says Mass.

MICHAEL DUNNE is named in a Return made in 1766 (*see*



*Vol. I., p. 272*), as P.P. of Kilrush. He died in 1777, and, according to the tradition of the locality, was interred in his native place, somewhere in the Queen's County.

JOHN LYNCH succeeded; he was a native of the parish of Suncroft. Father Lynch died in 1805, and lies interred in the chapel at Suncroft, to the Epistle side of the High Altar, where a stone marks his grave, bearing the following inscription:—  
 “Here lie the remains of Rev. John Lynch, 28 years Parish Priest. Departed this life the 16th day of February, 1805, aged 56 years. Lord have mercy on his soul. Amen.”

FATHER ROCHE, newhew of Father Lynch, next had charge of the parish; he resigned after some three years, and left for the neighbouring parish of Kilcullen, in the Diocese of Dublin.

MALACHY MACMAHON succeeded; in 1821, he accepted the pastoral charge of Clane at the request of Dr. Doyle.

REV. JOHN DUNNE was appointed to Suncroft. When the parish becoming vacant again towards the end of 1823,

FATHER MACMAHON was re-appointed; he died in 1868, and is interred in Suncroft chapel, where the altar of St. Joseph has been erected to his memory; an inscription upon it is to the following effect:—“In memory of the Rev. M. MacMahon, P.P., who died February 18th, 1868, aged 108 years. R. I. P.”

REV. THOMAS CULLEN, who had been Curate in the parish for many years, succeeded as P.P.; he died in less than a year, and lies interred also at Suncroft, where the Altar of the Blessed Virgin has been erected to his memory:—“In memory of the Rev. T. Cullen, P.P., who died Nov. 30th, 1868, aged 53 years. R. I. P.”

REV. DENIS FLANAGAN, P.P. of Gaignamanagh, was translated to Suncroft, in succession to Father Cullen. He died in 1872, and is interred at Suncroft chapel. A tablet there bears the following inscription:—“Pray for the soul of Rev. Denis Flanagan, who laboured zealously and faithfully in the Sacred Ministry for 35 years, and was P.P. of Gaignamanagh and afterwards of Suncroft, where he died, 31st of October, 1872, aged 59 years.”

REV. THOMAS MAHER succeeded; he died on the 31st Oct., 1883, and was succeeded by the

REV. WILLIAM RANSBOTT, the present Pastor.

PARISH OF CARBURY—*Supplemental Note.*

In the Succession of Pastors (p. 97) it is mentioned that

FATHER KENNEDY was appointed P.P., in 1794; he died in or before 1809.

ROGER MOLONY succeeded; he erected Trinity Chapel in 1809. In 1816, Father Molony was translated to the parish of Ballinakill, Queen's County, and was succeeded by

MAURICE KEARNEY, who was afterwards translated to Clane, where he died, in 1842.



## APPENDIX TO PART SECOND.

### CHAPTER OF THE DIOCESE OF KILDARE.

#### DEANS.

- A.D. 1212. DANIEL was Dean. (*Cod. Clarend.* 46.)
- A.D. 1215. *Circa.* ALLAN is named as Dean (*King.*) In the *Cod. Clarend.* he is styled "Dean of Naas."
- A.D. 1260. WILLIAM PUNCHARD was Dean. (*MS., T.C.D., F. 1, 18.*)
- A.D. 1272 or 1275. STEPHEN, Dean of Kildare, was elected Bishop by a portion of the Chapter. (*See Vol. I., p. 15.*)
- A.D. 1291. PETRUS CAPELLANUS, was Dean. *MS., T.C.D.*
- A.D. 1307. JOHN, M. A., appears as Dean. (*Archives, Christ's Ch. Dub.*)
- A.D. 1319. *Circa.* JOHN DE CONNAL was Dean. (*MS., T.C.D.*)
- A.D. 1333. ROGER was Dean. (*Cod. Cl.* 46.)
- A.D. 1352. GREGORIUS DE SALTU (Leixlip?) was Dean. (*Id.*)
- A.D. 1357. GREGORY HOLGIN was Dean. Probably the same person. (*Id.*)
- A.D. 1366. WILLIAM WHYTE was Dean. In 1346 he had been rural Dean. (*MS., T.C.D.*) In 1389, King Richard gave him preferment in the Diocese of Cashel. (*Rot. Canc.*) He died on his way to Rome in pilgrimage in 1397. (*Cod. Cl.* 46.)
- A.D. 1432. NICHOLAS SHERLOCK was Dean. (*Id.*)
- A.D. 1471 to 1478. MALACHY MALVANE or O'MALONE was Dean. (*Id.*) In 1471, it was enacted, that Keating, the Prior of Kilmainham, be obliged, notwithstanding his privilege, to appear in the Chief Bench, and to answer Malachy Malowne, Dean of Kildare, in a suit for a lease of the Commandery of Tully. (*Harris's Collect., Vol. V.*)
- A.D. 1500. NICHOLAS CONYLL was Dean. (*Cod. Cl.; Arch. Chts. Ch. Dub.*)
- A.D. 1521. EDWARD DILLON was Dean. Was recommended for See of Kildare. (*See Vol. I., p. 20.*)
- A.D. 1535. The Dean of Kildare—name not given—was taken prisoner in the Castle of Maynooth and, according to Ware, suffered death.
- A.D. 1540. The WILLIAM MIAGH, intruded by King Henry VIII. into the See of Kildare, appears to have been Dean. (*State Papers, Vol. III.*) He had studied among the civilians of Oxford. (*Anth. Wood.*)
- REV. JAMES MORRIN, Dean of Kildare, died 25th March, 1748, aged 58, and is buried at Dunfierth.

EDWARD KAVANAGH, Parish Priest of Geashill and Dean of Kildare, departed this life 8th of October, 1769. (*See Chapter on Killeigh.*)

WILLIAM KENNEDY, Dean of Kildare and Rector of Geashill, died on the 8th September, 1793. (*Id.*)

WILLIAM LALOR, Parish Priest of Allen and Dean of Kildare, died on the 11th of December, 1802. (*See Chapter on Allen.*)

THOMAS DOWLING, Dean of Kildare and Parish Priest of Lea and Coolbanagher, died 16th December, 1804. (*See Chapter on Portarlinton.*)

JOHN DUNNE, Parish Priest of Kilcock and afterwards of Portarlinton, was sixteen years Dean of Kildare, and died August 14th, 1832, aged 53 years. (*Id.*) No Dean has since been appointed to Kildare.

#### ARCHDEACONS.

A.D. 1190 to 1206. CORNELIUS MCGELANY, or CORNELIUS DE CLONCURRY, of which church he was Rector, was Archdeacon. In the latter year he was elected Bishop. (*See Vol. I., p. 13.*)

A.D. 1215 to 1222 *et supra*. AUGUSTINE was Archdeacon. (*King; MS., T.C.D., Arch. C. Ch. Dub.*)

A.D. 1282 to 1287. HENRY FAVIN was Archdeacon. (*MS., T.C.D.*)

A.D. 1307. WILLIAM, a *Master of Arts*, appears as Archdeacon. (*Arch. C. Ch. Dub.*)

A.D. 1333. RICHARD HULOT, or HOWLOT, Archdeacon, was elected Bishop of Kildare. (*See Vol. I., p. 16.*)

A.D. 1353. WILLIAM MERCIER, Archdeacon of Kildare, was consecrated Bishop of Down and Connor. (*Ware's Bishops.*)

JOHN HEREWOOD, or HOREWOOD, became Archdeacon. (*Cod. Cl. 46.*)

A.D. 1372. THOMAS WANT was Archdeacon. (*Ware.*)

JOHN MADOCK was Archdeacon of Kildare previous to his appointment as Bishop. He died in 1431. (*See Vol. I., p. 18.*)

A.D. 1431. WILLIAM, Archdeacon, was appointed Bishop. (*Id.*)

A.D. 1431. EDMUND AUSTIN was presented by the Crown, Feb. 5th, during the vacancy of the see. (*Rot. Pat., 10 Hen. VI.*) He is named in 1446, as Archdeacon, and also Vicar of St. John's, Cloncurry. (*Cod. Cl. 46.*)

A.D. 1435. JOHN ELYOT is said to be appointed Archdeacon "in place of Edmund Austeyn who had illegally thrust himself in," Feb. 22nd, 1435. (*Reg. Pr. Armagh.*) It appears, however, that Edmund retained possession, as he is named again as Archdeacon in 1446, 1457, and 1460. (*Id.*)

A.D. 1498, CORNELIUS CONYLL, or O'CONYLL was Archdeacon. He died May 2nd, 1510. (*Id., Cod. Cl. 46.*) He bequeathed to the Prior and Convent of the Holy Trinity, Dublin, fourteen pounds of silver to buy a cope of red velvet, in return for which, the Convent commemorated him among their benefactors. (*Obits. C. Ch. Dub.*)

A.D. 1518 *circa*. DAVID WELLESLEY was Archdeacon. (*Rental of Gerald, ninth Earl of Kildare, Kilk. Arch. Journ. Mch. 1859.*)



A.D. 1556-7 *circa*. ROBERT WESSELY, Archdeacon of Kildare. See Commission of the Peace addressed to him and others. (*Pat. Rolls. Morrin, Vol. I., p. 370.*)

#### CHANCELLORS.

A.D. 1299. WALTER LE VEELE, sometimes called WALTER CALFE, Chancellor of Kildare, chosen Bishop. (*See Vol. I., p. 16.*)

A.D. 1352. THOMAS GIFFARD, Chancellor, was elected Bishop. (*Id. p. 17.*)

A.D. 1358. MATTHEW DE EDENHAM, one of the King's Chaplains, was appointed Chancellor by the Crown, on the 6th of November. (*Rot. Pat., 32 Edwd. III.*)

A.D. 1780. VALENTINE DUNNE, P.P. of Rosenallis, and Chancellor of Kildare, died May 22nd, aged 78. (*Tombstone, Rarey church-yard.*)\*

#### TREASURERS.

A.D. 1279. WILLIAM, Treasurer of Kildare, was elected Bishop in this year by a portion of the Chapter, but his election was not ratified by the Pope. (*See Vol. I., p. 15.*)

A.D. 1405. JOHN EDWARD was presented by the Crown during the vacancy of the See, on November 22nd. (*Rot. Pat.*)

A.D. 1547. WILLIAM DOYNE was treasurer. It appears that he was attainted of treason.† (*Id.*)

A.D. 1555. DENIS ELAN was presented to the treasurership of the Cathedral of Kildare, vacant by the deprivation of the late incumbent. (*Id.*)

#### PRÆCENTOR.

In 1307, and again in 1317, MAURICE JAKE, or JAKES, M.A., one of the Canons, appears as Præcentor. (*Arch. C. Ch. Dub.*)

#### CANONS.

A.D. 1258. SIMON DE KILKENNY, Canon of Kildare, appointed Bishop. (*See Vol. I., p. 15.*)

A.D. 1294. MAGISTER ADE DE CLANE, MAGISTER JOANNES DE CONAL, and DOMINUS WILLELMUS DE CLERE were Canons. (*Taxation. See Vol. I., p. 236.*)

A.D. 1305. JOHN LE MARISCHAL, a Canon, was appointed one of the Collectors of the King's tenths. (*Mason.*)

MAURICE JAKE, or JAKES was a Canon. He is stated to have built, at his own expense, two bridges; one at Kilcullen, and the other at Leighlin. A drawing of his seal is in the Archives of Christ's Church, Dublin.

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\* In 1624 John Walshe was appointed Protestant Chancellor of Kildare. In 1641 he had his cattle seized by those in rebellion, and lost £1,000, all his property, and £600 a year. (*MS., T.C.D., F. 26.*) He afterwards became a Catholic. His successor is stated to succeed "ratione apostasie ultimi incumbentis." (*Consist. Dub.*)

† 1547, Oct. 15th. Presentation of Philip Egerton to the Treasurership of the Cathedral of St. Brigid of Kildare, vacant in consequence of the treason and deprivation of William Doyne, the last Incumbent, and in the presentation of the Crown, *pro hac vice*. (*Pat. Rolls, Morrin, 146.*)

A.D. 1317. WILLIAM DE INCHE MAC WYTHYR, and WALTER DE TIVERTON were Canons in this year. Drawings of the seals of both are in the Arch. C. Ch., Dublin.

*Before 1500.* JOHN DAVY was a Canon. (*Arch. C. Ch., Dub.*)

A.D. 1523. JOHN O'M'ÆNAIGH (O'MOONEY), who was Parson of Geashill and a Canon Chorister of Kildare, a clergyman of the greatest name and renown in the upper part of Leinster, died. (*Four Masters.*)

The following Office for the Feast of St. Brigid is amongst those published by De Burgo in 1751:—

Die primâ Februarii.

IN FESTO

S. BRIGIDÆ, VIRGINIS.

Monasterii Kildariensis (in Lagenia) Fundatrix,  
Primæque Abbatisæ.

REGNI HIBERNIÆ PATRONÆ.

Duplex Majus.

*Omnia ut in Communi Virginum, præter hæc posita.*

Ad Vesperas.

HYMNUS.

ADEST Dies Lætitiae,  
In quo Beata Brigida,  
De Tenebris Miseriæ  
Transiit ad Regna lucida.

A Statu Pueritiæ  
Deo servire studuit,  
Dono pollens Munditiæ,  
Sponso superno placuit.

In Signum Pudicitiae  
Altaris, quod exaruit,

Manus Tactu virginæ,  
Lignum repente viruit.  
Hæc est Laurus Hiberniæ,  
Cujus Viror non marcuit,  
Plena Misericordiæ,  
Nulli Petenti desuit.  
Per Sæcula sine Terminis,  
Soli Deo sit Gloria,  
Qui Prece tantæ Virginis,  
Nos ducat ad cælestia. *Amen.*

*Ad Magnificat Antiphona.*

DEO Carnis edidit Brigida Candorem, delatum reddidit benignis  
Honorem, siccum Lignum Nivis designans Candorem, ad Tactum  
Virginis resumpsit Viorem.

ORATIO.

DEUS, qui nos hodiernâ Die Beatæ Brigidæ Virginis tuæ annuâ



Solemnitate lætificas : Concede propitiùs, ut ejus adjuvemur Meritis, ejus Castitatis irradiamur Exemplis. Per Dominum, &c.

Ad Matutinum.

*Hymnus, ut suprò.*

In I. Nocturno.

De Libro Sapientiæ.

OMNIUM Artifex docuit me Sapientia, &c. *Cap. 7 & 8.*

In II. Nocturno.

*Ex S. Cogitoso, S. Antonino, Vincentio Bellovacensi, Guidone de Castris, Jacobo de Voragine, Petro de Natalibus, Capgratio, Canisio, Surio, Bollando, aliisque claris Auctoribus ; necnon ex variis Breviariis approbatis, præsertim Canonorum Regularium Lateranensium.*

#### LECTIO IV.

BRIGIDA Virgo sacra ex Provincia Lageniæ in Hibernia, Parentibus nobilibus, & christianis genita, multarum in Christo sanctarum Virginum Mater extitit. Cùm adhuc infantula esset, ejus Pater vidit Homines, albis Vestibus indutos, sacrum Oleum super Caput ipsius fundentes, quæ Res futuram Virginis Pietatem, & Sanctimoniam, præsignabat. Primos Pueritiæ Annos attingens, Christo Salvatori, quem sibi sponsum elegerat, ex intimis Præcordiis tam ardentè inhæsit, ut ejus Amore, quidquid habere poterat, Pauperibus erogaret; & aliquando Lac Vaccarum, & Butyrum, Egenis ab ea distributum, ad Mensuram, & Pondus, quod priùs habuerat, indaganti Matri suæ reddidit. Equos etiam sui Currûs dedit Indigentibus, dùm Equi indomiti, ei donati, sub ejus Curru mox mitescerent. Sed cùm semel nihil prorsus ad Manum haberet Pauperibus dispartiendum, regium Gladium, Patri à Rege ipso non ità pridem donatum, Inopi dare non dubitavit; quam ob rem à Rege simul atque Patre durè increpata, incunctanter respondit, se omnia utriusque Bona, si ipsi concederentur, Minimis Christi largituram. Eam subindè Consuetudinem ad Finem usque Vitæ retinuit. Nàm auream Catenam, Monasterio suo donatam, & in Ecclesiæ Thesauro repositam, cum nihil aliud Manibus adesset, clanculò ablatam, Egenti dedit; & sororibus propterea conquerentibus, aliam omninò similem, divinitùs missam, reddidit. Cùm esset Puella, ne Parentes, à quibus multi, ob incomparabilem Corporis Pulchritudinem, illam Conjugem expetebant, Propositum Virginitatis, per quod se Deo mancipaverat, solvere cogeretur, Deum precata est, ut se deformem redderet, & mox exaudita. Nam alter Oculorum ejus statim apparuit liquefactus, & tota Facies ità est immutata, ut permitteretur Nuncium Procis remittere, suamque Virginitatem Christo Sponso consecrare.

#### LECTIO V.

ASSUMPTIS igitur tribus Puellis, perrexit ad Machillum Episcopum, Sancti Patritii Discipulum, qui videns super Caput ejus Columam

Ignis, induit illam Vestem, & Pallium album; lectisque sacris Precibus, ad Canonicam Professionem, quam Beatus Patritius laudatus in Hiberniam invexerat, admisit. Quæ dum, Caput sacro Velamini accipiendo submittens, Lignum pedaneum Altaris Manu tetigisset, Lignum illud aridum illicò reviruit, & viride postmodum continuò permansit, in Testimonium scilicèt Virginitatis ejus, & Sanctitatis; Oculus etiam ejus divinitus statim redditus fuit, & integra Facies ad pristinum Decorem restituta. Illius postea Exemplo tanta Puellarum Multitudo illud Regularis Vitæ Institutum amplexata est, ut brevi Tempore totam Hiberniam Cænobiis Virginum impleverit, inter quæ Kildariense erat præcipuum cui ipsa, Brigida præfecta fuerat, & à quo tanquàm à Capite cætera pendeabant. Ejus porro Sanctitatem testantur etiam ingentia, & insueta Miracula, quæ tam vivens, quàm post hujus Vitæ Curriculum, patravit, adeò ut Hiberniæ Thaumaturga, non minùs, quàm Patrona, appellari meruerit. Nam Aquam in Cervisiam, & Lapidem in Salem, convertit. Fluvium à proprio Alveo aliò transtulit. Radio Solis per Fornicem Domûs ingresso, Arborem existimans, Vestem suam madefactam posuit, & quasi in Ligno supposito pependit. Mutis Loquelam, Claudisque Gressum tribuit. Leprosos sæpiùs mundavit ac variis Languoribus ægrotantibus Sanitatem suis Precibus impetravit, & duodecim simul, diversis Infirmitatibus laborantes, Aquæ lustralis Aspersione curavit. Cæcum etiam à Nativitate videre fecit; & Bronum Episcopum, à Muliere impudicâ falsò accusatum, quod de illo concepisset, Signo Crucis super Os Infantis recens nati facto, Infanteque statim verum suum Patrem apertè declarante à Calumnia liberavit.

## LECTIO VI.

NEC defuit Spiritus Prophetiæ, quo Futura multa veluti præsentia indicabat. Sancto quoque Patritio, Hibernensium Apostolo, sanctissimâ Familiaritate juncta, Diem Migrationis ejus ex hac Vita, & Sepulturæ Locum monstravit; ac Migrationi illius Anno quadringentesimo nonagesimo tertio præsens fuit; Linteumque, quod antea paraverat, ad ejus Corpus involvendum dedit. Exindè autem post triginta Annorum Seriem, ut ipse Beatus Patritius prædixerat, divinâ Revelatione Mortem sibi appropinquare persentiens, de Manu Sancti Ninnidii Abbatis, ut prænunciaverat, Sacramentis Ecclesiæ susceptis, speciosam Animam Christo Sponso in Kildariensi suo Monasterio reddidit, Kalendis Februarii, Anno à Virginis Partu quingentesimo vigesimo tertio, Ætatis suæ septuagesimo, Pontificatûs Hormisdæ Papæ nono. Ejus Corpus ibidem honorificè sepultum fuit, sed postea Dunum in Ultonia translatum, & juxta Ecclesiam Cathedralem cum sacris Beatorum Patritii, & Columbæ Exuviis eodem in Sepulchro reconditum. Qui præclarus Thesaurus, mirabili divinæ Sapientiæ Dispositione multo Tempore absconditus, tandem cælestis Radii Indicio revelatus fuit cuidam illis Sedis Episcopo, Nomine Malachiae, dum in memorata Ecclesia de Nocte oraret. Subindè, Anno millesimo centesimo octogesimo quinto, Die nonâ Junii, Beato Columbæ



sacrâ, Vivianus Thomasius Tituli Sancti Stephani in Monte Coelio Presbyter Cardinalis, Sanctæ Sedis Apostolicæ Legatus, à Lucio Papa Tertio in Hiberniam pro dictarum sacrarum Reliquiarum Translatione expressè missus, easdem in decentiorem Locum juxta præfatam Cathedralem Ecclesiam, assistantibus quindecim Episcopis, necnon Abbatibus, Præpositis, Decanis, Archidiaconis, Prioribus, aliisque Presbyteris, & Clericis quàm plurimis, atque Nobilibus utriusque Sexûs, cum immenso etiam Populi Concursu, magna Solemnitate, & Devotione, plaudentibus omnibus, transtulit. Quod Monumentum in summa Veneratione habitum, permansit usque ad Tempora Henrici Octavi.

*In tertio Nocturno Homil. in Evang.* Simile est Regnum Cælorum decem Virginibus, *ut in Communi Virginum.*

### Ad Laudes.

#### HYMNUS.

CHRISTO canamus Gloriam,  
Qui per Beatam Brigidam  
Decoravit Hiberniam,  
Vitam ei donans lucidam.

Hæc Speculum Munditiæ,  
Quæ Mundo latè claruit:  
Hæc Rosa Temperantiæ  
Cujus Virtus non languit.

Manco Manum restituit,  
Leprosos mundans Maculis:  
Gressum Claudis exhibuit;  
Sanans privatos Oculis.

Cænâ facit mirabilem  
Multis de uno Modio,  
Potum præbens laudabilem  
Toto Paschali Gaudio.

*Per Sæcula, ut in primis Vesperis.*

#### *Ad Benedictus, Antiphona.*

VERA pollens Virgo Munditiâ, Pietatis ferens Insignia, Sanitatum dotata Gratiâ, post Mortem Carnis, vivit in Gloria.

#### *Ad Magnificat, Antiphona.*

LUX Brigida Lageniæ, Character Castitatis, Cella patens Clementiæ, Regina Pietatis, Posce tuæ Familiæ Levamen à Peccatis, post Transitum Miseriæ Quietem Claritatis.

*Missa, ut in Communi pro Virgine tantum cum supradicto Evangelio.*  
Credo.

## IN INVENTIONE

SS. PATRICII, BRIGIDÆ, ET COLUMBÆ,  
HIBERNIÆ PATRONORUM.

Duplex primæ Classis.

*Dominica prima post festum Sancti Columbæ, fit de inventione sacrarum reliquiarum, SS. Patricii, Brigidæ, et Columbæ, duplex primæ classis cum octava, et in ea utitur colore rubeo.*

*Hymnus ad Vesp.*

Lætâre Cælum ; plaûsibus  
Tellus resûltet æmulis  
En Patronórum glóriam  
Solémnis instaúrat dies.

Mersis, dies, calígine,  
Relúxit per Patrícium ;  
Quos vanus error lúserat,  
Illústrat alma véritas.

Non vi nec armis mîlitum,  
Fandi nec ullis ártibus,  
Verbo sed irrísæ crucis,  
Christo Majóres súbdidit.

Non parta, fuso sáanguine,  
Ornat Colúmbam púrpura ;  
Sed incruéntum, quod suos  
Habet triúmphos prælium,

Corpus subégit cástitas,  
Et líberam mentem fides ;  
Amor, supérnis ignibus  
Totam litávit hostiam,

Quæ casta tibi gaúdia,  
Quos afflet ignes, Brigida,  
Ab ore cujus, púrior  
Torrens, volúptas effluit,

Nos, Christe, si non aúdias,  
Quos críminum moles gravat,  
Audi tuos, fidéliter  
Qui te colébant, Cœlites.

Uni sit et trino Deo,  
Supréma laus summum decus,  
De nocte, qui nos, ad suæ  
Luemn vocávit gloriæ. Amen.

*Sic terminantur hymnà ad Completorium et horas per totam octavam.*

V. Custòdit Dòminus ómnia ossa eòrum.

R. Unum ex his non conterétur. *Psalm 33.*

*Lectio IV.*

*Ex antiquo officio, apud Boland, in vitâ S. Brigidæ Thaumaturga, ad primam Februarii.*

Cum Malachias secúndus, Epíscopus Dunénsis pietàte insignis, assidue Deum deprecaretur, ut indicàre sibi vellet, ubi sacra beatorum Patricii, Brigidæ et Colúmbæ, Hiberniæ Patronórum còrpora reconderéntur ; (propé Dunensem Ecclesiám fuisse sepúlta nòverant omnes, at locum ipsum ignorábant) contigit, ipsà sancti Colúmbæ vigiliâ, cum ardéntius solito Deo fúnderet preces, ut rádus quasi solâris súbito perlustràret ecclesiám. Excitatus miraculo sanctus Præsul séquitur òculis immíssum cœlitus lumen quod tandem infíxum hæsit sepúlchro, in quo sacra jacébant còrpora. Exurgens continuo, lætus accéssit ad locum, et effòssâ



terrâ, plûrium còrporum ossa rèperit, quæ, ut omne tollerétur dùbium, suo etiam ràdius collustràvit lùmine. Extràctas sacras reliquias tribus seòrsim inclùsit càpsulis, inclusàsque denuò terrâ recòndidit, donec à summo Pontífice eas, quâ par erat revérentiâ aliò transferèndi impetràret licéntiam. Votis annuit Làcius tèrtius, qui tunc sedem Apostólicam ténuir, et Viviánum, título Sancti Stéphaní in Cœlio monte Presbyterum Cardinalem, Apostólicæ sedis Legátum ad hoc munus in Hibèrniâ misit.

### *Lectio V.*

Quinto Idus Junii sequéntis Anni, qui dies erat Dominicus, dictus Cardinális, assisténtibus quindécim Epíscopis et magnâ cleri, cujusque òrdinis, multitudine cum Regni procéribus non paucis, et frequentíssimo populi concùrsu sacras reliquias è loco, ubi à Malachíâ fùerant depòsitæ ad àlium in Ecclesiâ sancti Patrícii præparátum, et postea magnífice decorátum solémniter tràns tulit. Coàcto însuper concílio, stàtuit anniversàrium hujus In-

ventiònis et Translatiònis diem per totam Hibèrniâ quotànnis solènni ritu cum octáva celebrándum, remísso in próximam post octávam, diem festo Sancti Colùmbæ. Quóniam verò festum Sancti Colùmbæ decréto Benedicti décimi quarti revocatúm fuit in quintum Idus Junii, festum Inventiònis sanctórum Patronórum Dominicâ pròxime sequénti celebràtur. Summâ fidelium veneratióne frequentátum est hoc sacrum monuméntum usque ad annum millésimum quingentésimum trigésimum octávum, quo Leonárdus Grey Vicecòmes de Grany et Hibèrniæ tunc Præpósitus cum áliis hæreticis sacrum fanum evértit fúnditus, dissipavítque. Colléctas reliquias partim abscondérunt fidèles, partim ad éxteras ecclesiâs deportándas curavérunt. Caput Beátæ Brigidæ missum est Ulissipónem, ubi in ecclesiâ Patrum Societátis Jesu pie servátur. Tribus post annis sacrilégii pœnas luit Vice-comes, nam revocatús in Angliam, Henríci octávi inimicitias incúrrit, et Judiciáli sententiâ damnátus, cápite plexus est.

## JOHN, BISHOP OF KILDARE, FROM 1405 TO 1419.

In Vol. I., p. 17, it is stated that "the name of the prelate who filled the See of Kildare between the death of Thomas, in 1405, and the appointment of Donald Orici, which took place on the 26th October, 1419, is not recorded; but that there was a bishop in the interval, appears from the wording of the entry in the Vatican Archives." The following passage in a Patent Roll, (*Tur. Berm.* 8<sup>o</sup> *Hen. IV.*, 4. f. 69,) supplies the missing link: "6th June, 1407, JOHN Bishop of Kildare, is authorized to treat with the king's Irish enemies and English rebels, in the county of Kildare and elsewhere, and to make them conformable to the king's peace."

## DR. ROCHE MACGEOGHEGAN.

The following interesting notice of this distinguished prelate is found in a MS. *History of the Irish Bishops*, by John Lynch, Archdeacon of Tuam, in the possession of His Eminence Cardinal Moran. The passage is given (slightly abridged), as it occurs in the new edition of *Persecutions of Irish Catholics*, p. 366:—

Dr. Roche or Ross MacGeoghegan, Bishop of Kildare, was born about the year 1580; he received the name Ross after his father, who was chief of the sept of the MacGeoghegans of Moycashel or Kinelfiacha. His mother, a lady of great piety and virtue, was daughter of O'Dempsey, Viscount Clanmahere. The birth of the future bishop took place in the ancestral mansion of the O'Dempsey's at Clonegown, and was accompanied with many presages of future sanctity. Whilst he pursued his studies in the Irish College at Lisbon, his father died, and he was summoned home to administer the paternal estate. He chose, however, to proceed to the University of Coimbra, to perfect himself in sacred science, and, whilst there, became a member of the Order of St. Dominick, in which he received the name of *Roccus de Sancta Cruce*. He made his novitiate in the convent known as La Penna de Francia, and subsequently devoted himself for eight years to study and the exercises of the religious life at Salamanca. The General of the Dominicans selected Fr. MacGeoghegan to revive the Order in Ireland where it had nearly died out, there being but four members of the Order in Ireland at the death of Queen Elizabeth. Others, indeed, returned from the Continent during the reign of James I., but they seldom ventured to lead a community life, devoting themselves, instead, to assist the secular clergy scattered through the various dioceses. Fr. MacGeoghegan in a short time established houses of the Order in various parts of the country, and founded a novitiate at Orlare, in the barony of Costellagh, county of Mayo. He was a model to all the brethren in the observance of the rule, being earnest in self-discipline and fasting, and devoting several hours each day to meditation and prayer. He was denounced to the Government as an emissary from



Rome engaged in introducing usages and observances hitherto unknown in Ireland. His name was accordingly put in the *Hue and Cry*, and Captain Lyons was sent to Mayo to secure his arrest. He, however, contrived to evade pursuit, and, under the protection of powerful relatives, continued in Dublin itself, to labour assiduously for the salvation of souls. Through his private conferences, Sir Edward Herbert, Bart., a member of the Irish Privy Council, was converted, as were also the other members of his family. Sir Arthur Blundell, vice-treasurer, also consulted with him and declared himself convinced that it was only in the Catholic church salvation could be hoped for, and on his death-bed received at Fr. MacGeoghegan's hands the last sacraments and consolations of religion. When this became known to the Government, the writ for his arrest was a second time issued; but he escaped from Dublin in disguise and sought safety in the West. About this time, large crowds flocked to the Holy Well of St. Brigid in the County of Roscommon where, it was asserted, many miracles daily took place. Fr. MacGeoghegan also went thither, and Judge Gosport happening to be present at one of his instructions, resigned his office and with it his salary of £400 a year, and was received into the church. Another of his converts was his own relative, Richard Duinn or O'Doyne, son of the chief of Dooregan, who, having been sent to England for his education, attained the highest honours in Cambridge, but lost his faith. Returning to Ireland, he was promoted to the Provostship of Trinity College, Dublin, but, moved by the exhortations of Fr. MacGeoghegan, renounced that dignity and was reconciled to the church. The Protestant Vicar-General of Kildare, Thaddeus O'Donnellan, was also led by Fr. MacGeoghegan to the true church, and many others, among whom was the Lady Elizabeth Glaney, heiress of the Barony of Rosenolch, in the County of Leitrim. A third time his arrest was ordered by the Government, and it was declared an act of felony to harbour him, and a reward of £200 was offered for his apprehension. Fearing the danger with which his friends were threatened, he resigned his office of Provincial, and, proceeding to Belgium, laboured with success in establishing a convent of the Order for Irish students at Louvain. He was consecrated Bishop of Kildare by the Archbishop of Mechlin, in 1629. It is related that at this time there were in the whole diocese of Kildare only three native priests, so completely had the higher schools been swept away, and so beset with difficulties was the preparation of the youth of Leinster for the sacred ministry. In a few years, however, through his exertions, the schools were revived, and a numerous clergy, second to none in the kingdom for learning and piety, sprung up to minister to that faithful flock. Throughout his episcopate he was repeatedly subjected to persecution at the hands of the heretics, and was forced to fly from place to place, concealing himself from his pursuers. He added many deeds of voluntary self-denial to these hardships, frequently sleeping on the bare ground, and otherwise mortifying himself. Dr.

MacGeoghegan sold or pledged everything most precious that he possessed, that he might have wherewith to relieve the wants of the poor, and it was his custom, in the town of Kildare, to distribute food and other alms with his own hands. A choice library which he had collected was burnt by the heretics, and in the conflagration perished the MS. *History of a Hundred Years*, written by Rev. John Coppinger of Cork, in which the sufferings of Ireland for the faith from the beginning of the Reformation period were faithfully recorded. He restored and reconsecrated the ancient Cathedral of Kildare, and performed there the sacred ceremonies of religion with solemn pomp. He died at Kilbeggan after a lingering illness, in 1644, and his remains were, with all due, civil and religious honour, interred in his cathedral. Lynch adds that by his will he bequeathed to the poor the price of three horses, all the earthly wealth of which he was possessed.

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#### CARLOW COLLEGE AND ST. SULPICE.

In 1824, Dr. Doyle wrote to the Superior of the Seminary of St. Sulpice, at Paris, proposing to place the direction of Carlow College in the hands of that Community. The Superior, in reply, whilst gratefully acknowledging the compliment, expresses regret that, owing to their small number and the nature of their rules, they could not do as the Bishop of Kildare and Leighlin desired. He proposed, however, to train subjects of the Diocese if sent to them, in the system and spirit of St. Sulpice, who should then be placed in charge of the college, and thus attain the ends the bishop had in view. There is no evidence of further correspondence on this subject. The following is the letter from the Superior of St. Sulpice: it is addressed—"A Monseigneur, Monseigneur Dr. Doyle, Evêque de Kildare en Irlande, Kildare."

MONSEIGNEUR,—C'est avec le plus profond respect et avec le plus vive reconnoissance que j'ai reçu la lettre dont votre grandeur a daigné m'honorer. Nous serions très disposés à vous rendre le service que vous semblez désirer de nous, mais le petit nombre de sujets qui sont à notre disposition et dont aucun ne seroit propre à travailler dans un pays étranger, et les règles de notre compagnie qui nous empêchent de nous étendre au loin, sont un obstacle insurmontable à l'accomplissement de vos desirs. Tout ce que nous pouvons faire en ce moment est de former les sujets qui vous voudriez bien nous envoyer, de leur donner nos réglemens et nos maxims afin qu'ils puissent eux mêmes diriger votre Séminaire d'après l'esprit de S. Sulpice. C'est ce qu'ont fait déjà pour quelques évêques de France, et leurs Séminaires dirigés par des sujets que nous avons formés, vont aussi bien que ceux qui sont sous notre direction immédiate. Les sujets qui auroient ainsi établi un Séminaire dans votre diocèse pourroient entretenir correspondance avec nous, et nous leur donnerions, tous les conseils dont ils pourroient avoir besoin.



Voilà, Monseigneur, tout ce que les circonstances nous permettent de faire pour le service de votre grandeur. Au reste nous sommes infiniment reconnoissants de l'opinion favorable qui vous avez conçus de notre Société, et de la confiance qui vous lui temoignez ; nous desirerions y correspondre en travaillant sur vos ordres à l'education du clergé d'un pays qui dans tous les temps a été si fidèlement attachés a la foy Catholique, mais l'impossibilité seule nous empeché de nous rendre aux desirs de votre grandeur.

Agreez, Monseigneur, les sentiments de respect et de veneration avec les quels je suis de votre grandeur le tres humble tres obeissant serviteur,

DUCLAUX, *Superieur du Seminaire de S. Sulpice.*

Paris, 28 Août, 1824.

#### CLONGOWES WOOD COLLEGE.\*

Clongowes Wood College, for many years the Collegium Maximum of the Jesuit Fathers in Ireland, was established in 1814. The choice of Clongowes Wood, as the place in which to establish the college, was made by the great Father Peter Kenny. The anti-catholic, and especially anti-jesuit prejudices which prevailed at that time, in and around the seat of government, had deterred him from choosing a place that offered in the south suburb of Dublin. But when he came to inspect Clongowes, so fully did it realise his ideal of what a seat of learning ought to be, that he did not regret having been driven from the suburb. He was a man like O'Connell, of massive character and far-reaching wisdom, but like him, easily moved to enthusiasm ; and his friends found it easy, in moments of unguarded, friendly intercourse, to elicit from him glowing pictures of the grey round towers of Clongowes, and its reaches of noble forest trees, and its green glades, and its glimpses of the distant hills, &c., &c., and how fitted such associations were to call into play the best faculties of the ardent young spirits, to mould whom into catholic scholars and men, the place had been chosen ; and how the healthy air and the manly sports of the free, open country, and the generous treatment that becomes a matter of course in the midst of home-grown plenty, were just the conditions to promote physical development. And it must be admitted that both these views of his have been fairly borne out by the after events : one, by the numbers whom Clongowes sends back every year as lithe, grown young men, to the homes they had left as children not many years earlier. And the other, by the number of its alumni who achieve eminence in those walks of life where mind and manly character are the powers in play.

The first scholar was received on the 14th of May, 1814, and in

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\* Contributed by Very Rev. E. Kelly, S.J., Rector, Clongowes Wood College.

1818 the number of scholars had increased to 250; but during the Lent of that year a bad fever broke out among them, which led to the College being closed for a time. It was felt that limited accommodation, though not the cause of the fever, had much to say to its spreading so rapidly; and, accordingly, that same year, a beginning was made of providing ampler and more suitable accommodation for the scholars. The present refectory and study-hall were built, each capable of seating 300 scholars, and of affording each much more than the cubic volume of air which sanitary rules prescribe. As time went on, and sundry requirements came to be better understood, improved methods were introduced and other new additions were made to the College. The chief of these were between the years 1870 and 1876. During these years a system of hot-water pipes was introduced by which one man can regulate the temperature of the College. A large and well-appointed infirmary was added, isolated from the other buildings of the College, and, itself so constructed, that one half of it can be isolated from the other; and another three-storey building, the ground-flat of which gives an additional corridor, a gallery, six school-rooms, a laboratory and museum, and each of the others a large dormitory, bathrooms, &c. The additional accommodation these provided, allowed the old dormitory to be relieved of half its beds, the old class-rooms to be thrown into the play-rooms, thus more than doubling the size of each, and the old museum to be made a theatre. The result is, that at present, the air within doors is permanently free from damp and cold, be the cold or damp outside what it may.

The surroundings of the College, too, have been somewhat changed. Thus: the space in front of the castle, from being fields separated by gripes and fences, has been laid down into the present waving lawn that shows to such advantage the shape and size of its trees, of each solitary, old tree especially. Clearly, to make the most of the lines of old lime-trees that extend in front of the castle, the present carriage way was laid down between them, and the arched gateway constructed with the ornamental structure that flanks and surrounds it. The carriage-way is a perfectly straight line, neither dipping nor rising with the surface, nor bending to right or left, that thus it may better accord with the perfectly straight lines of trees that flank it.

No account of Clongowes would be complete without a word about its grand old lime trees. In other parts of the grounds some remain of two lines which, about 200 years ago, as tradition has it, formed a long, green lane which was then the approach from the Dublin direction. But those that extend in front of the castle and flank the present carriage way its whole length of nearly a mile, and, within the memory of old men of the last generation, as their children, now old men, assert, extended as far as Betagh's Town, are by far the most imposing.

The name, Clongowes, dates back to the time when English had not yet supplanted the language of St. Bridget in Kildare. It is



unmistakably Irish—clon, as in Clon-turf, Clon-macnois, &c., being the surviving English sound of *cluain*, "A plain between two woods," "a lawn or retired situation," &c.; and *gowe*, i.e. *gobha*, a smith; so that *smith glade* is a fair rendering of the name. "Clongowes Wood" is the oldest name known to local traditions. It was the name as early as 1600, as appears from "King James' Army List." Edward Tyrrell married Elizabeth, daughter of William Eustace of *Clongowes Wood*, survived her, and married again, and died May 11, 1636.\*

Between the years 1718 and 1788, as would seem to follow from the inscription over the halldoor of the castle, the Brownes, whose ancestor, a Dublin merchant, purchased the place for a large sum,† changed the name of the castle from Clongowes Castle to Castle Browne, which name, Castle Browne, extended during the occupancy of the Brownes, to part of the adjoining district. But when the Jesuit Fathers got possession of the place they restored the old name, Clongowes Wood, moved thereto, no doubt, by the appropriateness of "*cluain*," the locus amœnus embowered in woods, fit retreat for saint or student or philosopher, or whoso else prefers calm happiness to the clash of rival interests; for, in the spoken Irish, *cluain* suggests all that and more, according to the context.

During F. Wogan Browne's lifetime, he and his neighbour, the famous Hamilton Rowan, of Rathcoffy House, were fast, personal friends. The old retainers of the College are fond of telling that once a *posse* of soldiers invested Hamilton Rowan's house at Rathcoffy to arrest him, that he escaped unnoticed out of the house and was seen only when already in the open country fleeing towards Castle Browne, that they pursued him the whole way and fired on seeing him escape finally into the castle, then rushing into the castle searched high and low, but could nowhere find their quarry, Mr. Browne having secreted him in one of the hiding-places of the castle. In proof of their story the narrators point to the bullet marks on the door, in by which he had rushed and which he had slammed back to elude or delay his pursuers. But though it were a pity to pull down this fond fabric, one can't help noticing that Hamilton Rowan himself makes no mention of it in his Autobiography, that an attempt to arrest him would not have been likely before his trial in '94, since up to that time he had been openly courting enquiry into his conduct, confident that it could not be found illegal, though it was so found at the trial, in spite of Curran's powerful advocacy, and that, after the trial he did not return to Rathcoffy House, for, on escaping from prison, he hid at Mr Sweetman's in Sutton, till, with that gentleman's assistance, he made good his escape into France.

\* It was the name even earlier; we find James Eustace of Clongowes Wood included in a Commission first Elizabeth 1558-59. (*See Chapter on Clane.*)

† Richard Reynell, Esq., Rogans, Clongoswood, &c., &c. These lands were sold by Mr. Reynell to Thomas Browne of Dublin, Esq., by indenture, dated 31st August, 1667. (*Act of Settlement.*)

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17 Purple  
13



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