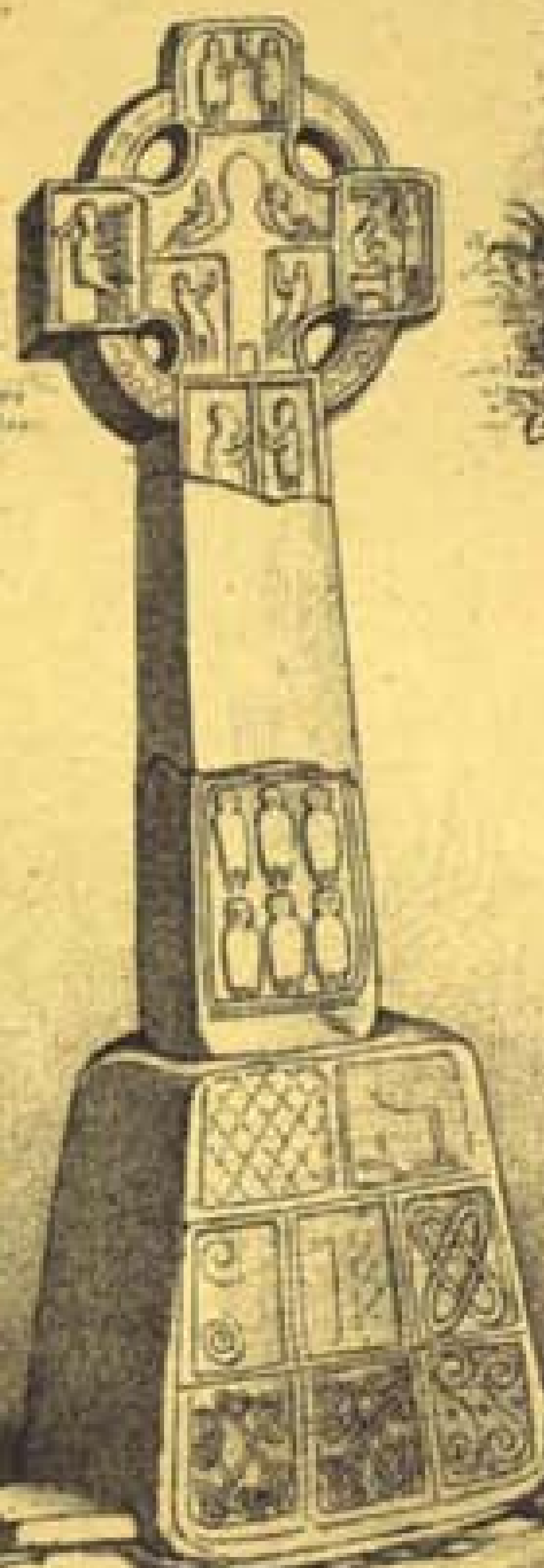


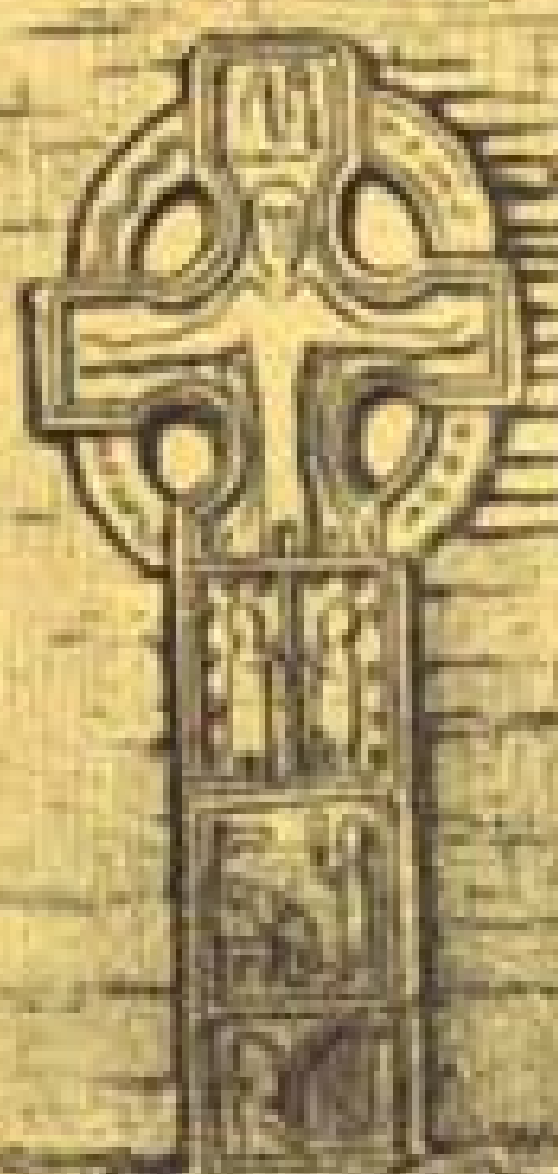
AT OLD LEIGHLIN.



AT GRAIG.  
FROM AUCHALTEN.



AT ULLARD.  
TOTAL HEIGHT, 14 FT



AT GRAIG.  
FROM BALLYOGAN.



AT ST MULLIN'S.



POL. JUNE 23 1894

ANCIENT STONE CROSSES.  
IN THE DIOCESE OF LEIGHLIN.



COLLECTIONS  
RELATING TO THE DIOCESES OF  
KILDARE AND LEIGHLIN.

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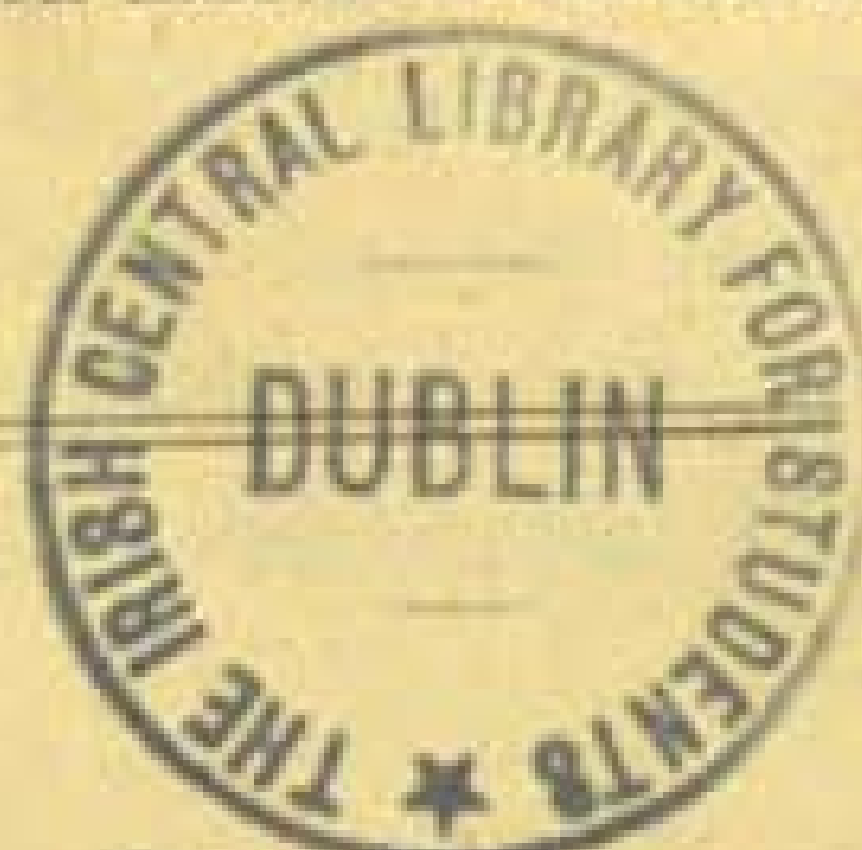
Third Series.—Diocese of Leighlin.

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

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“Laudemus viros gloriosos, et parentes nostros in generatione sua. Qui de illis nati sunt, reliquerunt nomen narrandi laudes eorum.”—*Ecclus. xliv.*



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## P R E F A C E .

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THE present volume treats of the Parishes comprised in the Diocese of Leighlin in the same manner as the preceding volume treated of those in the Diocese of Kildare. The sources from which the information has been derived, and which have been indicated in Preface to Volume II., are also in this instance mainly the same. Ryan's *History of the County of Carlow*, a work of considerable research, but sullied by a spirit of hostility to everything Catholic, has also been consulted. The Parishes are given in alphabetical order with the exception of Leighlin, the ancient, and Carlow, the actual, Cathedral Parishes. As a consequence of the matter of the body of the work having extended beyond calculated limits, the notice of the Religious Establishments within these Dioceses, given in the Appendix, is much more brief than was intended. The Illustrations with which this volume is enriched, are contributed by the Rev. E. O'Leary, P.P., and Messrs. E. and P. O'Leary of Graignamanagh. In concluding his task, the compiler again gratefully acknowledges the encouragement and valuable assistance he has received from the venerable Dignitaries and Clergy of the United Dioceses.

ROSGLAS, MONASTEREVAN,  
*In Festo SS. Trinitatis, 1836.*



The Writer has been honoured by the following gracious communication :—

“ VENICE,  
“ 12th August, 1885.

“ MY DEAR FATHER COMERFORD,—

“ Resting here for a day on my homeward journey, I hasten to inform you that on Sunday last, on the occasion of my farewell audience by the Holy Father, I presented to him in your name the second volume of your most interesting Collections on the United Dioceses of Kildare and Leighlin. His Holiness wishes me to thank you for this valuable gift and to convey to you the Apostolical Benediction, and at the same time to offer you his congratulations on your having laboured with such unremitting zeal in illustrating the records and preserving the traditions of your native Diocese.

“ Permit me to unite my humble congratulations to those of the great Pontiff Leo. XIII. I have only been able to glance over the volume, but I see that it contains an immense variety of most interesting details relating to the Parishes of the United Dioceses, and several invaluable documents, hitherto unpublished, which serve to illustrate the history of our early Irish Church.

• • • • •

“ Yours affectionately and devotedly,

“ ✠ PATRICK F. CARD. MORAN,

“ Archbishop of Sydney.”

## COLLECTIONS, ETC.—DIOCESE OF LEIGHLIN.

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### PARISH OF LEIGHLIN.

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THE name, Leighlin, is supposed by some to be derived from *Leith-glionn*, i.e., "the Half-Glen," and would seem to refer to the recess of the adjoining hills in which the old Cathedral town stands. Dr. John Lynch, in his *MS. History of the Irish Bishops*, now in the possession of the Cardinal Archbishop of Sydney, says that it was originally called *Leighthlannia*, which would correspond in meaning with the English name *White plain*; "Perinde ac si Latine diceret canam seu candidam vallem." St. Gobban founded a monastery here at the commencement of the seventh century. On one occasion whilst engaged in preaching, this holy man saw in a vision, a host of angels hovering over Leighlin, and foretold to his disciples that, one day, a devout stranger would gather together in that place, as many servants of God as there were angels in that heavenly host. To St. Lazerian,—the founder of the See and its first Bishop,—this prophecy referred. Arriving here soon after, St. Gobban resigned to him his monastery, and retired to Killamery in Ossory. The prophecy was soon realized; it is recorded that, before the year 630, the fame of St. Lazerian's sanctity had already gathered 1,500 monks to his hallowed retreat. In the Synod of Magh-lene he defended with energy and success the Roman computation regarding Easter, and was delegated by the assembled Fathers to proceed as their representative to Rome. Whilst there, he was consecrated, in 633, first Bishop of Leighlin, by Pope Honorius I., having previously received the Holy Orders of Deacon and Priest at the hands of another Pope, St. Gregory the Great. (*See Card. Moran's Essays on the Early Irish Church*, p. 141.) St. Lazerian died on the 18th of April, 639, according to the more probable opinion, at Leighlin, and was there interred. The *Feiliré Ænguis*, at that day has the following passage:—"A victorious flame (*lassar*), gentle abbot of Lethglenn, was declared to have been solaced;" which, according to the gloss, means, "to



have gone to heaven; the going to heaven of Molaisse of Leth-glenn." For the succession of Bishops of Leighlin, see Vol. I. of these Collections.

### ANNALS OF LEIGHLIN.

A.D. 638. Dalaise, son of the grandson of Imdæ (*St. Lazerian*), Abbot of Leighlin, died. (*Four Masters*).

A.D. 725. St. Manchen of Leighlin died. (*Four Masters*; *AA. SS.*)

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

A.D. 767. The Abbot Ernach McEhyn died. (*M'Geoghegan*.) The *Four Masters* ascribe the death of this Abbot to the year 769: "A.D. 769. Ernadach, Son of Echin, Abbot of Leighlin, died." The *Martyrology of Tallaght* has two entries at the 23rd of February; "Cass Leth-glinni," and again; "Ernin Leth-glinni." In the *Martyrology of Donegal*, at the same date, we find: "Ernin Cass of Leithghlenn." From this latter it appears most probable that the two entries in the *Mart. Tal.* really refer to the one person. At the 12th of November both these *Martyrologies* calendar another sainted Abbot of Leighlin of this name, *i.e.* Ernach or Ernin, Son of Fiannchan, Abbot of Leighlin. In the *Litany of St. Ænguis Ceilé Dé*, "the three hundred true monks who settled at Lethglin, and twelve hundred who sang the praises of God under Molaisse, the two Ernas, and the holy martyr bishops of Lethglin," are invoked.

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

A.D. 839. Maeltuile of Leighlin, died on 6th of December. (*Id.*)

A.D. 849. Uarghus, Abbot of Leighlin, died. (*Id.*)

A.D. 850. h Uarghus Ua Raithnen, Abbot of Leighlin, died. (*Id.*)

A.D. 859. Rodolph (a Danish chieftain) plundered Leighlin; he was afterwards defeated by Cearbhall, King of Ossory. The *Fragments of Irish Annals*, under date 860, have the following passage: "A slaughter was made by Cearbhall, son of Dunlang, of the people of Rodolph, at Sliabh-Mairge, and he slew them all except very few who escaped to the woods. They had plundered Leighlinn, and had (obtained) its spoils after having killed a large number of the people of Leighlinn."

A.D. 876. Dungall, Abbot of Leighlin, died. (*AA. SS.*)

A.D. 916. Leighlin was plundered by the foreigners (*the Danes*),



when the blessed Maelpadraig, a priest and anchorite, and the blessed Mongan, anchorite, and many others along with them, were slain. (*Four Masters*; *AA. SS.*)

A.D. 938. Maelmartin Ui Skellain, lector of Leighlin, died. (*Four Masters.*)

A.D. 982. Leighlin was plundered by Gilla Phadraig, (Fitzpatrick, Chief of Ossory) in atonement for which, he gave manchine (*gifts*) of his two sons to Molaisse for ever, besides doing penance for it. (*Id.*)

A.D. 990. (*recté* 991, *O'D.*) Duibhliter Ua Bruadair, (*O'Broderick*) lector of Leighlin, died. It was of him this testimony was given :—

“Duibhliter, the stronghold of perfect wisdom,  
The gifted respondent to every challenge :  
He was an adept in learning of various books,  
A flame of gold over noble Ireland.” (*Id.*)

A.D. 1004. Foghartach, Abbot of Leighlin and Saigher, died (*Id.*)

A.D. 1015. Doncuan, *the Simpleton*, son of Dunlang, lord of Leinster, and Taidh Ua Riain, lord of Hy-Drone, were slain by Dunnchadh, son of Gillaphadraig, at Leighlin, after they had made friendship and taken a mutual oath in the beginning of the day. Moling delivered this Prophecy : “Donndurgen (Doncuan, according to *gloss*) and the Royal Bard, (Tadh, *gloss*) of lances, shall violate friendship at Glinngerg (Leighlin, *gloss*), mutual oaths shall not prevent bloodshed.” (*Id.*)

A.D. 1045. The airchinnech of Lehglin killed in the church door. (*Annals of Ulster.*)

A.D. 1054. Cuileannan Claen, lector of Leighlin and Disert-Diarmada, (Castledermott) died. (*Id.*)

A.D. 1060. Leighlin was all burned except the Penitentiary. (*Id.*)

A.D. 1095. Ua Rinnanaigh, lector of Leighlin, died. (*Id.*)

A.D. 1158. An army was led by Ruaidhri Ua-Conchobhair, as far as Leighlin, and he took the hostages of Osraighe and Laeghis, and he fettered Macraith Ua-Mordha, lord of Laighis. (*Id.*) In the *Annals of Ulster* this event is thus recorded :—“Rowrie O'Connor, King of Connoght, with his forces, went to Leighlin, where he tooke the hostages of Ossorie and Lease, and tooke captive with him Macrath O'More, prince of Lease.”

A.D. 1522. Girald Mac Murchad “qui fecit se vocari Regem

Lageniæ et Ducem Lageniensium," died, and was buried at Leighlin. (*Dowling's Annals.*)

### THE CATHEDRAL.

The original Cathedral structure was, most probably, of wood. This having been destroyed by fire, Donatus, Bishop of Leighlin from 1152 to 1185, rebuilt it. A portion, at least, of the present pile dates back to this period. Dr. Sanders, who presided over the See from 1527 to 1549, built the Choir, and also made and glazed the south window of same. (*Ware.*) This Church, which is in the plainest style of Gothic architecture, consists of nave and chancel with, what appears to have been a Lady Chapel, to the north, recently re-roofed. This Church is thus described in Ryan's History of the County of Carlow. The length of the nave is 84 feet; that of the chancel, 60 feet; breadth 21 feet. In the nave is a large Baptismal font, supported by a pedestal which rests upon a raised foundation, six feet square. The Belfry-tower is about 60 feet high, and has a mean sort of slated spire on top which, from its pigmy size and general unsuitableness, has the worst possible effect. Winding stone steps are continued to the summit of the belfry; 40 steps lead to the first landing-place, after which 22 more, of very narrow construction, conduct to the top. From the north side of the Cathedral, project two structures, in a ruinous state. The dimensions of that toward the west are 27 feet by 24, on the inside; roofless, and with the windows closed up. The other runs on a line with the east end, projects from the main building 22 feet, and is 52 feet in length; it is about 30 feet in height, and is roofless." This is the supposed Lady Chapel and is now roofed-in. "A Gothic window of superior workmanship is to be seen in the eastern extremity of this latter portion." During the process of recent restorations, the Sedilia for the Sacred Ministers were brought to light. There are some ancient monuments of historical interest which have been investigated and described by the Rev. Denis Murphy, S.J., in a Paper in the Irish Eccl. Record for May, 1885. The following details have been taken chiefly from the article referred to. The visitor entering the Church by the south door, will see a low altar-tomb just opposite, close to the north wall of the nave. On this there is an inscription in black-letter, which begins at the east end, and goes along the four sides in regular course at the edge, a large floreated cross occupying the middle. It is continued in the line immediately inside the third, and then runs along the sides of rectangles which gradually decrease in size; the letters face inwards:—



I.H.S. Hic jacet Willelmus obrin filius inominati filii Willelmi filii David rufi Generosus de Corranloski et ballenebrenagh ac burgensis veteris Toghlenie qui obiit XVII die Mensis Junii Anno Domini MCCCCCLXIX<sup>o</sup> et ejus uxor Winna Kebanagh filia maurici filii Donati Wilbmonensis quæ obiit . . . Die mensis . . . Anno Domini MCCCC . . . quorum animabus propicietur deus. Amen.

“I.H.S. Here lies William O’Brin, son of Ferganaim (*anonymous*), son of William, son of David Roe, gentleman, of Corranloski and Ballenabrannagh, and burgess of Old Leighlin, who died on the 17th day of the month of June in the year of our Lord, 1569; and his wife Winna Kavanagh, daughter of Maurice, son of Donogh, of Wilbmona, who died on the . . . day of the month of . . . in the year of our Lord 15 . . . On whose souls may God have mercy. Amen.”

The name O’Brin is the same as O’Byrne or Byrne. A report of the deputy keeper of the Rolls makes mention of a Pardon issued to William Byrne, of Corranloiske, horseman, in 1551; and he is also referred to as William Byrne, of the Duloagh; Corranloski (now called Craan), and Ballenabranagh, are well-known townlands to the north of Leighlin. The place indicated as Wilbmonensis has not been identified; it is surmised by Fr. Murphy, that it may possibly be a Latinized form of Polmonty. The date of Winna’s (Una or Winifred,) death is not marked on the tomb; the evident explanation of this is that it was set up by the wife after her husband’s death; she had her own name inscribed on it at the same time, leaving blanks for the date to be filled in, but which pious duty was neglected by those who should have attended to it. On the side of the tomb facing the door, there is a shield with armorial bearings, and near it the word Bryn. The slab at the foot did not originally belong to this tomb.

Within the Choir is a second monumental inscription to other members of the same two families. It begins at the end furthest from the altar, and is continued within narrowing rectangles very much like the preceding one. The letters face inwards. Here also, as on the other stone, the middle is taken up with a floreated cross of eight points, with fleurs-de-lys radiating from a circle:—

I.H.S. Hic jacet hic Johannes mutus filius Willelmi filii David rufi pbrum et ejus uxor mabella chabanah filia donati Wilbmonensis quorum animabus propicietur Deus amen. anno domini MCCCCCLV. O vos omnes qui transitis rogo nostri memores scitis fuimus quod estis fueritis aliquando quod sumus.

“Here lies John the dumb son of William, son of David Roe



O'Brien, and his wife Mabel Cavanagh, daughter of Donogh of Wilbmona, on whose souls may God have mercy. Amen. In the year of our Lord 1555. O all you that pass by, remember us, I beseech you. We were what you are; what we now are you will at sometime be."

*Mutus*, in the foregoing is a translation of the Irish *balbh* which signifies both dumb and a stammerer. Possibly this is the John Ballaghe O'Byrne, of Ballyvrane, in Co. of Carlow, mentioned in Morrin's Calendar under date June 27th, 1548, as having received a pardon, the *ballaghe* being a mistake for *balbh*.

Nearer still to the East end of the Church, on the floor, is a large slab bearing the following:—

Hic jacet Mathew Sanders Episcopus Leghlinensis qui obiit XXIII<sup>o</sup> die decembris anno domini MCCCCCLIX. cujus anime deus propicietur. Amen.

XXIII DECEMBRIS XLIX.MD.

Thomas Filay Episcopus Leghlinensis obiit 1567.

"Here lies Matthew Sanders, Bishop of Leghlin, who died the 23rd day of December, in the year of our Lord 1549, to whose soul may God be merciful. Amen."

(*Here the date of death is repeated.*)

"Thomas Filay, Bishop of Leighlin, died 1567."

From the matrix or indent in the stone, it is evident that there was formerly a cross of brass down the middle. The above inscription relative to Bishop Filay or O'Fihely decides the date of his death, which has been hitherto a matter of uncertainty. Regarding these two Prelates, see *Vol. 1. p. 57, et seq.*

At the distance of 100 yards west of the Cathedral and close by a stream which rises in the adjoining hills, is the holy well of St. Laserian, commonly called St. Molashog's Well. The *Patron* used to be kept on the 18th of April, the feast of the Saint, but has been discontinued since 1812, when, in consequence of some riotous proceedings, it was prohibited by the Parish Priest. Two very old ash trees and a white-thorn, which overshadowed the well, were cut down about the year 1823, by the late Captain Vigors, of Erindale. At some few yards distance from the well stands an ancient cross, five feet in height, the arms in a circle, of a type common throughout Ireland, and usually found in connection with our oldest churches. Very probably it is coeval with the first monastery here. There is also, lying within the tower of the Cathedral, on the ground, a stone bearing an incised cross of very ancient shape, like some of those given by

Miss Stokes in her *Christian Inscriptions*. This one has no lettering.

Amongst the Lost Books of Erin,—those mentioned in our records, but which are now not known to exist,—is the *Leabhar fada Leithglinnie*, “the Long Book of Leighlin.” Bishop Maguire,—1490, to 1512,—is stated by Dowling to have compiled a chronicle, or, more correctly, to have annotated the Yellow Book of Leighlin: “Nicholaus episcopus in libro flavo Leighlen Annotationes fecit.” Whether the Yellow Book was identical with the Long Book of Leighlin is problematical; it too has disappeared, though in existence in Dowling’s time, and on which he acknowledges he drew largely.

Around the Cathedral and Monastery of St. Laserian a town sprung up, which in course of time, became one of considerable importance. It obtained its first Charter through Herlewin, Bishop of Leighlin, at the beginning of the 13th century. He obtained for the burgesses privileges similar to those enjoyed by the people of Bristol, with liberties extending about a mile-and-a-half round the town. “Large stones,” says Ledwich, “defined the extent of these liberties, and on them were these words: *Terminus Burgens, Lechlinen. hic lapis est*. One of these stones stands near Leighlin Bridge, another near Wells, and a third in the mountains.”

In 1296, Old Leighlin was burnt by the insurgents. This deed led to a Charter being conferred upon it by King Edward II., in the 4th year of his reign, empowering the peaceable and well-disposed inhabitants to take steps for their protection. The following is a translation of this deed, as found in *Ryan’s Hist. of Co. Carlow*, p. 75.

#### CHARTER GRANTED BY KING EDWARD II. TO THE BURGESSES OF OLD LEIGHLIN.

“The King to his well-beloved Adam le Bretoun Health.—Whereas, at the supplication of certain nobles of our realm of Ireland, and gentlemen of the town of Leighlin, we, for the public good and to resist the wickedness of the Irish living in the neighbourhood of Leighlin, have granted to the said men, a muragium (*i.e. grant for building walls*) for enclosing their town aforesaid. And whereas the said men have come before our beloved and faithful (*Sir John*) Wogan, our Lord Justice of Ireland, on the Sunday next following the feast of St. Valentine, martyr, last past, supplicating at his throne the aforesaid muragium which he had so granted to them; we are pleased to grant unto you who have taken . . . a certain stone tower near the



aforesaid town, between the said town and the Irish aforesaid . . . . . to complete the said tower . . . . . and the aforesaid town become better fortified against the said Irish, to the great advantage of the said town and country, and especially because the muragium aforesaid amounteth to so small a sum of money . . . . . time allowed them because the said town cannot thereby be enclosed, and the said tower may be erected with less expense than the said town could be surrounded with a stone wall. And whereas it is found by inquiry made before our lord Justice aforesaid, that it would be more for the advantage of the whole country aforesaid at the rate of ten marks per annum, and likewise of the said town at 40 shillings per annum, if the said muragium were granted to you for building the tower aforesaid, than for enclosing the aforesaid town, if you maintain for ever three men-at-arms and two hobillers for the defence of the aforesaid town and country, as you have engaged to keep and maintain before our said lord Justice; we therefore grant unto you for the support of the aforesaid men-at-arms and hobillers, from the day of the completion of these presents, for the five years next following, to enjoy in the aforesaid town the customs hereafter recited; (*here follows a long enumeration of tolls and customs with market privileges, etc.*) and therefore we permit you to exact these customs aforesaid in the said town, as well from burgesses of the said town as from others, to the end of the aforesaid term of years, after which period the said customs shall utterly cease and be extinct. In testimony whereof we, &c. Witness, our Lord Justice aforesaid, at Waterford, this 4th of March, in the 4th year of our reign. (1310)."

The blanks, as above, are found in the original document.

#### PRIORY OF ST. STEPHEN.

The period at which this Monastery was founded is involved in obscurity. Some ascribe its foundation to the year 1060, and state that the founder was a Norwegian captain named Burchard. This appears to be highly improbable. It is much more likely that this house was in existence almost from the time of St. Gobban, if, indeed, it was not the very monastery established by that Saint. The Saint Stephen after whom it was named was probably not the Protomartyr, but an Irish St. Straffan or Stephen, whom Colgan states to have been a brother of St. Laserian and also of St. Gobban. He was styled St. Straffan, of Clonmore, where he is said to have succeeded St. Maidhog as Abbot, about the close of the 6th or commencement of the 7th century. He was interred in the latter place, where his festival was celebrated



on the 23rd of May. (*Colgan, A A. SS. pp. 593, 631, 833*). In both the Martyrologies of Tallaght and Donegal he is commemorated at that date.

As to Gurmundus, father of Burchard, the supposed founder of this monastery, his identification with a celebrated Irish warrior of the 6th century, (*see Loca Patr. p. 215,*) bears every appearance of probability. Gormon was the eldest son of Cormac MacDiarmaid, regulus of Hy Bairrche, and appears to have inherited the bad qualities of his forefathers. In the second half of the 6th century he invaded Britain, and joined the Pagan Saxons against Ceredig and the old native population. The exploits of King Gormundus, as he is called by Geoffry of Monmouth, are duly recorded in that writer's chronicles. Giraldus Cambrensis styles him King of Ireland; he is also said to have been a King of Africa! who subjugated Ireland before he came to Britain. Ussher, however, proves his Irish descent (*Vol. 6, p. 91*), though Thady Dowling, Chancellor of Leighlin, adheres to the old story of his African origin. Dowling tells of his son Murchad, whom he calls Burchard, who *founded* the monastery of Leighlin, where in 1589, he states in his Annals, his tomb was discovered, which statement he verifies by naming certain witnesses. The following is the passage from Dowling's Annals, p. 3: "A.D. 590. Gurmundus principalis eorundem Norweiganorum Archipirata (sic etiam Caradoc) Affricanus natione, de Norwegianis, acquisivit Hiberniam pro parte, et se regem Hiberniæ nominandum: edificavit Gormagston et constituit filium suum et heredem, nomine Burchardum aliter Burchardum Gurmundi, ducem Lageniæ, cujus successor communiter vocabatur ab Hibernicis Gormaghen dux Montis Omergi, seu ut alii volunt, ducem Lageniæ et baronem le Margee. Hic Gurmondus fuit qui de Norwegianis primo invasit Hiberniam et viam primo aperiiit hominibus suæ patriæ in Hibernico Mari, et ulterius. D. Powell et Languet et Gualter Oxoniæ et Caradocus habent in Chronicis quod iste Gurmundus in anno 590 existens archi-pirata, Norwegianorum capitaneus; rex esset Hiberniæ, et post conquestum Hiberniæ accersitus per Saxones contra Caracticum Brittanorum regem vicit (potius fugavit) Coreticum in bello et prosequabatur Brittanos ultra rivos de Severne et Dee. Et dedit Lloegriam Saxonibus, et ibidem edificavit Gurmond cestriam et postea, secundum historiam Hiberniæ, transfretavit in Galliam ad conquerendum, *et cetera* ubi moriebatur. Sed Hibernici Antiquarii negant eum fuisse monarchum Hiberniæ quia non subjugavit præter Lageniam et Midiam, quod pro conquestu non reputarunt. Burchardus Gurmondi, qui vulgariter nominatur O'Gormagheyn dux (ut asseritur) Lageniæ edificasse dicitur Gurmondi Grangiam

(Grangegorman ?) et palatium suum in Monte Margeo cum aliis memorabilibus pro se et suis, et fundasse matricem seu prioratum veteris Leighlin, sed potius eam dotavit tempore Sancti Eubani (Gobani) Lageniæ patroni; sed quidem nomine Lazerianus Episcopus et Confessor pro fundatione et erectione ecclesiæ Cathedralis ibidem anno Domini 631 fuit procurator. In eadem Ecclesia fertur ille dux esse sepultus ex parte boreali in muro summo chori juxta stallum Thesaurarii Ecclesiæ sub lapide marmoreo habens ipsius ducis (nomen) desuper." The unknown annotator of Dowling adds :—" Witnesses living 1589, Karolus Rowac alias Makeyigan, clerk, Donogh McGilpatrick, and Gilleranoy, carpenters, saw the tumbe with their eyes, and Thady Dowling, cancellor Ecclesiæ, found his epitaph in simple verse as followeth :—

*Hic jacet humatus dux fundator Leniæ  
En Gormondi Burchardus vir gratus ecclesiæ.*

Extant etiam adhuc alia testimonia circa hanc villam, scilicet nomina quorundum locorum ut Gormondis Grove, Gordondis foord, etc."

A note to the *Monasticum Hibernicum* (*New Ed.*) remarks that it is generally supposed that this inscription was either an invention of later times, or was misinterpreted in its reference to Gormundus. It was a Norman Knight named *Gilbert de Borard*, who, in the time of King John, founded the Preceptory at Killarge in this county; the similarity of the name with that of *Burchard*, may have given rise to the confusion which is supposed to exist.

Felix was Prior of this Monastery, but at what time cannot be ascertained, beyond the fact that he preceded the next named.

A.D. 1304. Philip was Prior. (*King.*)

A.D. 1305. John was Prior. (*Id.*)

This Priory being situated in a depopulated and wasted country, and the Prior having given refuge and succour to his Majesty's good subjects in this neighbourhood, and intending to pursue that laudable practice, King Edward III. therefore granted them a Concordatum, on the 1st of May, 1372. (*Can. Rot.*)

This Priory was dissolved in 1432, by authority of Pope Eugenius IV. on the petition of Nicholas Cloal, the Dean, and the lands thereunto belonging were annexed to the Deanery. (*Ware; Dowling's Annals.*)

The Corporation of Old Leighlin is reported, by the Commissioners on Municipal Corporations, to have "probably existed by prescription." On the 5th of March, 1635, it was ordered by the



Irish Parliament, "That the Burgesses of Old Leighlin shall attend the Committee of privileges, upon Wednesday next, to shew by what Charters or prescriptions they come to the present Parliament." They appear to have made good their claim, as we find in a new Parliament, called by the Earl of Strafford, 16th March, 1639, the Borough of Old Leighlin represented by

*Roger Brereton, Esq., and James Cusack, Esq.*

By an order of the Commons, dated 22nd June, 1642, "certain members, being in open rebellion or standing indicted of high treason, were adjudged to be rotten members, and no longer worthy of this honourable House; it is therefore ordered that they be expelled this House, and be no longer reputed to be any member of the same." The name of *Thomas Davills, M.P. for Old Leighlin*, appears amongst those expelled on this occasion.

In the Parliament which sat at Chichester House, Dublin, on the 8th of May, 1661, Old Leighlin had for representatives, *Sir Francis Butler, Knt., and Charles Meredith, Esq.*

A new Charter was granted to Old Leighlin by King James II., on the 4th of July, 1688, empowering it to send members to Parliament. The following is a list of those who constituted the new Corporation, most of whom, if not all, were Catholics:—

*Sovereign—Nicholas Keally.*

*Town Clerk—James Hackett.*

*Burgesses, 28.*

Pierce, Lord Viscount Galmoy.  
Dudley Bagnal, Esq.  
Morgan Kavanagh, Esq.  
Patrick Nash, Esq.  
Theobald Denn, Esq.  
Patrick Wall, Esq.  
William Cooke, Esq.  
Patrick Lambert, Esq.  
Edward Wall, Esq.  
Thomas Keally, Esq.  
William Kearney, Esq.  
Ignatius Nash, Esq.  
James Keally, Gent.  
Richard Keally, Gent.

Nicholas Archdekin, Gent.  
Gilbert Wall, Gent.  
Michael Wall, Gent.  
Hugh Fagan, Gent.  
Thomas Purcell, Gent.  
Richard Keally, Merchant.  
Theobald Purcell, Gent.  
Pierce Hagherin, Gent.  
Henry Rickens, Gent.  
Ferdinand Brent, Gent.  
Pierce Poor, Merchant.  
William Reddy, Gent.  
Richard Butler, Gent.  
Nicholas Nash, Gent.

On the Invasion of England by William Prince of Orange, in February, 1689, King James fled to Ireland, and landed at Kinsale, on the 12th of March. One of the King's first acts on reaching the Metropolis, was to summon a Parliament, which met on the 7th of May. All those returned on this occasion except six, (according to Ryan) were Catholics.



The following is the succession in the representation of the Borough of Old Leighlin from this period to that of the Union :—

7 May, 1689, Darby Long, Esq., and Daniel Doran, Esq.

5 Oct., 1692, Edward Jones, Esq., and John Dunbar, Esq.

27 Augt., 1695, Richard Boyle, Esq., and John Beauchamp, Esq.

21 Augt., 1703, James Agar, Esq., and John Tench, Esq.

25 Nov., 1713, John Beauchamp, Esq., and St. Leger Gilbert, Esq.

28 Nov., 1727, Thomas Carter, junr., Esq., and John Beauchamp, Esq.

8 Oct., 1745, Thomas Carter, Esq., and Hon. Robert Jocelyn.

11 Oct., 1757, Thomas Carter, Esq., and Rt. Hon. Richard Rigby.

22 Oct., 1761, John Burke, Esq., and Edward Nicholson, Esq.

17 Oct., 1769, Sir Fitz-Gerald Aylmer, Bart., and Thomas Monck, Esq.

12 Oct., 1773, Sir Fitz-G. Aylmer, and Rt. Hon. John Blaquiere.\*

18 June, 1776, Sir John Blaquiere, and Hugh Massey, Esq.

14 Oct., 1777, Sir J. Blaquiere, and Robert Jephson, Esq.

14 Oct., 1783, Hon. Henry Lawes Luttrell, and Hon. Arthur Acheson.

8 May, 1786, Hon. Arthur Acheson, and Edward Leslie, the latter sworn, 12 Feb., 1787, in room of Luttrell, created Lord Carhampton.

20 Jan., 1791, Hon. A. Acheson, and Edward Cooke, Esq. Hon. A. Acheson having been created Viscount Gosford, Patrick Duigenan, Esq., was elected in his stead.

11 July, 1797, Edward Cooke, Esq., and Sir Boyle Roche, Bart. These two were advocates for the Union. The latter was celebrated for his *bulls*; Sir Jonah Barrington gives an amusing account of him in his "Personal Recollections"—see *Chapter on the Seven Baronets*.

The £15,000 compensation for disfranchisement, paid at the time of the Union, was made over to the Trustees and Commissioners of First Fruits, the interest to be expended in promoting the constant residence of the (Protestant) Clergy. The Protestant Bishop of Leighlin tried to establish a claim to compensation, but his claim was disallowed. (*Gale's Corp. Syst.*)

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\* "De Blaquiere, the ruined adventurer, who was made a Peer (Lord De Blaquiere) at the Union, in order to save his person from arrest for debt, when the Irish Parliament ceased to be a protection." (*Metrop. Magazine*, March, 1833.)

## LEIGHLIN BRIDGE.

This town was called New Leighlin previous to the construction of the bridge over the Barrow, in 1320, by Maurice Jakis, a Canon of the Cathedral of Kildare. It is situated, in nearly equal proportions, in the old parochial districts of Augha and Wells. This place was originally granted by Hugh de Lacy to John de Clahul, or de Claville, who, in 1181, erected a fortress here, called the Black Castle, which was one of the earliest defences of the English in Ireland. It was so called, in contradistinction to the White Castle built here in 1408, by Gerald, 5th Earl of Kildare. It is stated by Playfair (*Brit. Family Antiq.*) that the Earl of Kildare, in 1407, assisted Sir Stephen Scroope, Lord Deputy, in invading the territory of MacMorrough. An engagement ensued, in which the Irish had at first the advantage, but the English ultimately prevailed. O'Nolan and his son, with others, were taken prisoners. (*Marlborough's Chron.*) Towards the close of the last century a large number of urns were discovered in a garden adjoining the ruins of this Castle. They were of coarse earthenware, capable of containing two quarts, and each was closed by a cover; they contained nothing except a little dust, and were placed in low, narrow, and long vaults. A drawing of one of them is given in the *Anthologia Hibernica* for October 1793; the writer of the description states that they contained the hearts of devotees and benefactors to the Carmelite monastery which stood here; but in this he must be mistaken. It is much more likely that this was a cemetery of the Pagan Irish, and that these were cinerary urns.

From their position on the hills that approach the Barrow at Leighlin Bridge, the Kavanaghs or MacMurroughs commanded the passage of that place. The Barrow was, for a long time, the limit of the Pale. Hence the saying: "They dwelt by west of the (English) law, that dwelt beyond the Barrow." From the days of Edward III. until the end of the reign of Henry VIII., the MacMorrough, for the time being, had to be paid a yearly stipend of 80 marks from the King's Exchequer, being, in fact, so much *black mail* paid to him for liberty to pass. When the payment was not made, as sometimes happened for want of funds, he proceeded to enforce it by attacking the English settlers. In the 51st year of Edward III. there is an entry on the roll, resolving that the Earl of Ormonde, Justiciary of Ireland, on account of the damages done in the Counties of Wexford, Kilkenny, Carlow, and Kildare, by Arthur Kavanagh,



pretending to be the Chief Captain of his nation, and claiming 80 marks a year of the King as his fee, and not to be appeased unless he is paid, do advance him one quarter in hand out of his (the said Earl's) funds, and do retain him in the King's pay for one year. It can easily be conceived how galling to the English Government was such a state of things. Accordingly, in the year following, when Richard II. landed at Waterford, with 4,000 cavalry and 30,000 archers, he marched through the territory of the Kavanaghs, and accepted their fealty and submission, and made them engage themselves in penalties of several thousand marks, *payable to the Papal chamber*, to give up to the King and his successors all the lands which they held in Leinster and, before the first Sunday in Lent following, to seek out and conquer other lands for themselves from amongst the King's enemies on the other side of the Barrow. This deed is dated the 13th of February, 1394. The revolution which soon followed, which deprived King Richard of his Throne, probably prevented the English from seeking to enforce this agreement. In a statement of grievances, presented by the Parliament of Ireland to King Henry V. some 25 years afterwards, they complain that, in spite of this engagement, the Kavanaghs and others, against their allegiance, had rebelled, and they suggested that the King should induce the Pope—whom they sought to interest by the extent of the great penalties in the bond—to declare a crusade against them. The following are the terms of this curious document, which is dated, 1421 :—

“Item. Your said lieges show to your high and royal Majesty that whereas at the first coming of your most noble predecessor, King Richard II., to the said land, most of the great chieftains of the Irish nation, that is to say, MacMurrough, O'Neill, O'Brien of Thomond, O'Connor of Connaught, and divers others Irish, most humbly of their free will submitted, and for greater security, bound themselves, of their own free will, by divers instruments, as appear in various forms, to the most Holy Father the Pope and his successors, for the firmly keeping their allegiance; but since that time the said persons openly became outlaws and rebels, and wasted and destroyed your said lieges, against the form aforesaid premised. Your said lieges, therefore, pray, if it shall please your most noble and gracious lordship, that you will write to, and inform our most Holy Father the Pope, the matter and things aforesaid, with the circumstances, that a crusade be made against the said Irish enemies, for the relief and salvation of the said land, and of your lieges in this behalf, and in perpetual destruction of the said enemies, by the



aid of God."\* The English, however, were too much occupied with the wars in France and with their troubles at home, to mind the state of Ireland; in consequence of which, the County of Carlow, which had been occupied by many English settlers, fell completely into the hands of the native Irish. This appears from the following extract from a letter-missive from the Parliament of Ireland to the King, in the year 1435:—"Also the Countee of Catherlagh, in the south-west partie of the citie of Dyvelyn (*Dublin*) within this XXX yeare was oon of the keyes of the said lande mydway betweene the said citie and the out parties, it is inhabyted with enemyes and rebelx save the castels of Catherlagh and Tillagh (Carlow and Tullow) and within this lx yere there were in the said countee of Catherlagh cxlviii. castelx and pyles defensible, well routed, bataylled and inhabyted, that now been destrued and under the subjection of the said enemies."

A.D. 1557. MacMorrough, the son of Maurice Kavanagh, was put to death at Leighlin by the English, because he had begun to exalt himself and to foment disturbances against them; whereupon they dealt treacherously by him in the house of the Council . . . O'Moore, *i.e.* Connell, was taken prisoner by the English, and was put to death by them at Leighlin. It was a source of great sorrow among the Irish to behold their chiefs and nobles destined to that end, but they could not afford them any assistance. (*Four Masters*.) This MacMorrough Kavanagh was invited to dinner by the Commandant of the Castle, and, after dinner, was treacherously seized and murdered. Ware, under this date, states that Maurice Kavanagh and Conall O'Moore, as stubborn rebels, were sentenced to death, and likewise executed, at Leighlin Bridge.

#### CARMELITE FRIARY.

About the end of the reign of Henry III. a Monastery was founded at Leighlin Bridge, for Carmelites, by one of the Carews, near the Black Castle, on the east bank of the Barrow. It was dedicated to the Blessed Virgin. (*Ware*.)

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\*Frequently when unable to subdue their Irish opponents in fair fight, the English endeavoured to engage the spiritual power on their side. On the 16th of July, 1356, Thomas (Giffard), Bishop of Kildare, was ordered by the Government no longer to delay to denounce, as publicly excommunicated, the Conghors and Dymysys (O'Conors and Dempseys), who, with banners displayed, were violating the peace of the Church and of the King, by invading the County of Kildare, within the Bishop's jurisdiction; and who had thereby, according to the Canons and the provincial constitutions, incurred *ipso facto*, the sentence of greater excommunication.—*Rot. Cl.* 29 and 30 *Ed. III.*, 134.

A.D. 1315. Adam was Prior. (*King.*)

A.D. 1371. King Edward III., on the 3rd of December, granted to the Prior, the sum of 10 marks yearly, for repairing and rebuilding their house. (*Ware.*) This grant was renewed to them six years afterwards. (*King.*)

A.D. 1375. Alan was Prior. (*King.*)

A.D. 1378. King Richard II., in consideration of the great labour, burden, and expense, which the Priors of this Monastery have, and do sustain, in supporting their house and the bridge contiguous thereto, against the King's enemies; he did, on the 13th of March, grant to the Priors thereof, an annual pension of 20 marks, out of the rents of the town of Newcastle of Lyons. This grant was again confirmed by the King, February 20th, 1394. King Henry IV. did also confirm the said grant, in the first year of his reign; and King Henry V., in his first year, did further confirm the same, and ordered that all the arrears then due should be discharged. (*King.*)

William was the last Prior. By an Inquisition, taken on the Friday next after the feast of the Conception of the Blessed Virgin, 34th of Henry VIII., the said William was found seized of a church and belfry, dormitory, hall, two chambers and a kitchen, with a cemetery and a garden, containing one acre; also 24 acres of pasture, and an eel-weir in Leighlin, annual value, besides reprises, 46s. 8d. (*Chief Remembrancer.*)

An Inquisition, 3rd Edward VI., finds that the Prior was also seized of 4 acres of arable land, near Clowes orchard, in this county, annual value, besides reprises, 16d. (*Id.*)

On the suppression, this Monastery was converted into a fortress. Thady Dowling has the following:—"1546. Monasterium fratrum Carmelitarum Leighlinpontis in Lagenia Hiberniæ, erat in manerium aulamque regis et municipum edificatum, ad usum Capitanei Coghlen et regionum militum et garrison, pro defensione patriæ versus Hibernicos rebelles."

Referring to Sir Edward Bellingham, Lord Deputy in the beginning of the reign of Edward VI., Hooker writes:—"He kept sundrie stables of horsse; one at Leighlin, one at Lex, and some in one place, and some in another, as he thought most meet for service . . . It happened that upon some occasion he sent for the earle of Desmond, who refused to come unto him. Whereupon, calling unto him his companie as he thought good, and without making them acquainted what he minded to doo, tooke horsse and rode to Leighlin Bridge. The abbeie there (being suppressed) he caused to be enclosed with a wall, and made there a fort. In that house he had a stable of twentie



or thirtie horsses, and there he furnished himselfe and all his men with horsses and other furniture, and foorth with rode into Mountster, unto the house of the earle, being then Christmas, and being unlooked and unthought of, he went into the earle, whom he found sitting by the fire, and there tooke him, and carried him with him to Dublin."

About the year 1568 Sir Peter Carew set up a claim to the Barony of Idrone, an extensive district comprising the western part of the County of Carlow, lying along both sides of the Barrow, bounded on the east by the Burren, and measuring about 10 miles in breadth, and in length, from the town of Carlow to that of Borris, about 12 miles. The Dullough, or that portion of the Barony (which was formed into the Barony of Idrone West, in March, 1799) cut off by the Barrow, was in possession of Sir Edmund Butler, who dwelt in the Castle of Clogrennan. To all this territory Sir Peter Carew laid claim under a title derived from about 60 years after the first conquest of Ireland, a title then more than 300 years old, during all which time it does not appear that his ancestors had ever been resident in Ireland, or in possession of the lands. It was alleged that on the failure of male issue of Strongbow, in 1245, the County of Carlow devolved on Margaret, Countess of Norfolk. She, it was alleged, granted the Barony of Idrone to Digon, whose daughter and heir, Avice, married Nicholas Carew, temp: Edward I., whereby the Carews became seized of the Barony. In 1567, Sir Peter Carew sought liberty from Queen Elizabeth and the Council, to put his claims in suit, a request that was not only gladly granted, but the Queen and Council wrote several letters to the Lord Deputy and to all her officers, for his furtherance therein. With such aid, it is almost needless to say that his success was a foregone conclusion, although it was in actual proof that, since the death of Sir Leonard Carew in 1369, the lands were in the absolute possession of the Kavanaghs.\*

Sir Peter Carew was the younger son of Sir William Carew of Mohun's Ottery, in Devonshire, where he was born, in 1514. He was a prime favourite of Henry VIII.; a gentleman of his privy chamber; had accompanied him to the Field of the Cloth

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\*In the reign of Edward III. Thomas de Carew set up a claim, as heir to Fitz-Stephen, to all his ancient estates in Cork. By an Inquisition taken at Cork, before Sir Anthony Lacy, Lord Justice of Ireland, on 31st August, 5th of Edward III., it was found that "Robert Fitz-Stephen died, seized of the moiety of the estate granted by Henry II. to him and Milo de Cogan, and that the said Fitz-Stephen was a Bastard, and died without issue of his body; that the claim of Thomas de Carew, asserting that he and his ancestors were heirs to Fitz-Stephen, could not be true, because the said Fitz-Stephen was a

of Gold, in whose society and conversation the King, all his life, delighted. He was a distinguished warrior, traveller, and knight-errant, and had visited most of the countries and courts of Europe. His first essay in arms, when quite a youth, was in the train of a French nobleman, at the fatal battle of Pavia; after the destruction of the French host, including his leader, and the capture of Francis I., he went over, on the field, to the Emperor's side, and was present at the sack of Rome as page to the Constable Bourbon. He went as a volunteer to the war between the King of Hungary and the Turks, and was present at the siege of Buda with the King of Hungary's forces, having first travelled overland from England at great risk, in disguise, to Constantinople, to see the majesty of the Turkish Court, and was entertained at the Courts of Milan, Venice, Vienna, and elsewhere, in that journey. He fought as Captain of a troop of horse in Flanders, led and clothed by his elder brother, called, from their accoutrements, the Black Horse. In the year following, he became Captain of a ship of war, and fought a hot action at sea with the French; and, at the attack of Treport, in the following year, was the second to mount and carry the fortified heights, for which he was knighted on the field. He was skilled in knightly and courtly accomplishments, fought in the lists abroad and at home, and was employed on various embassies. In Queen Mary's time he fought against the rebels, yet fell under suspicion of harbouring designs, at his seat in Devonshire, to oppose the landing of Philip of Spain, when coming over for his most unpopular marriage with the Queen, for which he was obliged to fly to the Continent, but afterwards he justified himself, and was restored to favour. He attended the Court of Queen Elizabeth at her accession, and was most favourably regarded by her. About this time, 1560, he returned to his estate of Mohun's Ottery, to rest himself and to attend to his private affairs, "and being now at leisure," his biographer, Hooker, adds, "he bethought himself of such lands as he was persuaded he should have by inheritance within the realm of Ireland." How he succeeded in obtaining possession of those lands, has been already told. The following is the

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Bastard, and died without heir of his body." Notwithstanding this Inquisition the title was, as we see above, again set up in the reign of Elizabeth, by Sir Peter Carew, and the corrupt government of the day allowed the ludicrous claim, with a view to frighten the Earl of Desmond and his followers. There are very curious documents connected with Sir Peter Carew's claim, preserved in the Library of Lambeth Palace (Carew Collection No. 606), and among others, the answer of Morogh MacGerald Kavanagh to Sir Peter Carew's petition, which is an interesting and valuable document. (O'Donovan.—Note to Four Masters, ad ann. 1580.)



description of Idrone sent to Sir Peter Carew, by Hooker, when encouraging him to come over and follow up his suit:—"The soyle and countrie of that barronny is very large and great, and yn all Europa not a more pleasant, sweeter, or frutefuller lande, the same being referted with all things necessarie for man yn any respecte, sirvinge for pleasure or neede, for hunting the stagge, the hare, the fox, the wolff, for your pleasure at will, for hawkinge with all kinds of hawkes, at partridge, rayle, feasant, crene, bythern, and a number of other fowles, as miche as can be wished and desired, ffor fyshinge there is as miche as any fresh water can give. The seas are somewhat dystant from this countrie of Hydrone, but yet on the one side a goodly river called the Barro fleeteth through the whole countrie that upon it they conveighe all their comodytees and marchandyse from the seas or from Waterford, even to the house of Leighlyn, which house standeth full upon the said river." Sir Peter got himself appointed by the Queen, Constable of the Castle of Leighlin, and took up his residence there. "At his first coming," continues Hooker, "he resumed the whole baronie into his owne hands, and thereof he gave some peeces in freehold to such gentlemen as he thought good, and for the residue, everie of them what he had before, he tooke it againe under writing by lease. He divided the baronie into certaine manors and lordships, and in everie one he did erect a court baron, and there all matters in variance between them were ended and determined after the English maner, according to justice and truth. He would not suffer anie wrong to be doone unto them, neither would he beare with anie of them dooing wrong. Their complaints he would heare, and with indifferencie he would determine them; he dwelled among them, and kept a verie liberall and a bountifull house, and such hospitalitie as had not beene tofore knowne among them; and for which he was marvellouslie beloved, and his fame spread throughout the land. He kept continuallie of his owne privat familie, above or neere a hundred persons in house, he had alwaies in readinesse fortie horssemen well appointed, besides footmen and commonlie one hundred kerns, and all that his countrie at commandement . . . If anie noble man or others did passe by his house, there he first staied and was intertained according to his calling, for his cellar doore was never shut, and his butterie alwaies open to all commers of anie credit."

Sir Peter Carew succeeded in a further claim to possessions which embraced about one half of the County of Cork, preparatory to taking possession of which he made over the Barony of Idrone to his relative and namesake. He took up his temporary

abode at New Ross, and was there arranging to transport his household and effects into Munster, when he was seized with his last illness and died there, on the 27th of Nov., 1575. The foregoing details are taken chiefly from an interesting paper on the Barony of Idrone, in the *Kilk. Arch. Journal*, by John P. Prendergast, Esq.

Sir Peter Carew, junr., was unable to defend his inheritance. In 1577, the Castle of Leighlin was taken by Rory Oge O'More, and a great part of the town destroyed by fire. In 1580, again, we learn from Dowling's *Annals*, there was a great slaughter at Leighlin committed by the Ketings, and at Glenmalure, in the County of Wicklow, by the O'Byrnes, when Sir Peter Carew, the younger, Baron of Idrone, and Francis Cosby, Captain of the loyal Kerns of Leix, and Master Moore and Bernard Fitzwilliam, Captains, were killed, with many other gentlemen of estimation, by Fiagh MacHugh, and other rebels, who afterwards, at the instigation of young Maurice Cavanagh of Garryhill, burned 10 townlands in Idrone, and carried off as prisoners Master Wood (he was probably one of the Protestant Chapter of Leighlin) and Roger Hooker, Dean of Leighlin. The possessions of the Carews afterwards passed, by purchase, to the Bagnal family.

From Patent Roll, dated 20th July, 1606, it appears that a grant was then made by the King to George Tutchett, Lord Audley, of the site, &c., of the Castle called Black Castle, within the precinct of the Friary of Leighlin Bridge; rent 13s. 4d.; also the site, &c., of the late Monastery or Carmelite Friary of Leighlin Bridge, with all its messuages, cottages, lands, customs, and hereditaments, spiritual and temporal,—rent, £2 8s. 8d. Irish; being parcel of the estate of Pierce, Earl of Ormonde, grandfather of Thomas, now Earl of Ormonde, who surrendered same to the Crown. To be held for ever in common soccage.

In March, 1650, the Castle of Leighlin Bridge was taken by Colonel Hewson. "Upon my march," he writes, "I received a letter from my lord President of Munster to haste up unto Colonel Reynolds near Leighlin Bridge, and either to take in some passage over the Barrow or prosecute Castlehaven. The latter was prevented by the enemy's withdrawal. The former (to wit Leighlin Bridge,) I attempted, and I obtained it without the loss of one man. The articles on surrender thereof are herewith presented to you. The garrison gave a pass over the Barrow, and indeed the benefit you have thereby is very great, and the time about the taking of it was one day. When I came hither, my Lord President was gone back to my Lord Lieutenant about Thomastown, whither I despatched a letter to his Excellency, intimating the taking of Leighlin Bridge, and my march towards



him next morning and to stay at Gowran, except I received other command from his Excellency, after I had settled the garrison of Leighlin Bridge, where I found 800 bushels of corn and 200 arms."

ARTICLES agreed on between the Hon. John Hewson, Governor of Dublin, of the one party, and Lieutenant Lawrence Dempsey and Lieutenant William Brereton, Commissioner appointed and authorized by Captain Piercy Brereton, Commander of the Castle and Garrison of Leighlin Bridge, for the surrendering of the said Castle and Garrison of Leighlin Bridge, of the other party, this 19th of March, 1650.

1. The said Captain Brereton is to deliver the Castle and Garrison of Leighlin Bridge unto the Hon. Colonel J. Hewson for the use of the Parliament of England, by three of the clock this afternoon, and all ammunition and provisions therein, without any embezzlement, except what is hereafter excepted.

2. The said Captain Brereton with all the officers and soldiers within the said garrison are to march away with their arms, muskets laden, bandoleers filled, drums beating, and matches lighted, and with bag and baggage which is to them belonging, which they can carry away on their backs.

3. The said Captain Brereton, with all the officers and soldiers within the said garrison, shall have free liberty to march to Kilkenny, and shall have a safe conduct to that effect.

4. The full benefit of the aforesaid articles is to extend to all and every the officers and soldiers in said garrison without exception.

Lastly, for the full performance of all and singular the premises, the parties hereunto have to these presents interchangeably put their hands the day and year first above written.

J. HEWSON. LAURENCE DEMPSEY. WILLIAM BRERETON.

*Confirmed by* PIERCE BRERETON.

*(Cromwell in Ireland, pp. 289-90.)*

"At the foot of the bridge," writes Lewis, (*Top. Dict., in 1837,*) "are the ruins of Black Castle, consisting of an oblong tower, about 50 feet high, completely capped with ivy; one of the floors resting on an arch is still remaining; and there is a flight of steps leading to the summit; it appears to have formed the north-western angle of a quadrangular enclosure, 315 feet in length and 234 feet wide, surrounded by a wall seven feet thick, with a fosse on the outside; part of the wall is standing on the west side, and at the south-eastern angle are the remains of a circular tower, the walls of which are ten feet in thickness. At the south

end of the west wall of the quadrangle was the ancient monastery, of which an old building with loop-hole windows and a stone doorway are supposed to be the only remaining portion; adjoining it and within the enclosure was a cemetery, now converted into a garden." "On visiting the spot, in the month of August, 1859," writes Mr. Prendergast, "the fort, or square tower which commanded the bridge, was found still standing. A considerable part of the wall built by Sir Edward Bellingham, to enclose the old Abbey, remains, particularly on the south side. It enclosed more than an acre of ground, and the present dwelling-house occupied by Miss Roche, probably stands on the site of the ancient Abbey, of which there are no remains except bits of broken stone mullions and fragments of ogee mouldings, built here and there into some old offices. In a pig-sty was lying the capital of a Gothic column. Sir E. Bellingham's wall is five feet thick, and the masonry so hard that it will be difficult to remove it. At the south-eastern corner of the square is a fine circular flanking tower, nearly perfect, except the roof. Another stood at the north-east corner, but there only now remains the one at the south-east. The dimensions and form of the square enclosure are still perfectly visible and unencumbered."

A small Community of the Carmelite Order existed at Leighlin Bridge up to about 60 years ago. In the burial-ground attached to the present parish church some former members of this Community lie interred, whose monuments show the following inscriptions:—"In hocce tumulo jacent exuviae R<sup>m</sup>. P<sup>m</sup>. Augustini Gormacon et Thomæ Murphy, Ordinis Carmelitarum.

"R<sup>a</sup>. P<sup>r</sup>. Michael Coleman, ejusdem Ordinis et Prior Conventus de Leighlin Bridge, me fieri fecit."

On an upright slab over the same grave is inscribed:—"Hoc in tumulo quiescit corpus Rev. Patris Augustini Gormacon, qui, meritis et annis cumulatus, animam placidissimè exhalavit anno reparatæ salutis, milesimo, octingentesimo nono. Ætatis vero suæ octogesimo nono. In pace requiescat. Amen."

On the same slab is an inscription in English: "Here also lie the remains of Rev. William McGinnis, son of William McGinnis, of Leighlin Bridge, who departed this life, October the 25th, 1832, aged 35 years." It is not recorded whether or not Father McGinnis had been a member of the Carmelite Order.

Sir William Russell, youngest son of the Earl of Bedford, was sworn in Deputy of Ireland, in Christ's Church, Dublin, towards the close of 1594. In a Diary of his proceedings, the following entry, dated Feb. 19th, 1597, is found: "My Lord



began his journey to Carlow which he reached on the 20th. He lay with Mr. Harpool at the Castle there, and next day had the taking of a seminary priest for saying Mass at Leighlin Bridge."

On the 4th of January, 1655, there was paid to Captain Thomas Shepherd the sum of five pounds, pursuant to the declaration of the 6th of May, 1653, for a party of his company that, on the 27th of November last, took a priest, with his appurtenances, in the house of one Owen Birne, of Cool-ne-Kishen, near Old Leighlin, in the County of Catherlogh, which said priest, together with Birne, the man of the house, were brought prisoners to Dublin." (*Cromw. Settlement*, p. 322.)

On 1st April, 1619, licence was granted to Nicholas Caffrie and Joan his wife, of Leighlin Bridge, to keep taverns and sell wine and ardent spirits, during their joint lives, at Leighlin Bridge and two miles around. (*Pat. Roll.*)

Leighlin Bridge has been the birthplace of two of the most distinguished men of the present time, namely, His Eminence Cardinal Moran, Archbishop of Sydney; and Professor Tyndall.

The subjoined Epitaphs mark the graves of priests who served in this parish and who lie interred at the parish Church, some within the Church, and others in the adjoining graveyard:—"Here lieth the body of the Rev. Paul Cullen, Pastor of Old Leighlin and its annexed parishes. He departed this life 19th April, 1783, aged 81 years. May his soul rest in peace. Amen.

"Also the body of the Very Rev. Dean Cullen, P.P., 40 years of Leighlin and its annexed Parishes, who departed this life the 17th of October, 1823, aged 81. May his soul rest in peace."

Within the Church there are memorial tablets with the following inscriptions:—"Sacred to the memory of the Very Rev. Dean Cullen, 12 years curate, and 40 years Parish Priest of Leighlin. A zealous minister of the Gospel, a vigilant pastor of his flock, charitable and hospitable, he died respected and regretted, full of years and good works, the 17th October, 1823, aged 81 years. R.I.P."

"Sacred to the memory of the Rev. Peter Dempsey, who was Curate of this parish 5 years, departed this life on the 5th day of August, 1818, in the 35th year of his age."

"Pray for the soul of Rev. Patrick Kehoe, Parish Priest of Leighlin, who, for twenty-eight years, discharged the duties of his pastoral office with zeal, firmness, prudence, and disinterestedness, and, repeating the names of Jesus, Mary, and

Joseph, in the Christian hope that takes from the grave its sting and from death his victory, died on the 20th April, 1858, aged 67 years. R.I.P."

"Erected in grateful remembrance of the Rev. Daniel F. Nolan, P.P. of Leighlin. In disposition, kind; in manner, gentle; to his duties, devoted; he honoured his ministry and edified his flock. Sustained by the blessed hope which takes from death his victory, he calmly closed his earthly career on the 29th January, 1870, aged 64 years. R.I.P."

### DINN-RIGH.

This was a very ancient seat of the Kings of Leinster. It is named *Dinn-Righ*, i.e., "the Hill of the Kings," and also *Dumha-Slainge*, i.e., "Slainge's Mount." It is situated in the townland of Ballyknockan, about quarter of a mile south of Leighlin Bridge on the west bank of the Barrow. Nothing remains of the palace but a moat measuring 237 yards in circumference at the base, 69 feet high from the level of the Barrow, and 135 feet in diameter at the top. This place is referred to in the Irish Annals:—"A.M. 3267. Slainge, son of Deala, was King of Ireland for one year, and he died at Dinn-Righ, on the bank of the Bearbha." The following is from O'Flaherty's *Ogygia*, vol. 2, p. 16:—"The Belgi were the first who instituted a kingly government in Ireland; the five brothers having entered into a compact to reign alternately, Slaingy was proclaimed the first monarch of Ireland. At the expiration of one year, he was interred at Dumha-Slaigne, in Leinster, now Denrigia, on the banks of the Barrow, between Carlow and Leighlin." It is also called the Fort of Labhraidh, i.e., of Labhraidh Loingseach, monarch of Ireland of the Lagenian race, A.M. 3682. See *Keating's History of Ireland*. In *Fragments of the Annals of Tighernach*, Bod. Lib. Oxon. (*Rawlinson*, 502, fol. 1, col. 1.) the following passage occurs, relative to this palace:—"Cobhthach Caelbreagh, the son of Ugaine Mor, was burned together with thirty kings about him, at Dinn Riogh of Magh Ailbhe, in the palace of Tuaim Teanboth, by Labraidh Loingseach, i.e. Maen, the son of Aileal Aine, son of Ugaine Mor, in revenge of his father and grandfather, whom Cobhthach Cael had slain. A war arose from this between Leinster and Leath Chuinn." The Annals of the Four Masters thus refer to this event:—"A.M. 4658, Cobhthach Cael Breagh, son of Ugaine, after having been for fifty years in the Sovereignty of Ireland, fell by Labhraidh Loinseach, i.e. Maen, son of Oilioll Ainè, with thirty



Kings about him, at Dinn-righ on the bank of the Bearbha." This Labhraidh became monarch of Ireland about the year 541 B.C. Dr. Joyce thus gives the history of the event here referred to:—"Coffagh Cael Bra, having murdered his brother Leary Lorc, monarch of Ireland, and also the King's son, Oilíoll Ainé, immediately usurped the throne. Maen, afterwards called Labhraidh Linshagh, or Lavra the Mariner, the son of Oilíoll, was banished by the usurper and, having remained for some time in the South of Ireland, was forced to leave the country and crossed the sea into Gaul. He entered the military service of the king of that country, and, after having greatly distinguished himself, returned to his native land with a small army of foreigners, to wrest the Crown from the murderers of his father and grandfather. He landed at the mouth of the Slaney, and after having been joined by a number of followers, he marched to the palace of Dinn-Righ, in which Coffagh was then holding an assembly with thirty native princes, and a guard of 700 men. The palace was surprised and set on fire, and all its inmates,—King, princes, and guards,—burned to death. Maen then assumed the Sovereignty and reigned for nineteen years." For a more detailed account, see O'Curry's Lecture XII., "*MS. Materials of Irish Hist.*"

#### BALLYKNOCKAN.

The Protestant Church of Leighlin Bridge now stands here, in the outlets of the town, on an ancient Church site. Amongst the monumental inscriptions in the adjoining grave-yard are the following: (*See Ryan's Carlow.*) "Here lieth the body of William Carew, who deceased the 13th of October, 1722, aged 90 years; and also the body of his wife, Mary, who deceased the 10th of Feb., 1700; and also the body of their son, Pierce, who" . . . (*the stone is here sunk in the earth*).

"Here lieth the body of Hugh Dowling, who deceased the 6th day of October, 1712."

"✠ Here lieth the earth of Robert Carew, died, April the 1st, 1755, aged 14. Since the year 1300, to this, 1778, Leighlin Bridge was not without the name of Carew."

"I.H.S. Mrs. Catherine Moore Lane, one of the celebrated Miss O'Beirnes of Dublin, departed this life, 27th of June, 1794, aged 36 years, and may her soul rest in peace. Amen."

#### TULLOCREEN.

The old parish of Tullocreen, (*Tullagh-crion*, "the parched hill,") is included in the present Union of Leighlin, and is

bounded, N. by the parish of Cloydagh; E. by the Barrow; S. by the parishes of Old Leighlin and Wells; and W. by the Queen's County and Co. Kilkenny. Cormac, King of Leinster, resigned his Crown in 555, in order to become a monk at Bangor. Before doing so, he gave St. Comgall, abbot of that Monastery, three cahers or towns in his territory, viz.: Ceatherlach (*Carlow*), Foibren, and *Ardcrena*; Fr. Shearman thinks this latter to be the present Tullocreen. In the townland of Tomard, (*Tuaim-ard*, "the high tumulus,") the east gable of an old Church remains, having a window, the upper part of which is destroyed, about 8 inches wide on the outside. The Church appears to have been 50 feet long and  $22\frac{1}{2}$  feet broad. The north side-wall remains; the west gable is levelled with the ground; the south wall is much ruined, a portion, in which was a window, stands attached to the east gable. The door-way was on the south side, towards the west. The Church bears the name of St. Brigid; and a well, dedicated to that Saint, lies a short distance from the ruin. Two Rathes and a Moat, (locally so called,) are shown in the adjoining townland of Rathornan, a name which signifies "the Rath of the little Carn." The Moat was, it seems, much larger, and has been in a great degree destroyed. A burial-ground surrounds the ruinous Church of St. Brigid.

#### CLONMELSH.

This is another old parochial division, now included in this Parish; it is bounded, N. by Ballinacarrig parish; S. by those of Tullocreen and Nurney; E. by Tullamagimma parish; and W. by those of Cloydagh and Killerig. Clonmulsh means "the sweet meadow" (*Joyce*). On the old map of G. Mercator it is found marked as *Clonmulske*. In the townland of Garryhunden,—marked on Mercator's map, as *Cary-honden*,—there is an old burial-ground, called locally, Kill-hogan; this was probably Cill-Eogain, in Irish, or perhaps Aodgain, which would be Latinised Aodganus. By Inquisition, James I., anno 1607, Garryhunden was found to be in the possession of Theobald, Lord Butler; and by another Inquisition of 1623, the townlands of Ballybar and Clonmulsh are recorded to have been held by Peter Carew, Baron of Idrone. Sir Richard Butler, Bart., of Garryhunden, was the last representative of the County Carlow in the Irish Parliament. Sir Jonah Barrington adds to his name, in the Black List: "Purchased and changed sides; voted against the Union in 1799, and for it in 1800. *Cash*."



## KILLINANE.

This ancient parish is also incorporated with Leighlin. It is situated on the west side of the Barrow, between the towns of Leighlin-Bridge and Bagnalstown. The old church of Killinane forms such a confusion of ruins, that it is impossible to give a satisfactory description of them. No architectural features appear in a state of preservation. It consisted of two apartments, the one of which to the east was, as appears by the ruins,  $27\frac{1}{2}$  ft. long, by 17 feet broad. On the south side-wall, near the middle gable, there was a door. The breadth of the west part is 23 feet; the length remaining of the north side-wall, is 32 feet. The west gable is levelled (*Ord. Survey*).

## CLOYDAGH.

In Clogrennan demesne are the ruins of the old parish church of Cloydagh, of which portions of the four walls remain. It measured about 50 feet by 16; in the east gable there is a Gothic window, the stone casing of which is of much more recent date than the church. A narrow lancet window is found on the Epistle side of the altar-place, and beside it, a Gothic recess for cruets, etc. Two Gothic doorways, opposite to each other, are found in the north and south walls, towards the west end. The walls are close upon four feet in thickness. On the outside and let into the west gable, is a stone about  $1\frac{1}{2}$  ft. by 1 ft., bearing an incised cross in a circle, having a pellet within each of the four segments. There is a narrow ope in the north-west end 3 inches in width by  $2\frac{1}{2}$  ft. in length. A burial-ground is attached in which, however, there is no epitaph of historical importance. This living belonged to the Augustinian Priory of Great Connall, County of Kildare. On 18th of May, 1603, a grant was made from the King to John Sinbarbe, or St. Barbe, Gent., of the Rectory of Cloydagh, in the Dollough, extending into the townlands of Cloughgrenan, Ballinabrenagh, Ballitrolly, Garramore, Ballybrin, Stradnefrisboke, Clogheristick, and Cloughna; parcel of the possessions of the Priory of the B. V. Mary of Connall, County of Kildare; rent, £4 6s. 8d. Irish, to hold for 21 years, at a rent of £35 3s. 6d. Irish, in consideration of his good and faithful service (*Cal. Pat. Rolls*).

## CLOGRENNAN CASTLE.

This name is derived from *Cloch-greanain*, i.e., "the Stone Castle of the Palace," a name which, as Dr. Joyce remarks, sufficiently attests that the castle now in ruins must have been built on the site of a more ancient residence. This castle was

erected in the fifteenth century by the Butlers, Earls of Ormonde, to defend a Pass on the Barrow, and is situate in the Dullough, or that portion of the Barony of Idrone now styled Idrone West. In 1562, it became the principal residence of Sir Edmund Butler, second son of the ninth Earl of Ormonde, who had recovered it from the Irish. By Decree of the Council in 1568, this castle and district passed to Sir Peter Carew. Sir Peter tried to compromise his claim with Sir Edmund Butler, saying "that he would neither dispossess nor trouble him at all until such time as both their titles were submitted to the Earl of Ormonde." "Nevertheless," continues Hooker, "Sir Edmund, whose bent was another way, could not brook Sir Peter, nor digest his manners, nor allow of his offers." In 1568 Sir Edmund Butler joined Desmond and others then in rebellion against the Queen; the Lord Deputy, in consequence, proclaimed him a traitor and transmitted orders to Sir Peter Carew to march against him. While Sir Edmund was absent in arms in the County of Kilkenny, three companies were sent to Sir Peter Carew at Leighlin, one of which he sent to Clogrennan Castle to summon it to surrender. This being refused, the whole force under Sir Peter's orders marched to besiege it, when Sir Peter placed his calivers so cleverly against the loop holes, that the garrison, which consisted of only eight men, could not at last dare to shoot from the numbers thus slain. Meantime, he caused men, with hurdles on their backs, to approach the castle and undermine it, which, the men within perceiving, desired they might come out and talk with the general, which being granted, one came forth but no agreement was come to. As he was going into the Castle door, and, having made fast the inner door, would have drawn the chain of the outer door, which, as the manner of the country is, was all of iron, one Baker, a soldier, did so near and short follow him that, before he could draw the outer door, he had hurled a great block between the two doors, so they could not be closed, and by that means they made entry into the castle and recovered it, the spoil whereof was given to the soldiers, and the custody committed to Sir Peter, with the territory to the same appertaining, to the use of the Queen. (*Hooker.*) The Earl of Ormonde, in his account to Sir Wm. Cecil, says that the garrison were all put to the sword, and that they also did execution on all the women and children that were in the house. Sir Edmund and Pierce, his brother, made submission to Sir Henry Sydney in 1569, and were pardoned, but Clogrennan continued in possession of Sir Peter Carew; it was subsequently restored to Sir E. Butler. An Inquisition, taken at



Carlow, Sept, 1625, finds Theobald Viscount Butler, of Tullophelim, seized of the castle, town and lands of Clogrennan, Garrymore, Mortellestown, Cloydagh, Ballytrolle, Rathenordan, Ballynebranagh, Ballingowne, Tomard, Tullocreen, Rathornan, Corrafin, Coolnekisshye, Langley, Rathbinden, Cloaghkrystig, Cloghermiske, Ballykevan, Corranloske, Newstone, alias Cloghnæ, Lyehin, Kilbride, alias Killinbride, Castlegrace, Ballyrownrye, and Killmurry. William Byrne of Oldtown claimed the town of Ballynebrennagh, and Thady Nolan of Ballykelly claimed the third part of the town of Kilbride.

In 1642 Clogrennan Castle was garrisoned for the king by a descendant of Sir E. Butler, and sustained a siege from the Irish, but was relieved by James, 12th Earl of Ormonde. In 1649, in furtherance of his great aim of getting possession of Dublin, Ormonde appointed a general rendezvous for the whole army at Clogrennan. At the end of May he had under his command 14,500 foot, and 3,700 horse; he had but four pieces of artillery. In the beginning of June, he put himself at the head of this army and set out for Dublin. (*Cromwell in Ireland*, p. 23.) In 1662, Richard Butler, son of the 12th Earl of Ormonde, afterwards raised to the dignity of Earl of Arran, was created Baron Butler of Clogrennan. About 1680, the Castle and the surrounding estate passed by purchase to the family of Rochfort. Some portions of the Castle still stand, forming the entrance to the demesne; its ivy-mantled walls, the winding Barrow in the foreground, and the richly-wooded hills at the rere, form a most picturesque and pleasing object. In 1819, at a ford in the river near the Castle, a number of ancient Irish weapons,—arrow-heads, bronze swords, &c.—were found.

#### RATHEADON.

In the townland of this name,—marked *Rahedin*, on Mercator's map,—there was another ancient church and burial-place. In 1839, according to the Ord. Survey Papers, a portion of this church, about 6 feet in length and 6 feet in height, remained. This has now entirely disappeared, and the burial-ground is no longer used for interments. In the ancient accounts of the household of St. Patrick, his *three smiths* are mentioned, of whom St. Fortchern was one. In these primitive times it was regarded as one of the most honourable occupations to be engaged in the manufacture of the sacred vessels, reliquaries, bells, &c. Colgan (*AA. SS.*, 634) relates that St. Fortchern devoted himself so diligently to this work, in the

place which is called *Rath-Aidhne*, that he came to be known as the smith of St. Patrick. "Fortchernus . . in fabрили arte gnaviter se exercuit, adeoque in ea profecit, ut in loco qui Rath-Aidhne appellatur, campanulas, calices, aliaque sacra vasa et utensilia fabricare consuetus S. Patricii faber fuerit appellatus." The Book of Ballymote connects this place with a different personage and an earlier date. "A conflict, the champion of Laighen (or it was Etan Redhead, son of Coc, with his household that did so) fought against Liath of Daire-Lieth from Loch Lurgan, with his family, viz.: his son Fadat, Dal and Caechin his two daughters, regarding the produce of the Barrow . . . The two daughters pursued *Etan* to his *rath* and slew him in it, et *inde Rath Etain*." Ratheadon is also supposed to be the Rath-Aedaine, referred to in a poem quoted by the Four Masters at the year A.D. 906:—"Aed son of Dubhghilla, lord of Ui-Drona of the Three Plains, Tanist of Ui-Cein-sealaigh, was slain by the Ui-Bairrche." Of him was said:—

"O youths of pleasant Ailbhe, mourn ye the king of noble Slaine.  
 Slain is the populous Aedh of the Bearbha, the just king of the land of peaceful Fearna.  
 To great Fearna of the thousand noble graces there came not, if I remember rightly,  
 A corpse of more illustrious fame, since the populous Bran Dubh was slain.  
 My shelter, my protection, has departed, may the king of kings make smooth his way,  
 'Tis easily known by *Aedhan's Rath* that Aedh is dead, O youths!"

From this passage it would appear that Ratheadon was the residence of the Lords of Idrone. As there are two Rathes within this townland, there is a difficulty in ascertaining which it is that gives name to the place. These Rathes are thus described by Father O'Hanlon (*Lives Irish SS.*, vol. 4, p. 121, note.) "One is of an oblong form, 158 feet from east to west, and 120 from north to south. There is no appearance of a ditch or fosse. The highest part, or south-west corner, measures from the base in a sloping direction to the extremity at top, 18 feet. In other parts it is no more than one-half or one-third this height. The centre is sunk. It lies about a quarter of a mile to the west of the burial-ground above noticed. There is part of another Rath lying between this one and the burial-ground. The greater part of this latter was destroyed; the portion which remains shows that it was circular." There are yet two other Rathes within the parish of Agha, each of which gives name to the townland in which it lies. One is Rathellan, locally, Rathillin, townland, and the other is Rathwade, locally, Rahade, townland.—(Canon O'Hanlon.)



## SUCCESSION OF PASTORS.

Dr. Ram, Protestant Bishop, in a Return made in 1612, (*see Vol. I. p. 240.*) giving the result of "his diligent enquiry as to what priests resort his diocese, and their harbourers," reports "SIR CHRISTOPHER PRIEST, sometimes keeping at the house of Nicholas Caffory of near Leighlin, but I have not heard of his resort thither of late." The harbourer of this priest was evidently the same to whom licence to keep taverns, &c., was given in 1619. (*vide supra.*)

The priest, name unknown, taken on the 27th of November, 1654, at the house of Owen Byrne, of Cool-na-Kishen, was probably the Pastor of the Parish.

MORGAN KAVANAGH is the Parish Priest, registered in 1704. He resided at Leighlin Bridge, was aged 53, was P.P. of Wells, Old Leighlin, Agha, Tullocreen, and Cloydagb; was ordained in 1681, at Courtown, Co. of Kilkenny, by Dr. James Phelan, Bishop of Ossory; his sureties were John Dowling of Carlow, farmer, and James Dowling, also of Carlow, pewterer.

WILLIAM WALSH is named in a Return made in 1731, as P.P. of St. Kill and Kill McCahill. In Dean Skelton's List, dated 1733, a name like RICE is given as that of the P.P. of Leighlin, and Walshe as P.P. of Paulstown. These districts were united in one parish later on, but whether such was the case at the time referred to, is uncertain.

WALTER JACOB, D.D., Dean of Leighlin, is stated to have been appointed in 1733, P.P. of Leighlin. On a chalice still in use at Leighlin, are the following inscriptions: "Me fieri fecit Ven<sup>dus</sup>. Dns. Walterus Jacob, Decanus, capit. Ligh<sup>sis</sup> 1740." "The donation of Mr. Laurence Byrne to the Parish of Agha, 1776." Dean Jacob is said to have died in 1741, and was interred at Kilmacahill.

PAUL CULLEN succeeded. In Parliamentary Return, dated 1766, he is stated to be P.P. of Wells, Tullocreen, Old Leighlin, and Shankhill. (*See Appendix.*) He died, 19th April, 1783, aged 81, and is interred at Leighlin Bridge.

WILLIAM CULLEN, Dean of Leighlin, succeeded Paul Cullen his uncle, as P.P. He ministered in this parish for 52 years, the first 12 as Curate, and died 17th Oct., 1823, aged 81. Interred at Leighlin Bridge.

PATRICK KEHOE was the succeeding P.P. He died 20th April, 1858, aged 67. Also interred at Leighlin Bridge.

DANIEL F. NOLAN succeeded, having been transferred from Ballyfin. He died, 29th January, 1870, aged 64, and is interred at Leighlin Bridge.

Rev. John D. Wyer was next P.P., being translated<sup>1</sup> from Arless. He was appointed P.P. of Philipstown in 1881, and was succeeded by

The REV. THOMAS A. TYNAN, the present zealous Pastor.



## PARISH OF CARLOW.

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THE derivation of the name of Carlow is thus discussed by Dr. O'Donovan.—*Ord. Papers, R.I.A.* “The ancient name of Carlow was, it is locally said, *Catharlach*, which is explained as signifying the *city* or *fort* on the lake or river. It is thought to signify this, as the town is built at the junction of the rivers Burren and Barrow where, tradition says, the waters of both rivers covered so extensive a tract of ground, as to merit the name of a lake. This was before the erection of the castle which, when it was built, is supposed by some who undertake to account for the name, to have been called *Cathair-lach*, meaning, in their view, the fort on the lake or river, because it stands on the ground occupied by the lake above mentioned (any one who notes the high position occupied by the castle will see that this cannot be so), or because it has its situation so close to the river Barrow. In the Annals of the Four Masters the name is written *Ceithiorlach*; this spelling favours the tradition regarding the derivation of the name prevailing in the County Kilkenny, which would have it to mean *Quadruple lough*.\*

Whatever opinion be accepted on this subject, it is certain that the town of Carlow had obtained its name long before the erection of the castle, now standing there in ruins. It appears from our ancient records that Cormac, King of Hy-Bairrche, in which territory Carlow was situated, before he joined the community at Bangor under St. Comgall, and where he died in the year 567, made a grant to this saint of three cahers or towns in his territory, viz., Ceatharlach, Foibren, and Arderena. M'Firbis adds that he also gave a place called *Eimlach-n-Each*, to the same saint. The author of *Loca Patriciana* (p. 213, note) remarks that Eimlach-n-Each means “the strath or holm of the horses,” and was perhaps the old local designation of the flats along the river Barrow, about Carlow. Ardcreina may be another form

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\* *Ceithiorlach* is compounded exactly similar to *Ceithior-leabhar*, “the Quadruple book,” i.e. the New Testament or book of the Four Gospels.

of Tullacreen, beside which is St. Brigid's well, near the river, south of Cloghgreennan; Foibren has not been identified.

Before St. Comgall established a monastic church at Carlow on the site given by King Cormac, it was the residence of a recluse named Croiné Beg, daughter of Sedna Mac Erca, great-grandson of Niall of the Nine Hostages. Aedh, son of her brother Ainmire, King of Ireland,—568-571,—was killed in the battle of Dunbolg in 598, and was buried at Kilranelagh, Parish of Rathvilly. The feast of St. Croiné was the 7th of July. She is thus invoked in St. Moling's Hymn to the Saints of Leinster, in the Boromha Tract:

“ O nun from the Catharlacht,  
O high, happy nun,  
O Cron, daughter of Sedna,  
Bless the track of my way.”—(*Loc. Patr.* 213.)

In *Additions to Gough's Camden*, mention is made of “the ruins of a fine abbey founded at Carlow about the year 634.” It is stated by Brewer (*Beauties of Ireland*) and others, that an abbey was founded by St. Kieran, near Carlow, at the period above named. Brewer adds that this abbey stood at Viewmount, near the present Browne's Hill, and that three of its towers were standing about the year 1760. The latest remains of this ruin were used as building materials for the park walls of Viewmount House and Browne's Hill. Some slight vestiges of an old ecclesiastical building, with a disused burial-ground attached, may still be seen at Castle Hill, Carlow, within a few perches of the Castle; this is traditionally known as Mary's Abbey; but beyond this its history appears to be a complete blank. In all probability, its formation cannot be referred to a later date than the 14th century. The effigial tomb of Hartpole, Constable of Carlow, who died in 1594, aged 70, was found at this place some 50 years ago; it is stated that this monument was removed to Oak Park where, perhaps, it still remains. In Ryan's *History of Co. Carlow* published in 1833, p. 379, this tomb is referred to. “A tomb has lately been discovered with the following inscription:—Hic jacet Robertus Hartpole Constabularius de Catherlach, Septuagenarius, interuit 3 Octobris 1594.” An engraving of this monument is given in the *Memoirs of the Family of Grace*. Sir Jonah Barrington, in his *Personal Sketches*, devotes a chapter to George Hartpole, the last male descendant of the Constable of Carlow.



## CARLOW CASTLE.

The Castle of Carlow, boldly seated on an eminence over the river Barrow, was an oblong square structure, flanked with round towers, after the manner of Norman Castles of equal date. By whom it was erected is uncertain, being variously ascribed to Eva, daughter of Dermod MacMurrough; to Isabel, daughter of Strongbow; to King John; and with much more probability, to Hugh DeLacy, about the year 1180. It was always considered as a strong protection to the English Pale in Leinster, particularly against the MacMurroughs, who laid claim to the title of Kings of that province. The following historical notes in reference to the town of Carlow include the Castle with which it is identified.

The earliest CHARTER on record, relating to the borough of Carlow, is that granted by William Marshall, Earl of Pembroke; the date has not been preserved, but it may with great probability be referred to about the year 1209. A translation of the text is here given, extracted from Ryan's History of the County Carlow:—

*Charter granted to the Burgesses of Catherlagh, by William Earl Marshall and Earl of Pembroke.\**

“Be it known to all men, now and hereafter, that I, William Marshall, Earl of Pembroke, have granted to my Burgesses of Catherlagh all such liberties as Burgesses ought to have, and as it is lawful for me to confer, to be held and enjoyed for ever of me and my heirs, by them and their heirs. *Imprimis.* That no Burgess shall be drawn into any suit, or answer any plea which shall arise within the bounds of the Borough, in the Castle, or elsewhere, than in the hundred court of the town; except pleas which concern the men of my household or my bailiffs; but it shall be held in the hundred court of the town. No homicide committed within the bounds of the manor shall be esteemed a murder. *Item.* No Burgess shall be compelled to single combat, or any appeal which may be made against him, unless for the death of a man and for larceny or any other plea for which single combat can be reasonably awarded. Also, the said Burgesses shall be quit of toll, lastage, passage, pontage, and all other customs throughout my whole territory and jurisdiction, except in my town of Pembroke and my town of Wexford. No Burgess shall be amerced in any sum of money unless by the adjudication of the hundred court, and that amercement also to the utmost

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\* Enrolled, 24th of Edwd. I.

shall not exceed ten shillings; the half of which shall be remitted and the other half rendered as an amerciment. But in minor pleas, such as of bread and beer, or other like forfeiture, the amerciment shall not exceed two shillings; the half of which shall be remitted, and the other half shall be rendered as an amerciment; and if any one for bread and beer, or such like, shall have incurred an amerciment for the first time, it shall not exceed two shillings, the half of which shall be remitted, as has been before said, and the other half rendered as an amerciment. But if, on second offence, he shall have incurred a like penalty, he shall pay two shillings, and if on third offence, he shall have incurred like judgment, he shall pay half a mark; and the hundred courts shall be held weekly. *Item.* No Burgess shall be drawn into any suit by misnomers. *Item.* It shall be lawful for every Burgess to plead without frequent motion; it shall be lawful for the said Burgesses to distrain their debtors, by such distress as shall be found in the town of Catherlagh, or if it happens that the plea shall be of live stock or for distress taken and brought into the hundred, and if perchance it shall have happened that toll shall have been taken from any Burgess within my land or jurisdiction, if any one shall have taken it and have been required to restore it, and shall have refused by seizure, if the goods of any one of the same place from whence he is, shall be found at Catherlagh, they shall be distrained to recompense them. It shall not be lawful for any foreign merchant to sell cloth by retail, or to keep a wine tavern in the town of Catherlagh unless for forty days; and if any one should have it for a longer period, what remains shall be seized for the common profit of the Burgesses of the town. No Burgess shall be driven or distrained within my land or jurisdiction for another's debt, or unless he be surety or principal debtor. No Burgess shall be compelled to bail any one even though he should have holden from him unless by his own free will. I have also granted to the said Burgesses of Catherlagh, that they may contract marriage for themselves, their sons, daughters, and widows, without leave of their lords, unless they hold foreign tenements outside the borough of me in chief; none of the lords of which Burgesses of Catherlagh who held foreign tenements, shall have the custody or giving away of their sons, daughters, or widows; but, nevertheless, they shall have the custody of their own tenants until those who have been in their custody shall arrive at age, unless they held of me in chief, as aforesaid, without the Borough. It shall also be lawful for the said Burgesses to have a guild of merchants and other guilds, and their freemen with every liberty belonging to them, as is the custom of other good towns. It shall also be



lawful for the said Burgesses to dispose of their tenements which they held in Burgage without prejudice or injury to their neighbours, as they shall deem expedient, whether edifices, or gardens, or enclosures, or other things. I have also granted to them power to dispose of all their acquisitions, whether by gift, sale, or mortgage, without my consent, saving the services which are therefore due, except to religious men. It shall be lawful for the said Burgesses outside my enclosures to have common of my woods. *Item.* No Burgess shall be compelled to lend his chattels, unless security be first given him of restoring them at a certain day; and if any Burgess shall of his own accord lend his chattels to the bailiffs of my Castle, if they be not delivered up within forty days, he shall be paid for their use beyond that time. And if perchance there shall arrive a change in my bailiffs, or my bailiffs shall resign, I will compel the bailiff, so retiring, to restore his due to them, as they shall be able reasonably to prove him indebted. I have also granted to my Burgesses to have the power of making of such of their tenants free as hold tenements of twenty feet of land, that thus they may enjoy a common liberty with the Burgesses. It may be lawful for my said Burgesses to establish and prove their debts by suit of lawful men. I have also granted to them, that if any man shall have taken their chattels for another's forfeited without the borough, they shall be restored to them without question, if they shall be able reasonably to prove them their property. I have also granted to the said Burgesses a right to grind their corn in my mills for a reasonable toll. I have besides granted to the said Burgesses, that they and their heirs may have and hold of my heirs freely and quietly for ever, their burgages with their appurtenances for the rent of———Geoffry FitzRobert, first constituted, viz.:—Each burgage with its appurtenances for the rent of twelve pence per annum, half at the feast of Easter, and the other half at feast of St. Michael. I will, also, that no assize of victuals shall be made in the borough unless by joint consent of the Burgesses and my bailiffs, and, that this concession may, at all future times, continue firm and stable, I have confirmed this Charter with my seal. Witness, John Marshall, Thomas FitzWinton, (then Seneschal of Leinster), Fulk Fitz Warine, Walter Purcell, William Grasse (Grace?) junr., Hamond Grasse, Roger Hyde, Rodolph de Ralegh, Robert de Crupt, Master Henry, Masters Hugh, Ralph, and Robert, and many others."

We find a Governor of Carlow, named William le Gros (*Grace*) in the year 1268; and a second, of the same name, in 1275; they served as deputies to the Earls of Norfolk, lords palatine of the district.

A.D. 1358. August 22nd. William Vale (*or Wall*) Sheriff of Carlow, who had lost all his goods and chattels and friends and relations in repulsing the O'Nolans when the Confederated Irish were burning the towns and corn-fields and carrying off everything, without resistance, and who had killed Donald Tagstone O'Nolan, and many other of their captains and had brought their heads to Dublin Castle by the King's order, when he could have had great ransom for delivering them elsewhere—had an Order for £30.—*Close Rolls, 32 Edwd. III.; Pat. Rolls, 32 Ed. III. 57.*

A.D. 1361. Lionel, son of Edward III., arrived in Ireland as Lord Lieutenant. The importance attached by him to the possession of this district is shown by his causing the King's Exchequer to be removed to the town of Carlow, and by his expending the (then) large sum of £500 in fortifying it with walls, of which there is at present no vestige. Before long, however, the English were obliged to remove the boundaries of the Pale to within two miles of Dublin. There is extant in the Bermingham Tower a record of 37th Edwd. III., *Pro Barrio Amovendo a Catterlogh usque ad Dublinium.*

A.D. 1397. Carlow Castle was taken by Donald MacArt, who styled himself King of Leinster.—(*Anth. Hib. Vol. II., 393.*)

A.D. 1405. MacMurrough waged war against the English, in the course of which he plundered and burned Contae Riavach (*Wexford*), Carlow, and Disirt Diarmada (*Castledermott.*) *Four Masters.*

A.D. 1484. William, Earl of Nottingham, Viscount Berkley and Catherlogh, granted to the Abbey of St. Mary's, Dublin, the advowson and patronage of the parish Church of the B.V. Mary, of Carelagh or Cahyrlagh. (*King, p. 378.*)

A.D. 1492. Milo, Bishop of Leighlin, confirmed the foregoing Grant, made by the Earl of Nottingham. (*Id.*)

A.D. 1494. James, brother of the 8th Earl of Kildare, seized upon the Castle; the Lord Deputy, Sir Edward Poynings, marched at once upon him. After a siege of ten days the Castle was surrendered. (*Cox*). For this, and for favouring the impostor Perkin Warbeck, he was attainted in a Parliament held this year at Drogheda. (*Anth. Hib.*)

A.D. 1534. Lord Thomas FitzGerald (*Silken Thomas*), during his insurrection, got into his possession six of the chief castles in the Kingdom,—of these, Carlow was one.

In Patent Rolls of January, 1547, are found Pardons granted to Richard, John, Edward, Thomas, and William Keating, of



Carlow, Gentlemen; and also to John and Edward O'Blare, of Carlow, Gents; and, on 31st Oct., 1551, a similar pardon to Brandon Johns of Carlow, Gent., Constable of the Castle of Carlow. (*Morrin*, pp. 156, 250.)

In 1st year of the reign of Elizabeth, various Commissions were issued; amongst them one addressed to Sir Rowland Eustace, Viscount of Baltinglass; Thomas, (Leverous) Bishop of Kildare; Nicholas Heyron, Sheriff of Carlow; Francis Randolph, captain of Carlow; John O'Bare, Edward O'Leyn, Richard Wale, and Edward FitzGerald Butler, of Powleston; to muster the inhabitants of the County of Carlow, 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, or hundred, *etc.*, and to remit the examination, when taken, to the Lord Justice. (*Id.* 412.)

A.D. 1575. Carlow was laid waste by famine. (*Four Masters.*)

A.D. 1577. Carlow sustained a long siege against Roger O'More, then in rebellion against Queen Elizabeth, and was at last obliged to surrender, when it was miserably plundered, and the inhabitants put to the sword. (*Anth. Hib.*)

Same year, Robert Hartpole, Constable of Carlow, issued from the Castle with 50 men, to release Harrington and Cosby, who were prisoners of Rory Oge O'More, Chieftain of Leix; he effected his purpose, but the arch-rebel escaped in the dark. (*Id.*)

A.D. 1604. On the 30th of July, Donogh, Earl of Thomond, and Brian O'Brien his son, were appointed Constables of Carlow for their lives, and the Earl, chief leader of the forces of the Province. At the same time a grant was made to the said Donogh of the manor of Catherlogh,—the old castle with four turrets on the east of the Barrow with the precinct and buildings thereto belonging excepted,—the custom of a salmon yearly, out of every net used in taking salmon in the Barrow, running by the bounds of said castle. (After naming various grants, the deed proceeds): "In Carlow 22 messuages, and 84 acres great measure of arable, parcel of said manor, with 31 cottages there, which lands were lately held by Dermot McTeige, Edward M'Rorie, and others, with 9 ploughs, paying yearly for each a carcase and a half of beef, and 72 gallons of beer, and 18 loaves of bread; also 19 of the tenants of the said cottages paid a rent of £1 13s. 4d., and the rest paid nothing but labour and customs—several yearly customs, viz., all the farmers and tenants of said messuages and cottages to render one sheep out of every flock exceeding seven

in number, and one penny for every sheep under that number; a hen at Christmas, a dish of butter in May, and another in autumn, every dish containing three and a half parts of a gallon; from every tenant keeping cows and from every cottager making butter, a dish of butter in May; four gallons of ale out of every brewing by every dealer in beer; for every cow killed within the town for sale, the hide, or in lieu thereof 14 pence, and for a smaller cow's hide, 6d. or 8d.; in all works made within the castle, the inhabitants of Carlow to find six workmen or labourers daily, during the said work, at their own expense; also each tenant and cottage to weed the demesne corn yearly for three days, and a woman out of every house in Carlow to bind the sheaves for one day; each tenant and cottager to cut wood for the use of the castle for three days in summer, and each of them having a draught-horse to draw the wood to the castle for three days; also to draw the corn out of the fields to the area of the said castle for three days; to give one cart-load of wood, and one truss of straw at Christmas and Easter; and each cottager one truss of rushes at the said feasts; the said tenants to plough with their said nine ploughs in the said demesne lands, viz., for the sowing of wheat three days, and of oats three days, and to carry the sheaves of corn in their waggons for sale at the yearly fairs in Carlow, viz., on the feast of the Assumption of the B.V. Mary; the tolls of which are collected as follows: Out of every shop and booth, 4d.; for every horse sold, 2d.; for every cow sold, 1d.; for every whole piece of woollen cloth sold, 1d.; for every lesser price, one halfpenny; for every sack of salt, 1d.; also the following customs in the name of herriot, collected in Carlow, viz., after the death of every tenant and cottager inhabiting within the said town, the lord shall have the second best beast, and if there be but one living animal, the same to be appraised by the neighbours and the lord to have the third part of the price, and if no animal, then his other goods to be appraised and the lord to have 6s. 8d. if they amount to 20s., but if less, nothing." This grant is inserted in *Ryan's Carlow*, p. 120, et seq.

In 1613, James I. granted a new Charter of incorporation to the town; amongst other privileges, empowering it to return two members to the Irish Parliament. The notorious Chichester, Lord Deputy, writing from Dublin to Sir John Davies, 14th August, 1612, reveals the bigoted and unworthy motives by which he was influenced in the selection of those borough towns. "In making of the borough towns," he writes, "I find more difficulties and uncertainties, some return that they are but tenants at will and pleasure of certain gentlemen who have the



fee-farm, or by lease for a few years, so as they are doubtful to name themselves for burgesses without the landlord's consent, and the landlord is of the Church of Rome, and will return none but recusants, of which kind of men we have no need and shall have less use. Some of the towns have few others to return than recusants, and others, none but soldiers; so that my advice on the point is that you bring direction and authority to make such towns boroughs only as we think fit and behoveful for the service, and to omit such as are named, if they be like to be against us, and to enable others by charter, if we can find them answerable to our expectation, albeit they be not in the list sent thither by the lord Carew now returned as allowed there." This Charter ordained that within the said Borough of Carlow there be one body corporate and politic, consisting of one Portrieve, twelve Burgesses, and the Commonalty, that the said Portrieve and free Burgesses and their successors have, for ever, the power to elect and return two discreet and proper men to serve in every parliament in the said Kingdom of Ireland. "And intending that it may appear hereafter that the new Corporation was first composed of good and honest men, we do make, constitute, and name, John Kerton, Gent., the first and modern Portrieve of said Borough, to continue in the said office until the feast of St. Michael the Archangel next after the date of these presents; and we do likewise make, constitute, and name, John Bare, Esq., our Sergeant-at-law in our said Kingdom of Ireland, Sir Robert Jacob, Knt., Sir Adam Loftus of Rathfarnham, Anthony St. Leger, Peter Wright, William Greatrake, Nicholas Harman, John Bromfield, John Ely, Robert Whitacre, Robert Sutton, and Richard Keating, to be the first and modern twelve free burgesses of the said Borough to continue in the said office during their several lives . . . And further, we will that the said John Kerton, and every succeeding Portrieve of the said Borough, before he be admitted to office, *shall take the oath, commonly called the oath of supremacy*, as also his corporal oath well and truly to execute the office of Portrieve of the said Borough, etc. (The full text, translated, of this Charter is given in *Ryan's Carlow*, p. 134.)

On the 22nd December, 15th year of James I., a Licence was granted to Sir Barnaby Brian, and Dame Mary his wife, to keep taverns, and make and sell wine and ardent spirits, during life, in the town and liberty of Carlow.

A new Parliament was called by the Earl of Strafford, in 1639. The members returned for the Borough of Carlow were Robert Hartpoole, and Thomas Harman, Esqrs. In the Reports of the Irish House of Commons the following appears:—"22nd June,

1642. *Memorandum.* Forasmuch as it appears unto this House that persons hereafter named, who were members of this House, are either in open rebellion, or stand indicted of high treason, so as the said persons are conceived and adjudged to be rotten and unprofitable members, fit to be cut off, and not worthy any longer to be esteemed as members of this honorable house; it is therefore now ordered that all the said undernamed persons shall stand expelled and excluded from this house, and to be no longer reputed any member of the same. And it is further ordered that Mr. Speaker shall issue out warrants to the Clerk of the Crown of his Majesty's high court of chancery, to issue forth writs for new elections to be made in the rooms and places of the said under-named persons." In the list of *Indicted Persons* appended to this Resolution the names of "Robert Harpoole, Member for the Borough of Catherlogh, and Thomas Davills, Member for the Borough of Old Leighlin," appear.

A.D. 1642. On the 3rd of April, Sir Patrick Wemys was despatched from Athy, with four troops of the Earl of Ormond's army, to relieve Carlow. It was defended by 700 men who fled on his approach, first having fired the town. 500 English were released from the Castle almost starved. (*Anth. Hib.*)

1647. The Castle was invested by the Confederates under General Preston, on the night of the 10th of April; after sustaining a siege of nearly a month, it surrendered on the 2nd of May. As soon as the news of this success reached Kilkenny, on the 3rd of May, the feast of the Finding of the Holy Cross, a solemn Te Deum in thanksgiving was sung in St. Mary's Church in presence of the Supreme Council and civic authorities, and great was the rejoicing that the town which "for a hundred and ten years had been a nest of heresy," (*Rinuccini MSS.*) and which was the only place of any importance in Leinster outside of Dublin now siding with the enemy, was at length secured for the Confederate cause. (*Paper by Bp. of Ossory, Transactions O.A.S. Vol. III. pt. 4, p. 347.*)

In the list of the newly elected General Assembly of the Confederate Catholics assembled at Kilkenny, 10th January, 1647, the name of "Robert Harpole of Shrile" is given.

1650. The Castle was closely invested by Ireton and the republican army. On the 2nd of July Ireton sent a summons to Captain Bellew, Governor of the Castle, to surrender; to this a reply was sent demanding three days to consider, which was granted. Ireton then proceeded to Waterford, leaving a considerable force under command of Sir Hardress Waller, Major-General of the Foot, to prosecute the siege. Sir H. Waller battered the castle with cannon doing it much damage; after that,



he cannonaded and took the town. The Castle was surrendered on conditions on the 24th of July.

In the Parliament which assembled at Chichester House, Dublin, on the 8th of May, 1661, John Temple, Esq., afterwards Knight, Solicitor-General, and Thomas Burdett, Esq., sat as M.P.'s for the Borough of Carlow.

In 1674, a new Charter for the Borough of Carlow was obtained on petition from Charles II. Under this Charter the Corporation was styled "The Sovereign, Free Burgesses and Commonalty of the Borough of Catherlagh," and consisted of a Sovereign, 12 free Burgesses, and a commonalty, assisted by a town-clerk, 2 Sergeants at mace, a weigh-master of butter, and a bell-man. The Charter thus proceeds:—"To the intent that it may appear to after times that this new corporation was at first composed of honest, discreet men, we make, nominate, and constitute Robert Browne, Esq., to be the first and modern sovereign of the said borough,\* to continue in the same office until the feast of St. Michael the Archangel next, after the date of these presents; and we, by these presents ordain that the said Robert Browne, before he take upon him to execute the said place of sovereign, *do take the oaths of supremacy* established by Act of Parliament, *2d. Elizab.*, and the oath of allegiance, etc. . . . And we do likewise make, nominate, and constitute our trusty and well-beloved councillor Sir John Povey, Knt., chief justice in our said Kingdom of Ireland, Sir William Temple, Bart., John Nicholas, Esq., Robert Browne, Esq., Edward Reynolds, Gent., John Warren, Esq., Robert Curtis, Esq., Michael Reade, Gent., Samuel Blackshaw, Gent., Sir Thomas Butler, Bart., Sir John Davallier, Knt., Henry Berkeley, Esq., and John Tench, Gent., to be the first and modern twelve free burgesses of the said borough during their several lives; and we do ordain and appoint that the said persons, before they take upon them the said places of free burgesses do take the aforesaid oaths of supremacy and allegiance, etc. . . . And we further ordain that no persons that shall be hereafter elected sovereign or burgess of the said borough, shall be capable of holding said offices until they shall have taken the aforesaid oaths of supremacy and allegiance, such persons only excepted with whose taking the oath of supremacy the lord lieutenant for the time being for some particular reasons, shall think by writing under his own hand, by name to dispense, etc." (*See Ryan's Carlow, p. 209.*)

A.D. 1688. On the 24th February, James II. granted a Charter to the borough of Carlow, founded on a seizure of the franchises

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\* He had been the last Portrieve under the Old Charter.

by a decree of the Exchequer, which, however, being soon after declared void, it became inoperative. By this Deed Garret Quigley, merchant, was constituted Sovereign,\* and the following 24 were named Burgesses of the borough of Carlow:—Sir Laurence Esmond, Bart., (He was at the time High Sheriff of the Co. Carlow), Henry Berkeley, Esq., John Warren, Esq., Pierce Bryan, Esq., Major Charles Cavanagh, Ensign Callaghan McCallaghan, Francis Eustace, Esq., John Baggott, Esq., Edmond Jones, Esq., William Cooke, Esq., Patrick Wall, Esq., Hubert Kelly, Esq., Marcus Baggott, Esq., Oliver Grace, Esq., John Dwyer, Esq., John Grace, Gent., Pierce Byrne, Gent., Edmond Dwyer, Apothecary, John Browne, Gent., Edmond Carroll, Merchant, Thomas Keegan, Merchant, Henry Webber, Merchant, Thomas Chandlers, Nailor, and Samuel Barrett, Gent. John Quigley was at the same time appointed Town Clerk.

*M.P.s for the Borough of Carlow.*

1689. John Warren and Mark Baggott, Esqrs., above-named, were returned.

1692. Sir Wm. Russell, Knt. and Bart., and Walter Weldon, Esq.

1695. Edward Jones, and Robert Curtis, Esqrs.

1703. Richard Wolesley, Esq., and the Hon. Charles Howard or Walter Weldon, Esq. (*a tie*).

1713. Thomas Burdett, and Walter Weldon, Esqrs.

1715. Richard Wolesley, and Walter Weldon, Esqrs.

1725. Walter Weldon, and John Hamilton, Esqrs.

1727. James Hamilton, and Richard Wolesley, Esqrs. (The latter afterwards created Baronet.) These sat for the Borough until 1761.

1761. Robert Burton, Esq., and Sir Richard Wolesley, Bart.

1765. Robert Doyne, Jun., Esq., elected in place of Robert Burton, deceased, and Sir R. Wolesley, Bart.

1769. Edward Hoare, and John Hyde, Esqrs. The latter being chosen M.P. for Co. Cork at the same time, made his election for that County. James Somerville, Esq., returned in his stead.

1776. John Prendergast, Esq., and Right Hon. John Ponsonby, who made his election to serve for Co. Kilkenny. Arthur Dawson, Esq., returned in his stead.

1783. Sir John Browne, Bart., and Charles Desvoeux, Esq.

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\*The writer has in his possession a merchant's Token bearing the inscription—"Garret Quigley, Merchant in Carlow." In the centre it has a Harp as a device. No date appears.



1790. Hon. Charles Caulfield Browne elected, in room of Sir John Browne, created Baron Kilmaine.

1790. (New Parliament). Augustus Cavendish Bradshaw, and John Ormsby Vandeleur, Esqrs.

1796. Sir Frederick Flood, Bart., in the room of Hon. A. C. Bradshaw.

1798. Henry Sadlier Prittie, and William Elliot, Esqrs. John Wolfe, Esq., in room of Mr. Elliot, returned by another constituency.

The town of Carlow gave the title of Marquis to the Duke of Wharton; and now gives that of Viscount to the Earl of Portarlington. William Henry Dawson was created Baron Dawson, April 30th, 1770, and Viscount Carlow, June 21st, 1776. (*Gough's Camden.*)

The College of St. Patrick, Carlow, was founded in 1787, and opened on the 1st of October, 1793.—For details see Vol. I, p. 165.

The Right Rev. James Keeffe, Bishop of Kildare and Leighlin, died at Carlow on the 18th of September, 1787.

1798. An attempt was made by the insurgents to take Carlow on the morning of the 25th of May. They had previously assembled at Viewmount, the residence of Sir Ed. W. Crosbie, Bart., from whence they marched on the town. The garrison, however, having previously received intelligence of their purpose, were prepared to oppose them, and the attempt ended in the defeat and slaughter of the assailants, of whom, it is stated, 600 were killed; several who had sought refuge in the cabins in the outlets of the town were burned to death by these cabins being set on fire by the soldiery for that purpose. On the Queen's County side of the Barrow, 417 of these victims were buried in a sandpit; the spot still bears the name of Croppie Hole. "After the defeat," Gordon writes, "executions commenced, as elsewhere, in this calamitous period, and about 200 were, in a short time, put to death by martial law. Amongst the earliest victims was Sir Edward Crosbie,\* a gentleman esteemed for his humanity and other amiable qualities, but offensive to some by frequently expressing his pity for the poor peasantry of Ireland oppressed by enormous rents. His mis-

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\*Descended from John Crosbie, Protestant Bishop of Ardfert, whose elder son William was created a Baronet of Nova Scotia in 1630. From David, the younger son, are descended the Earls of Glandore, now an extinct title. Sir Ed. W. married Castiliana, daughter of Warren Westerna, M.P. for Maryborough; their son, born 1794, died 3rd October, 1860, without issue, succeeded by his cousin, Wm. Richard, to whom his son Sir Edward Wm. Douglas, the present Bart., succeeded, 6th May, 1877.—*Burke's Peerage.*

fortune in the present case consisted in his having been surrounded by the rebels before he had notice of the insurrection. In the trial, Protestant loyalists, witnesses in favour of the accused, were forcibly prevented by the bayonets of the military from entering the court. Catholic prisoners had been tortured by frequent floggings to force them to give evidence against him, and appeared to have been promised their lives upon no other condition than that of his condemnation. Notwithstanding these and other violent measures, no charge was proved; of which the members of the court-martial which sentenced him to death were so sensible that, in defiance of an act of parliament, the register of the proceedings was withheld as a secret from his wife and family. The court was irregularly constituted and illegal, destitute of a judge advocate. The execution of the sentence was precipitate, at an unusual hour,\* and attended with atrocious circumstances not warranted even by the sentence. After he was hanged, his body was abused, his head severed from it and exposed on a spike. The president of the court (Major Denis) was an illiterate man," etc.—From "*A narrative of the apprehension, trial, and execution of Sir Ed. W. Crosbie, Bart.*," drawn up by the Baronet's family, and printed at Bath, and reprinted at Dublin. One of the chief points of evidence against the accused was that of a witness named James Gayner who was one of the party assembled at Viewmount on the night before the attack and who swore that the person whom he supposed to be Sir E. Crosbie came out and addressed some words of encouragement to the insurgents. In a note, it is stated "that the person here alluded to must have been Thomas Myler, Sir Edward's Steward, who was a determined and active United Irishman, that for his own wicked and traitorous purposes he often personated his master whom he greatly resembled in height and figure, and that it was, no doubt, to favour this deception, that he dressed so like his master." (p. 27.)

Carlow Castle remained in a fair state of preservation up to a recent period. An engraving taken by Lieut. Grose in 1792 representing the south-west aspect is given in *Antiq. p. 75, Vol. I.* The letter-press describes it as "a strong, noble fortress, the angles defended by round towers, and the walls almost entire. As the circumference is occupied by cabins, which form part of the suburbs, it is impossible to trace its outworks. The view from its top is enchanting, the country being rich and well-

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\* So intent were they on despatch, that at nine o'clock at night, on the arrival of the approbation of Sir Charles Asgill of the sentence of the Court-martial, he was led out to execution.



wooded on each side of the river for some miles." The view by Grose shows the steeple of a Church in near proximity to the castle. In the year 1814 it came into the possession of a Doctor Middleton who conceived the idea of converting it into an asylum for lunatics. In carrying out his alterations he interfered with the foundations, in consequence of which the greater part of this stronghold, which had stood so many assaults and sieges was thrown to the ground, only one side with two towers now remaining. Fortunately this event took place on Sunday when the inhabitants were engaged at their devotions, otherwise many lives would probably have been lost. According to measurements given by Ryan, the height of the walls is about 65 feet, the extreme length of the side from tower to tower, 105 feet; as the building was a square, this will give an idea of its former dimensions.

It appears most probable, if indeed not quite certain, that the present Protestant Parish Church stands on the site formerly occupied by the Catholic Church.

"The burial-ground called *The Graves* lies near the Barrow on the north side of the town. It is said to have been granted by the Earl of Thomond when possessor of the castle and other extensive property, *temp.* James I. Dr. Doyle refers to it (*Collections, Vol. I. p. 85.*) as "a piece of ground adjoining the town which, in the time of persecution, had been granted to the Catholics for the burial of their dead, their parish Church and its cemetery having been appropriated to the use of the despoilers of the country."

Dr. Keeffe, Bishop of Kildare and Leighlin is here interred.

"Here, he desired," writes Dr. Doyle, "that his remains should be laid amidst the poor for whom he had lived and with whom, after death, he desired to be associated. . . I have often visited his naked grave and heaved a sigh to heaven over so much worth. I have enclosed with a railing the sod which covered him, and raised a stone and inscribed his name on it over the spot where he lies entombed. I desire that my remains be gathered to his, in the hope of accompanying him at the general resurrection to the presence of our Lord."

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

"H.S.E. Jacobus Lucæ F. O'Keeffe, qui Pontificat. Dariens. et Legliens. sanctissime gessit Ann. XXXVI., et præter alia multa in religionem merita, Scholas Calovienses juventuti ad Sacerdotium educandæ, una D.O.M. ope fretus constituit. Decessit in pace A.D. vi. Kal. sextil. A. MDCCLXXXVII., V.A. plus, minus, XC. Titulum diu prætermissum, ne tanti sui antecess.

memoria interciderit, Jacobus F. Doyle, Pont. Dariens. et Legiln. adjecit, A. MDCCCXXI."

The inscription which next claims attention is that which marks the grave of the Very Rev. N. Gernon, P.P. of Carlow, and Dean of Leighlin. It is as follows:—"Rev. Dean Gernon, deceased, March ye 4th., 1787, aged 80 years. Parish Priest of Carlow and Killeslin, thirty-six years.

Stay, child, be thine the tribute of a tear,  
The pastor and the friend lies buried here ;  
He's gone ! nor seek his merits to disclose,  
For on the wings of Hope they now repose.  
From thee one sigh his manes to attend,  
He was the honest and the generous friend.  
No more ; but let this tomb, this sculptured bust  
Declare—Alas ! here lies poor Gernon's dust.  
Say, calm he slumbers in your deep retreat,  
Immured from envy and oppressive fate.  
Aspiring fame, insidious world, adieu—  
Peace here is found, anxiety with you."

Other noteworthy inscriptions at *The Graves* :—

"Here lies the body of Ellen Keagan, alias Dormer, wife to Thomas Keagan of Graige, and daughter to William Dormer of Ross, who departed this life the 13th day of August, 1708.

Cherished the needy alwayes, with plenty blesd,  
And may her soule enjoy eternal rest. Amen."

" \* \* \* \* alias Sherloc, his wife with five of their children :  
he died the 6th of March, 1718 ; shee died the 6th of September, 1691.

Alsoe his grandchildren by Margaret Carroll, alias Warren."

I.H.S.

"Sacred to the memory of Catherine Macartney, alias Coffey, the most beloved wife of Thomas Macartney, of Archer's Grove, in the county Kilkenny, Esq., who died 5th February, 1814, aged 50 years. The Lord have mercy on her soul. Amen.

Here lies enshrined beneath this sacred tomb,  
By heaven foreboded as her final doom.  
A mother kind, a wife sincere was she,  
As Daphnis mourned even by every tree.  
When Death's dread dart had pierced her mortal frame,  
Her godlike spirit left this dreary vale ;  
Her soul was wafted to the joyous plains,  
Where sweetest harmony for ever reigns."

BRAGANZA, purchased in 1825, and presented to Dr. Doyle, by the Clergy of the Diocese as a residence for himself and his successors in the See of Kildare and Leighlin, stands beside the Barrow in the Northern suburbs.



## THE CATHEDRAL.

The Cathedral Church, dedicated under the Invocation of the B.V. Mary, Assumed into heaven, was commenced on the 18th of March, 1828. For particulars see Vol. 1, p. 104. It is described by Lewis as "an elegant cruciform structure, in the later English style, with a lofty tower at the western extremity of the nave, surmounted by a lantern of beautiful design, terminating at a height of 151 feet from the base; it occupies the site of the old chapel, and is a rich ornament to the town." From the grants made, in 1484, to St. Mary's Abbey, Dublin, of "the advowson and patronage of the parish church of the B.V. Mary, at Carelagh,"—(*vide supra*) it appears that this parish has, from early times, been placed under the patronage of the Mother of God. Three Prelates of Kildare and Leighlin, Dr. Doyle, Dr. Nolan, and Dr. Haly, repose before the High Altar. Hogan's masterpiece, the monument of J.K.L., adorns the Cathedral, and recently a memorial window has been placed in the N. transept to Dr. Keeffe, the Bishop who founded the adjoining College, and who died in 1787. In the S. transept, a painted window, to the memory of the Rev. James Butler, Administrator of Carlow, has been placed by the people of the parish. The Cathedral occupies the site of the previous parish church built by Dean Staunton soon after his appointment, in 1787, to the Parish of Carlow. Dr. Delany, in his Reply to Queries, in 1800, refers to it as "a very elegant chapel, lately built within a few paces of the seminary." The fine stone gate-way now forming the entrance to the Convent of Mercy, formerly stood at this Church; it bears the initials of Dr. Staunton, *H.S.*, and the date, 1792, which probably indicates the time of the completion of the church. An humble chapel, which preceded this, stood between the College and the Dublin Road.

The Convent of the Presentation Order was founded at Carlow in 1810, and that of the Sisters of Mercy, in 1837. Details regarding these Houses and their Branches will be found in the Appendix.

The Brothers of the Christian Schools were established at Carlow by the present venerable Bishop.

## PAINSTOWN.

This district, now included in the parish of Carlow, formerly constituted a distinct benefice. In Return of 1704, we find Manus Egan, residing at Painstown, aged 36, P.P. of Painstown,

ordained in 1694, at Blarney, Co. Cork, by John Sleyne, Bishop of Cork; his sureties were Michael Gelagh of Catherlogh, saddler, and John Lawlor of same, cottoner. The Return of 1731 (*See Vol. I, p. 269*) simply states that in Painstown there is one private chapel; and a similar Return, dated 1766 (*See Appendix*) gives James Dempsy as Popish Priest of Painstown. These priests were probably chaplains to the Cookes of Painstown, whose demesne under the new name of Oak Park is now the residence of the Bruen family. As to the Cookes, O'Harte (*Irish Pedigrees*) thinks that the ancestors of this branch of the family came to Ireland in the 13th century, with Roger De Bigod, Earl of Norfolk, and settled in the County of Carlow. "I have traced," he says,—*pp. 332 & 595*,—"the genealogy of this family to John Cooke of Carlow, who was an officer in a Regiment of Horse in the army of King James. This John Cooke and his brother took up arms for *faith and sovereign*, and so warmly espoused the cause of this king that, in grateful recognition of their devotion to him, his majesty granted them the title, for ever, of *the Cookes of the Cavaliers*. The family estates having been confiscated in consequence of their adherence to King James, this John Cooke, after the battle of Aughrim, settled in Connaught. One of his brothers named Matthew, went to France as an officer in the Royal Irish Regiment of Foot-guards, and most likely was the person alluded to by O'Callaghan in his Irish Brigades, as the Matthew Cooke who died there in 1740." At Bestfield, between Oak Park demesne wall and the Barrow, there is a disused burial-ground having in it a portion of one side wall of a small ancient church. This would appear to have been the parochial church of Painstown. Within the Deer Park, the site is pointed out of a small Franciscan Friary founded here by the Cooke family. The walls have quite disappeared, but the foundations of a building may still be traced, and the fact of the adjoining gate and road being still known respectively as the Friary Gate and the Friary Road, gives confirmation to the tradition. The Houses of the Irish Franciscans were often small, with two or three Fathers, and often established only temporarily. This one at Painstown appears to have belonged to this class.

#### SUCCESSION OF PASTORS.

From a report made by Thomas Ram, Protestant Bishop of Leighlin and Ferns, dated 1st September, 1612 (*Lib. Reg. Visit. Prerogative Office*), the P.P. of Carlow appears to have been at that time "Sir Laghlin Oge, keeping for the most part either



at the house of John Browne, in the town of Caterlogh, or at the house of Margaret Archer, widow, or at the house of Walter Butler, of Caterlogh, merchant." The same report refers to "Sir Murthogh O'Dowling, a Vicar-General of the Diocese of Kildare, coming by starts, is harboured at the house of William Dunn, of Bennekerry, near Caterlogh." In the Registry of P.P.s, made in 1704,

JOSEPH BOWEN, residing at Carlow, aged 43, is stated to be P.P. of Carlow, Thomaguimah (Tullogmagymah) Rutland, Killerig, Clonmulsh and Ballynecarrig. He was ordained in 1687, at Garryricken, County of Kilkenny, by Dr. James Phelan, and his sureties were William Cooke, of Painstown, Gent., and Ulick Wall, of Catherlogh, Gent. Father Bowen was still P.P. of Carlow in October, 1713, as the following curious letter from a certain Major Burdett\* to the Lord Lieutenant, shows. It is copied from the

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\* A new Parliament assembled at Dublin on the 25th of November, 1713; Thomas Burdett, Esq., was one of the members for the Borough of Carlow. He had, unsuccessfully, contested the County. The Journals of the House of Commons record that on 27th of Nov., 1713—"A Petition of Thomas Burdett, Esq., was presented to the House and read, setting forth, that the petitioner stood candidate for one of the knights of the shire for the County of Catherlogh, to serve in this present parliament, and was duly elected by a considerable majority of the real and known freeholders of the said county, although some gentlemen, and particularly the popish gentlemen of the said county, Mr. Walter Bagnall, Mr. William Cooke, Mr. John Baggot, and several other Papists, without regard to the laws preventing Papists breeding any dissensions amongst Protestants at elections, have interfered in a zealous and most industrious manner, contrary to the laws of the land and the rights of elections, and that as well before as on the day of election, and after the writs issued, by making several occasional freeholders, some of which were their menial servants in livery, by menacing many others, even to the destruction of their families, if they did not vote as they would have them, and by appearing in the field well mounted, well armed, and in red coats, with several of their emissaries throughout the field, managing and seducing freeholders, and by other several doing illegal and unwarrantable acts to influence the election against the petitioner, in favour of Jeffrey Paul, Esq., one of the candidates; that Benjamin Bunbury, Esq., high sheriff of the said county, having been guilty of partial, undue, and illegal practices at the said election, in favour of the said Jeffrey Paul, did return the said Jeffrey Paul as knight of the shire for the said county, though the petitioner had a majority of the real, known, and lawful freeholders, as aforesaid, and therefore praying for such relief as to the House shall seem meet." And again, on December 4th, 1713:—"A Petition of John Tench, Esq., was presented to the House and read, setting forth that, at a court held by Thomas Burdett, Esq., sovereign of the borough of Catherlogh, in the county of Catherlough, for the election of burgesses to serve in this present parliament for the said borough, by virtue of a precept from the sheriff of the said county to him, the said sovereign directed, he the said Thomas Burdett, presiding in the said court as sovereign, did nevertheless stand candidate at the said election, together with Walter Weldon, Esq., and the petitioner, and having procured a majority of the

original, preserved in the Irish Public Record Office.—*Irish Civil Miscell. Correspondence.* It strongly illustrates the spirit of the time:—

“Carlow, Oct. 10th, 1713.

“MAY IT PLEASE YOUR EXCELLENCY—I have lately met with soe particular behaviour in one Bowen, Registered Priest of the Parish of Carlow, that I think it incumbent on me to lay before your Excellency that I may receive your directions at a time that the rigor of the law in this case seems to be in some measure dormant. On Michaelmas day last, being obliged to goe to Carlow to be sworn Sovereigne of that Corporation, being elected at mid-summer day before, which the priest could be no stranger too, nor to the Highway from my house to Carlow,\* in which I found him with a large congregation of people, all upon their knees, except ye priest, who was in his surpliss with a crosse mounted on a stick or something like it in his hand, passing throw the body of ye people, celebrating Mass as must

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burgesses' votes, positively refused to take any votes of the community or freemen who, to the number of about a hundred, appeared, were ready, and offered to have polled for the petitioner insisting on their ancient and continually claimed right so to do, notwithstanding which he, the said sovereign, declared himself duly elected and, after the rising of the said court, by indenture with the sheriff of the said county, returned himself, one of the burgesses to serve in this present parliament for the said borough, contrary to ancient usage and laws of parliament, as the petitioner conceives and is advised, and of dangerous consequence to the constitution thereof; and therefore praying the House to take his case into consideration and to make such order therein as shall seem meet.” Both of these Petitions were referred to the Committee of privileges and elections for examination and report; before, however, this could be done, Parliament was dissolved by the death of Queen Anne, on the 1st of August, 1714. Thomas Burdett was one of the M.P.'s for the County of Carlow in the Parliament which assembled 12th Nov., 1715, and again in 1725; having been made a Baronet some year or so before. He appears to have been a bitter enemy of the Catholics, and by his letter to the Lord Lieutenant, no doubt looked for encouragement to put in force against them the following Resolution passed, amongst others, some few years previously:—5th Oct., 1703. Mr. Molesworth, according to order, reported from the committee of the whole house appointed to take into consideration the state of the nation, that they had come to several resolutions in the matter to them referred, which he delivered at the table, and are as follow:—“Resolved—That the house be moved, that all sheriffs of counties, clerks of the crown and peace, and gaolers, do give an account to this house what popish archbishops, vicars-general, deans, jesuits, monks, friars, and other regular popish clergy, and papists exercising any ecclesiastical jurisdiction convict, are or have been in their several custodies; together with the reasons such of them as remained in their custody have not been transported; as also what popish regulars and dignitaries convict, have been transported, according to the statute, and when, and what regulars or dignitaries not convict, do remain in their custody, to which resolution, the question being put, the House did agree, and ordered the same accordingly.”—(*Commons' Journals.*)

\* He resided at Garryhill.



be supposed, though I heard not a word spoke, neither made ye priest any answer when I reprimanded his impudence in acting soe barefaced against a known law of the Kingdom, which looked as if he did it in defiance of the law and magistracy. If I am any way out in this application to yr Excellency, I hope my intention being good, will plead my pardon, who am

“Your Excellency’s most obt. most humble servant,

“THO. BURDETT.”

JOHN HOSEY or HUSSEY is the next P.P. of Carlow of whom we find mention made. In a return of 1731 (see Vol. I., p. 268), John Hussey is set down as P.P. of Carlow; and in the same Return he and Ric. Fitzpatrick appear as priests of Tullogmagymah, Ballynecarrig and Ballycroge. Dean Skelton in his list dated 1733 (see Vol I. p. 274), writes the name Hoassy. This priest had passed away in March 1743, when we find

JOHN TAAFFE occupying his place. This we learn from another original letter preserved in the Irish Public Record Office; like the one already given, it is highly characteristic of the intolerant spirit of the period:—

“SIR—I received yrs of the 3rd inst, and, in obedience to his Grace the Lord Lieutenant and Councill’s commands, have made it my whole business ever since to search and enquire whether there were any archBishops, vicars Generall, Deans, Jesuits, monks, Friers or any other Regular Popish Clergy or any other Papists exercising any Ecclesiastical jurisdiction in or about this town, and heard there was one John Taaf who had a house in this towne and parish priest of the same and constantly exercised Ecclesiasticall jurisdiction here, and upon rit of yours went in search of him in order to apprehend and committ him, but he had made his escape out of this towne and country, but where I can’t find and I know of no other person exercising Ecclesiasticall jurisdiction here, but if any such should dare to come within my jurisdiction, I will immediately apprehend them and give an account to my Lord Lieutenant and Councill of the same, and am, Sir,

“Your most obt. humble servt,

“PHILIP BERNARD.

“Carlow, March 8th, 1743.”

NICHOLAS GERNON, Dean of Leighlin, succeeded to this parish in 1751, as we learn from the inscription over his remains at *The Graves*—already given—and which states that he died March 4th, 1787, aged 80, having been for 36 years P.P. of Carlow and Killeslin. A Return made in 1766 (*See Appendix*),

amongst other particulars states that *Tim Dowan* was assistant to Dean Gernon; this was Thady Duane, afterwards first P.P. of Mountmellick.

VERY REV. HENRY STAUNTON was appointed P.P. on the death of Dean Gernon, whom he also succeeded in the office of Dean of Leighlin. A biographical notice of Dean Staunton, both as P.P. of Carlow and first President of Carlow College, will be found in *Vol. 1, p. 167*. On his death, which took place the 1st of September, 1814,

THE VERY REV. WILLIAM FITZGERALD, V.F., succeeded him as pastor of Carlow. He had previously been P.P. of Naas. On his death, in 1823, Carlow became, and has since continued to be a mensal parish.

#### *Administrators.*

Rev. Terence O'Connell,	left,	1832.
Rev. James Maher,	"	1837.
Rev. Edward Conroy,	"	1842.
Rev. James Walshe,	"	1843.
Rev. George Hume,	"	1850.
Rev. Daniel M'Carthy,	"	1855.
Rev. James Hughes,	"	1858.
Rev. James Butler,	died, April,	1860.
Rev. Patrick Boland,	left,	1865.
Rev. Bernard O'Neill,	"	1869.
Rev. Andrew Phelan,	"	1878.
Rev. Arnold Wall,	"	1883.
Rev. Patrick Cosgrave, the present Administrator.		



## PARISH OF ABBEYLEIX.

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ABBEYLEIX derives its name—which is a translation of the older Irish name, Mainistir Laoighise—from the Cistercian Abbey, entitled *De lege Dei*, founded here in honour of the Blessed Virgin Mary, in 1183, by Corchegeer or Conor O'More, dynast of Leix, who peopled it with monks from the Abbey of Baltinglass. (*Ware*.) The founder was interred within its precincts. A house for religious is said to have been established here as early as the year 600. (*Pembridge, Ware, Cœnob. Cist.*) The town, which sprung up around the abbey from which it took its name, soon became a place of importance in the territory of Leix, and the residence of the O'More,\* its dynast or prince. Sir Charles Coote, *Stat. Survey*, p. 64, says:—"The Abbey of Leix was originally founded in the year 600, but was of little note, in consequence of various wars that wasted the country, till 1183, when it was refounded. It sub-

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\* The princely family of O'More was descended from Lughdaidh Laighis, a famous warrior in the latter end of the first century, who was grandson of Conall Cearnach, or Conall the Victorious, chief of the Red-branch Knights of Ulster. The people of Munster having made war on Cuchorb, King of Leinster, and conquered that province as far as the hill of Maistean (now Mullaghmast), Cuchorb appointed Lughdaidh Laighis commander-in-chief of his forces; both armies fought two great battles about the year 90—one at Athroan (now Athy), and the other at Cain Thine on Magh Riada (now the Heath of Maryborough), in both of which, after great slaughter on both sides, the troops of Leinster were victorious, and drove the Munstermen from Maistean across the Barbha (Barrow), and pursued them as far as Beallach More, near Borris-in-Ossory. Cuchorb being thus reinstated in his kingdom, chiefly through the valour of his General Lughdaidh Laighis, conferred on him an extensive territory, to which he gave the name of Leoighise, now Anglicised Leix. Lughdaidh Laighis and his descendants held high honours and privileges under the Kings of Leinster, being hereditary marshals and treasurers of that province. The chief commander of the king's gallowglass was always appointed to collect the tributes of the Princes of Leix. Lughdaidh Laighis, having been of the Irain race, or Clanna Rory of Ulster, his descendants in after times took the name of O'Mordha or O'More. Their territory of Leix comprised the present baronies of Maryborough, Cullenagh, Ballyadams, Stradbally, and part of Portnahinch, all in the Queen's County, together with Athy, and the adjoining country, now part of the baronies of Narragh and Rheban. Their chief fortress was Dunamase. Like other independent princes they coined their own

sequently became an Abbey of the first consequence. St. Canice occasionally resided there and was a colleague with several monks of reputed learning and piety."

"1185. Circa hoc tempus Cowkaggrig de Omoardha, principalis de Clanmelaghlen in Basca, fundavit et dedicavit monasterium de Lege Dei in Lease Carraghain in Lagenia."—(*Dowling's Annals*.)

"A.D. 1421. MacGilla Patrick (Fitzpatrick), and the son of Libned a Frene, one of the English, set out with twelve score soldiers on a predatory excursion into Leix, and did not halt until they reached the Monastery of Leix; but O'Connor Faly happened to come in contact with them in that country, and attacked M'Gilla Patrick and the English, and defeated and slaughtered them, and his people obtained great spoils of the armour, arms, and accoutrements of the English. O'Connor then returned home, but he was attacked by a dangerous disease, whereupon he retired among the friars of the Monastery of Killeigh, and took the habit of a friar. O'Connor was (only) a month among the friars when he died after a well spent life."—(*Annals of Ireland*). Henry of Marlborough thus relates this event:—"The seventh of May, A.D. 1421, a great slaughter was made near the Abbey (Leix) by O'More (a mistake for O'Connor). Amongst the retinue of the Earl of Ormonde, then Lord Lieutenant, twenty-seven of the English

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money. In June, 1786, some peasants dug up in a field, near Ballylinan, an earthen urn, containing a great number of silver coins. These were probably coined between the years A.D. 862 and 870. The inscription on one shows it to be of the O'Mores of Leix—"O'Laghia king"—On the reverse "*Dunagh-magh-riada*"—i.e., Dunamase. Others belonged to the O'Conors Faly. Some of these coins are now preserved in the Museum of Trinity College, Dublin. (For detailed descriptions see *Transactions, R.I.A.* vol. i. A.D. 1787). The valiant deeds of the O'Mores, in conjunction with their allies, the O'Conors Faly, which from the time of Henry II. were chiefly directed against the invaders of their country, would be enough to make up a history of considerable length; they rose in arms nineteen times successively, and members of this family were amongst the most distinguished of the Irish chiefs in the wars of Elizabeth; nor did the English ever reckon themselves secure, even within the Pale, until these *Irish enemies* were removed in the reign of Philip and Mary. Drury writing to Burghley, 27th Oct., 1578, says: "I bear still in mind your lordship's opinion concerning the reforming of these two counties, and the rooting out of these O'Conors and O'Mores, the continual gall of these parts." (*Cal. State Papers*.) "The Plantation of Leix was not finally effected till the reign of James I., when numbers of the O'Mores and other septs of the district were deported to Kerry, Clare, and Connaught. One of these exiles writing in June, 1610, (MS., R.I.A.) records that the banishment and extirpation of all the survivors, men, women, and children, of Leix, was then finished; and that the Governor and 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."—*Gilbert*.



were cut off, the chief of whom were Purcell and Grant; ten persons of superior rank were made prisoners, and two hundred other men were saved by flying to this Monastery."

"A.D. 1447. The Monastery of Laoghis was founded in honour of St. Francis by O'More, who selected a burial-place for himself and his descendants in it." (*Four Masters*.) As the Abbey was founded long previously, this passage must refer either to an endowment bestowed by O'More, or the building by him of some considerable addition to it. No portion of the building now remains, but its site is pointed out in the demesne of Lord De Vesci, near the present gardens, and adjoining the site of Old Abbeyleix. Within the present century the then Lord De Vesci caused the old town to be entirely razed, and laid out the present town on a more eligible site—(Lewis's Topog. Dict.) Close to the locality of the former Abbey was the burial-place of the O'Mores above referred to. Two box tombs still remain. On one is a full-size recumbent effigy in armour, with an inscription around the margin in Gothic lettering:—

"Malachias O'Mora, lassie princeps Requiescat in pace. Amen. MCCCCLXXXVI."

(Malachy O'More, Prince of Leix. May he rest in peace. Amen. 1486.)

The other tomb has a floreated cross on top, and a similar inscription:—

"Hic jacet Johannes O'More. An. Dom. 1502. cujus animæ propitiatur Dominus. Amen."

(Here lieth John O'More, Anno Domini 1502. To whose soul may the Lord be merciful. Amen.)

An ancient Baptismal font, circular in form, and composed of granite, remains beside these tombs. That an extensive burial-ground existed here is evidenced by the large quantities of human bones found in it. Some few years ago a complete skeleton of a man was discovered, which proved on measurement to be somewhat over seven feet in length.

By an inquisition taken on Wednesday, next before the Feast of St. Thomas the Apostle, and fifth year of Edward VI., the Abbot was found seized of a church and other buildings; also of 400 acres, English measure, of arable and pasture land; two parcels of wood, called the Two Parks, containing 12 acres; 300 acres of moor and marsh in the townland of Abbeyleix; 100 acres of arable land and 9 of wood, called Dromnaclowe; 6 acres of moor and marsh in Clonkene; 100 acres of arable and pasture in Ralyshe; 100 acres of arable and pasture in Ravele or Rathe-

voyle; 10 acres of arable and pasture, and 2 of underwood, called the half of Clownecore; 11 acres of underwood, called Clone John; 2 acres of underwood, called Dyrrelaen;  $1\frac{1}{2}$  acres of underwood, called Clonghill; and 40 acres of moor and marsh in Cloghok; the whole of the value, besides reprises, of £21 4s. 9d.; the Rectories of Abbeyleix and Leawhill, appropriated to the said Abbot and his predecessors, were found to be of the annual value, besides reprises, of £10. And the Abbot, on the Monday next before the Feast of St. Catherine, in same year was seized also of 12 acres of arable land, called Knockbracke, or Kyltebreny, in the parish of Tuadewy, of the annual value, besides reprises, of 6s.; and 10 acres of arable and pasture in Rahenconoghoe Duff, called Gullardleghe, lying on the river Guelle, of the annual value, besides reprises, of 5s.—(*Auditor General.*)

On the last day of February, 5th year of the reign of Elizabeth, this Abbey, with 20 acres of arable land, in the towns of Leix, Clonekine, Ralyse, Ramoyle, and Cloghoge, in this (Queen's) County, were granted to Thomas, Earl of Ormond, at the yearly rent of £6 16s. 8d., for 37 years, to commence from the date, and afterwards, at the rent of £10 5s. The lands belonging to this Abbey were estimated at 820 acres.—(*Chief Remembrancer.*)

February 3rd, 6th Edward VI. Surrender made by William Cantwell of the Abbey or Religious House called the Abbey of Leyse, a church, and other edifices within the site of said Abbey, 40 acres, arable and pasture, 2 parcels of wood called the Parks, 112 acres in the townland of the abbey of Leyse; Dromaclawe, 100 acres, and 9 acres of wood in the town of Clonekea (Clonkene?) 100 in Ralish, 100 acres in Ranele, and 6 acres wood in Lysbege, lying in length from Aghnegawke to Curraghnycranykan, 2 miles, and in breadth, from the water of the river of the Weyre (Nore?) to Loghnemege, 1 mile; Clonecore, 110 acres arable; Cloghne John wood, 111 acres; Dyrrelean wood, 100 acres; Cloghenahill wood,  $101\frac{1}{2}$  acres; which he held by patent for 21 years. (*Pat. Rolls, Morrin, 205.*)

1580. John, the son of the Earl of Desmond, was at this time a roving and wandering plunderer. . . . After his victory, he carried off his prey in triumph to the fast and solitary woods of Bealach-mor-Muighe-dala, (Ballaghmore, a townland containing the ruins of a castle, close to which the present road from Mountrath to Roscrea passes.—*O'Donovan.*) There he was joined by the sons of MacGillapatrik, the son of O'Carroll, and a great number of evil-doers and plunderers; and they all set out for Slieve Bloom, and thither all the men of Offaly and Leix who were able to bear arms, came to join them. The manner



in which John, the son of James, lived on this mountain, was worthy of a true plunderer; for he slept but upon couches of stone or earth; he drank but of the pure, cold streams (and that) from the palms of his hands or his shoes; and his only cooking utensils were the long twigs of the forest, for dressing the flesh-meat, carried away from his enemies. From this abode he proceeded to plunder the Butlers and Ossory. He afterwards went to Leix, and burned and plundered Abbey-Leix, upon the son of the Earl of Ormond, namely, upon Pierce, the son of James, son of Pierce Roe. He also plundered Port-Laoighise, (Maryborough), after having slain some of the guards of the town. In short, he plundered seven castles in Leix in the course of that day. (*Four Masters.*)

The town of Abbeyleix was the scene of the martyrdom of three Franciscan priests, in the reign of Elizabeth. The subjoined details are taken from *Synopsis Prov. Hiberniæ*, p. 86; and Bruodin's, *Passio Martyrum*, quoted by Brenan (Hist., vol. 2, p. 128); John O'Mulloy, Cornelius Dogherty, and Calfrid Ferrall, three Franciscans, had distinguished themselves about the year 1588, and at length became the doomed victims of their enemies. These apostolical men had spent upwards of eight years in traversing the mountainous parts of the Province of Leinster, abiding particularly in those unfrequented districts of the counties of Wicklow, Carlow, and Wexford, to which the people had been driven in great multitudes for shelter. They proceeded from mountain to mountain, offering the Divine Mysteries, encouraging the dying, and administering the sacraments. Their journeyings had been generally performed at night, and, as the Acts of their Order state, their bed was the rock of the mountain, while their usual amount of earthly comfort consisted of nakedness, cold and hunger. In defiance of the danger by which they were encompassed, these holy men clung, with the affection of fathers, to their afflicted countrymen; they shared in their sufferings, partook of their sorrows, and never departed from them until they had at length fallen a sacrifice to their enemies. Whilst pursuing their journey through a remote district of the Queen's County, they were overtaken by a party of cavalry, bound hand and foot, and carried amidst the insults of a brutal soldiery to the garrison of Abbeyleix. Here they were flogged and put to the rack; having endured this torture for a length of time, they were ultimately strangled, disembowelled and quartered, and thus, with the spirit of Christian martyrs, did they generously lay down their lives, in support of the religion of their country and their fathers.

The chapel of the Penal times belonging to the district of

Abbeyleix was at the Red Hill. It was maliciously destroyed under the following circumstances:—In the direction of Rosconnell, and just outside the bounds of the parish of Ballinakill, there is a holy well, called Lady's well, dedicated to the Blessed Virgin, to which the faithful resorted on the Patron day, the 15th of August. It happened on one of these occasions that a party of young aristocrats, conducted by Baron Knapton, son to Earl De Vesci, came here to amuse themselves with the spectacle. After a while, not content with looking on, they attempted some wanton interference with the females engaged in making their *thurru*s or pilgrimage round the holy well. This naturally aroused the indignation of the men, who interposed to protect them. The haughty young nobleman thought by mentioning who he was that he would awe the poor peasantry into subjection, but such was not the case, and so, after some rough usage, he and his companions were compelled to beat a retreat. They threatened in revenge to burn down the adjoining chapel of Ballyouskill, but having been foiled in their purpose, they carried it into effect by burning the chapel at Red Hill, instead. Some time after, and perhaps in reparation for the chapel that had been thus destroyed, Lord De Vesci gave a site and help towards the erection of the chapel in Old Abbeyleix, which was afterwards abandoned in consequence of the change in the position of the town, where a new one was built at the commencement of the present century. The present venerable pastor added the tower and spire, and also built the fine Church at Ballyroan. A community of nuns, of the Order of St. Brigid, was established at Abbeyleix, in 1857, which has a branch house at Ballyroan, in the same parish.

Within the Church of Abbeyleix three priests are interred. (1) The Rev. Michael Kehoe, the first Parish Priest, who died on the 29th of June, 1838. (2) The Rev. Patrick Cass, the inscription on whose tomb states that he died on the 17th of September, 1858, in the 32nd year of his age, and 7th of his priestly office. "A faithful dispenser of the Mysteries of God, and regardless of himself in the absorbing sense of the obligation of the Priest, he broke down a vigorous constitution and shortened his earthly career by the laborious and zealous discharge of his sacred duties. Born at Redhill in this parish, his last wish was that his remains would be interred here." (3) The Rev. Michael Keys, who died on the 15th of May, 1847, in the 32nd year of his age, and 4th of his Ministry.

In a Return to an inquiry into the state of Popery in Ireland, made by order of the Irish House of Lords, in 1766, and signed John Cartin (Protestant), curate, it is stated:—"If individuals



were recited, I'm of opinion the Papists would exceed 30 to 1 in this parish (Abbeyleix). Priests: Patrick Lawler, reputed friar; Garrett Keating, Popish Priest; Dillon, assistant to said Keating."

### BALLYROAN.

The Rectory and Vicarage of Ballyroan are included in the ancient Taxations, inserted in Vol. 1, p. 239. No ruins of church or castle are found here, still it appears from authority, —MS. T.C.D.,—that there was a castle here formerly. In English, the words are: "Conall, the son of David O'More, King of Leix, re-erected the castle of Dunamase after having taken it from the English, *and built the castle of Baile-atha-in-roine*, and replanted with his own people every part of his territory, in despite of the English and the Irish." In the village of Ballyroan, to the left as you come in from Abbeyleix, is seen a large moat where it is very likely the castle stood. (*O'Donovan.*)

In the same neighbourhood, at Tullore, is the site of an ancient church, which heretofore gave name to a parish. Here are interred the Rev. John M'Mahon, formerly curate of Mount-rath, who died Feb. 7th, 1850, aged 39 years; and the Rev. Luke Mooney, who died September 26th, 1840, aged 40 years. Another tomb is also deserving of notice—it is that of John Mulcahy, doctor in medicine, who died in 1704, aged 97, and is here interred in his native soil. The inscription is a lengthened one, in Latin; the stone is broken, and the fragments misplaced, so that it was a task of much difficulty to obtain it in full; it is as follows:—

*"Exuviae Joannis Mulcahy peritissimi in medicina doctoris, qui, Gallia, Italiaque quondam peragratus, in hoc tandem ejus natali solo, aetatis suae anno 97, ac Christi Redemptoris anno 1704, ex hac vita migravit. Hunc tumulum ac versiculam filius ejus Nicolaus incidendum curavit.*

*"Hoc jacet in busto Phæbi celebratus Alumnus,  
Quo sospes multis sospite vita fuit;  
Quique aliis toties Lethi ferale venenum,  
Abstulit, heu! Lethi vulnere victus fuit.  
Hic tamen integrum condi, ne crede viator,  
Sola sub hoc tumulo pulvis et ossa manent;  
Parteque meliore vicens nunc mortuus ille  
Exorat precibus. Lector adauge precis.*

*Joannæ Comerford, uxoris ejusdem, Epitaphium.*

Sociamque thori Joannam meminisci juvabit,  
 Quæ pariter sacro hoc marmore clausa jacet ;  
 Unus amor vivis, Defunctis una voluntas,  
 Esse simul. Cinerem jam cinis optat idem.  
 Et vos Christiani similique Numine junxit  
 Vera fides, animis vota precesque date.

*Obiit illa, anno ætatis suæ 72, ac Christi Redemptoris, 1715."*

In the district of Ballyroan, too, is the scene of the Battle of *Bearna na g Cleti*, or "the Pass of Plumes." In this engagement, Owny MacRory O'More gave a signal defeat to the English, under the Earl of Essex, on May the 16th, 1599. The heat of the engagement, and its final issue, took place at the Pass of Cashel—as we learn from an interesting paper, identifying the scene of this action, read before the R.I.A. on the 15th of May, 1874, by the Rev. John O'Hanlon. The following is the account of this event, given by O'Sullivan Beare:—*Tandiu per tot regiones imperatores et exercitus, re infelicitè gesta, statuunt Angli summis viribus Catholicos extinguere. In quam rem Robertus Essexiæ Comes, qui tunc temporis omnium Anglorum primus fama rerum gestarum habebatur, auctoritate nulli secundus Ibernix Prorex, et exercitus regii Imperator creatur. Qui Londino profectus sub finem Martii mensis, anno 1599 (ut docet Camdenus), Dublinam appulit. Ubi ex iis, qui nuper ex Anglia venerant, et in Ibernix fuerant, comparato, quam maxime portuit, exercitu, in Onellum facturus expeditionem videbatur, et ita in illum Onellum sese parabat, et etiam O'Donnellus O'Nello laturus opem. At ille præter omnium spem in Momonias ire contendit septem millia peditum, et equites nongentos ductitans. Cui in Lagenia per iter angustum exercitum ducenti factus obvius Huon Omorra cum quingentis peditibus ultimum agmen fundit, aliquot milites, atque duces occidit, spolia, et inter cetera multos plumeos apices capit. Unde locus hodie dicitur *Transitus Plumarum*. (*Hist. Cath. Iber. tom. 3, lib. 5, c. 9.*)*

By an Inquisition taken at Maryborough, 14th of August, 12th of Elizabeth, it appears that Gingkene Hedrington, late of Ballyroan, died seized of the said town and castle of Ballyroan, and the towns and villages of Balligegill, Ballyroan, Clonecullane, Kilcrobyne, Ballimolicie, Ballinlogie, and Raghin-ny-mroge, all which containeth the number of 484 acres. The said Gingkene died seized of the rectory and parsonage of Ballyroan aforesaid, with all its rights. He held the aforesaid castle, houses, etc., of the lady Queen, as of her castle and manor of



Maryborough, by the service of the 20th part of a knight's fee, and which was evicted and taken from the rebels the Moores, late called Leix, and now parcel of her crown and inheritance, as by authority and effect of an Act of Parliament, etc., at large appeareth. The said Gingkene and his heirs males are bound to pay yearly into the hands of the sub-treasurer or general receiver of Ireland, for and to the use of the said lady Queen, her heirs and successors for all the said premises, the sum of £11 7s. 2d. Irish, and also he and his heirs male forever, shall give on custom plough day, yearly, to the use of the castle of Maryborough, for every plough that is then ploughing on the ground. He and his heirs male are bound to have, keep and maintain continually upon the said castle, lands, and all the aforesaid premises, three horsemen, natives of England, both of name and blood, for the better inhabiting and preserving the premises; and they shall have good and sufficient horses and harness and, upon lawful warning, give attendance with most part of their household and family, in their defensible array, with three days' victuals, to attend for the defence of the said country. The said Gingkene Hedrington was slain by certain rebels of the Moores, and died the 12th of July in the year aforesaid. Davie Hedrington is the son and heir of the said Gingkene, and is of the age of 22 years and above.—*Inquis. Lagen.*

#### KILFOELAN.

Archdall in the *Monasticon Hibernicum* quotes Colgan, (*AA. SS. p. 104*) for the statement that a Church was founded here in the time of St. Patrick of which St. Foillan, surnamed the Leper, son of Ængus, King of Munster, was Abbot. The site of this Monastery, which was unknown to Archdall, is situate about a mile-and-half N. of Ballyroan, and a mile E. of the high-road leading from Ballyroan to Dunamase. A mound still marks the spot where the Monastery is supposed to have stood, and where there was, heretofore, a burial-ground, now disused. The feast of Saint Faelan is marked in our Records at the 20th of June. "Faelani amlabhair i Sraith Eret in Albain;" *The Feast of Faelan the Leper, of Sraith Eret in Scotland. (Mart. Tallaght.)* "Faolan Balbh, (*i.e. the Stammerer, or the mute,*) of Rath Erann in Scotland, and of Cill Fhaelain in Leix, in Leinster." (*Mart. Donegal.*) In the Feilire of Ængus he is alluded to as "Foelan with that victory, that splendid mute;" upon which the gloss in *Leabhar Breac* remarks—"i.e. Foelan, son of Ængus, son of Natfraich, of Rath Erenn in Scotland and of Cell Foelain

in Leix." There are reasons for doubting that the Saint of Killfoelan in Leix, or *Kilwhelan*, as it is locally called, is identical with the great St. Foilan, Abbot in Scotland—See his Life at 9th January, *Lives of Irish SS.*, by Fr. O'Hanlon.

### KILVAHAN.

In a small townland, of the same name, adjoining Cullenagh, to the N., is the old burial-ground of Kilvahan; it is situated on an eminence and is surrounded by a circular fosse. O'Connor, of the Ord. Survey Staff, conjectured that the name might be in Irish *Cill Meatoín*, or "the Church of Meathon." This is the old Catholic burial-ground about which Sir Jonah Barrington, in his *Personal Sketches*, relates an anecdote of having, when a boy, in order to disprove a suspicion of cowardice that had become attached to him, and to win a wager, gone thither on All Hallow Eve and brought away a dead man's bone. The story is told in that graceful but unreliable writer's usual amusing style. The Barringtons were settled at Cullenagh from the time of Elizabeth. Their residence stood at Cullenaghmore. Sir Jonah thus refers to it: "That old mansion, the Great House, as it was called, exhibited altogether an uncouth mass, warring with every rule of symmetry in architecture. The original Castle had been demolished, and its materials converted to a much worse purpose; the front of the edifice which succeeded it was particularly ungraceful—a Saracen's head, our crest, in coloured brick work being its only ornament, whilst some of the rooms inside were wainscoted with brown oak, others with red deal, and some not at all. The walls of the large hall were decked, as is customary, with fishing-rods, fire-arms, stags' horns, foxes' brushes, powder-flasks, shot pouches, nets, and dogs' collars; here and there relieved by the extended skin of a kite or a king-fisher, nailed up in the vanity of their destroyers; that of a monstrous eagle, which impressed itself indelibly on my mind, surmounted the chimney-piece, accompanied by a card announcing the name of its slaughterer—Alexander Barrington—who, not being a rich relation, was subsequently entertained in the Great House two years, as a compliment for his present. A large parlour on each side of the hall, the only embellishments of which were some old portraits, and a multiplicity of hunting, shooting, and racing prints, with red tape nailed round them by way of frames, completed the reception-rooms."

The old Castle of Cullenagh above referred to had its share in the stirring scenes of the Confederate war. The writer of the *Aphorismical Discovery* relates the following: "Ormond now



gathering the Leinster army into a body, did send unto Lieut.-General Purcell that he may have the Irish army there in readiness, Inchiquin's army to march into Leinster, by a peremptory day; Castlehaven is appointed Chief Commander of the Leinster forces, until his Excellency came into the field. Great is the preparation by thundering proclamations and untired posts to and fro. Edmond Roe Butler, Mountgarret's son and heir, as precursor to his brother-in-law, Castlehaven, came with two foot companies and a troop of horse to Cullenagh Castle, already demolished by General O'Neill's party of Maryborough garrison, and now manned with 7 or 8 men, idle boys or tories (though depending on the garrison aforesaid), he assails the broken wall, an easy task; the defendants well behaved themselves, to the prejudice of the assailants, but thinking them to be more numerous, as being night time, got an honourable quarter, lives, arms, bag and baggage, marched away to Maryborough, leaving that old, demolished cask of a ruined castle without as much as one stool of furniture to sit upon, to the said brave warrior, the said Butler."

#### SUCCESSION OF PASTORS.

Abbeyleix formed one parish with Ballinakill until the year 1824; on the death of Rev. Roger Molony in that year,

REV. MICHAEL KEHOE was appointed Parish Priest of the newly formed parish of Abbeyleix; he died on the 29th of June, 1838; and had for his successor

THE REV. THOMAS NOLAN, the present venerable pastor, the Patriarch of the Diocese of Kildare and Leighlin.

## PARISH OF ARLES.

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THE ancient and more proper title for this parish is Kilabban. It receives its present name from the parish church being placed in modern times at Arles. This name is derived from *Ard-glas*, i.e. "the verdant hill;" or, according to some, from *Ard-lios*, i.e. "the fortified hill." The earliest place of worship here appears to have been a chapel built in 1686, of which there is a description and an illustration (*Pl. 34, Vol. II.*) in Grose's Antiquities. It is there described as having been "built, according to tradition, by a lady of the family of Hartpole. It is erected in the form of a cross, and is thatched. In one arm of the cross is a small chapel, the place of interment for the Grace family. A long Latin metrical epitaph to Dame Frances Grace, alias Bagot, wife to Sheffield Grace, who died 3rd May, 1742, aged 32, is given; and another, in English, to Mrs. Martha Grace, wife of Michael Grace, who died Nov. 28, 1736, in the 55th year of her age." Grose's illustration shows this chapel to have been a very plain structure, with the thatch sadly in need of repair. An inscribed stone, let into the wall of the present church, records the name of the builder of the old chapel: "Madam Scurlock, alias Walsh, alias Hartpole, built this chapel, A.D. 168—" (*last figure broken away*). According to the annals of the Grace family, this chapel was pulled down in 1795, and was replaced by that which existed until the present beautiful church of the Sacred Heart of Jesus was built, towards the erection of which the late Mrs. Grace Grace was a munificent contributor. The Grace mausoleum is a conspicuous object in the adjoining grave-yard. It was built in 1818, in place of the original one—erected in 1687, by Oliver Grace, Chief Remembrancer of the Exchequer;\* by Mrs. Alicia Kavanagh, daughter of Michael Grace of Gracefield; Sir William Grace, Bart.; and his brothers Sheffield Jurisconsult, and Percy, Admiral of the Royal fleet, for themselves and posterity, on the site of the southern wing of the church of Arles. The following is the inscription upon it, re-

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\* NOTE.—Oliver Grace, Chief Remembrancer, settled at Shanganagh, now called Gracefield. He received a general pardon for his adherence to James II. and for all offences against the State, dated the 20th of May, 1696. Obiit 8 June, 1708, æt. 47, and was interred in Grace's Chapel. (*Mem. Fern. Grace.*)



ording the above: "Hoc sepulchrum Alicia Kavanagh, filia Michaelis Grace de Gracefield, Arm.; Gulielmus Grace, Baronettus, et fratres ejus Sheffieldus, jurisconsultus, Perceus Regiæ Classis Præfectus, poni curaverunt, A.D. MDCCCXVIII., sibi posterisque. Quo loco fuit olim Australis ala ædis Arlesianæ ab Olivero Grace de Shangano sive Gracefield, Armig. Anno Salutis MDLXXXVII. ædificata, jamdiu vetustate collapsa." This mausoleum is fully described and illustrated in the family Annals, compiled by Sheffield Grace, who traces their pedigree to Raymond Fitz William, surnamed *Le Gros*, who accompanied Strongbow to Ireland, and through him further back to the Ducal House of Tuscany.

The circumjacent cemetery has been extensively used during the last two centuries for the interment of both priests and laity; of the former it is said that scarcely less than 40 lie at rest here. Over the remains of a few of these appear the following inscriptions:—"Here lieth the body of the Rev. Bryan Moore, who departed this life August 3rd, 1746, aged——." (Age obliterated; but as he is stated, in the Registry of 1704, to have been then "aged 49 and some months," he was therefore in his 92nd year at the period of his death.) On the same stone:—"Here lieth the body of the Rev. William Moore, P.P. of ———" (*Name of place effaced.*) "who departed this life the 19th of April, 1766, in the 66th year of his age. Requiescat in Pace."

"Here lieth the body of the Revd. William Keating, who departed this life November the 12th, 1755, aged 74 years. Req. in pace."

"Here lieth the body of the Revd. William Keating, who died November 12th, 1764, aged 44 years. Requiescat in pace."

"Here lieth the body of the Rev. Patrick Lalor, who departed this life, January the 11th, 1773, aged 33 years. Also the Rev. Felix Nowlan of Rarou . . . County Carlow, who departed this life August 31st, 1794, aged 42 years. Lord have mercy on their souls."

"Here lieth the body of the Rev. James Wall, who departed this life the 27th of April, 1771, aged 49 years. Requiescat in pace."

"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 years. Requiescat in pace."

"Here lieth the body of the Rev. James Taaffe, who departed this life the 10th of February, 1763, aged 35 years. Requiescat in pace."

"Here lieth the body of the Rev. Michael Fleming, who departed this life the 30th day of January, 1823, aged 30 years. Requiescat in pace."

On mural tablets within the church, are the following:—

"Here lie the remains of the Very Rev. Jeremiah Lalor, P.P. of Killabane, and Penitentiary of the Diocese of Kildare and Leighlin. Learned, pious, meek, and disinterested during life, he died poor, and lamented as a father by a grateful people, over whom he presided for 28 years. Born in 1754, he departed this life on the 1st January, 1821, in the 66th year of his age. R.I.P."

"Erected in memory of the Rev. James Doran, who departed this life, 9th January, 1845, aged 40. Requiescat in pace."

Another tablet has an inscription to the memory of the Rev. Henry O'Neill, C.C. of Arles, who died 12th of July, 1876.

Inserted in the floor, in front of the high altar, is a monumental brass to the memory of the Rev. James Bray, Administrator of the Parish, who died in February, 1879.

### KILLABBAN.

This parochial district derives its name from St. Abban, who built a monastery here, according to *Trias Thaum.*, about the year 650, but, according to other authorities, a century earlier. The Martyrology of Donegal, at March 16th, that saint's festival, has the following:—"Abban Mac-ua-Corbmaic of Magh-Arnaidhe, in Ui Ceinnsealaigh, in Leinster,\* and of Cill Abbain in Ui Muireadhaigh, in Leinster. He was of the race of Labraidh Lorc, son of Ugaine Mor; Miolla, sister of Bishop Ibhair, was his mother, as his life states in the first chapter." There are two saints Abban, commemorated in the Irish Calendars whose acts have become hopelessly entangled. St. Abban, senior, was the nephew of St. Ibhair, named by some as having preceded St. Conlaeth as Bishop of Kildare. St. Ibhair having established himself at Beg-Erin, in Wexford harbour, his nephew, Abban, went there for his education, about the year 490, being then twelve years of age (*Ussher*). In his Life, by Colgan, his connexion with this locality is thus referred to—"Sanctus Abbanus cum suis clericis, fines Laginensium intravit, et venit

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\* Magh-Arnaidhe is supposed by Archdall to have been Adamstown, Co. Wexford; it would appear rather to have been Nurney, in the present parish of Bagnalstown. The Annotator on the Feilire of Ængus, in Leabhar Brac, has: "Abban, i.e. of Cell Abbain in Ui-Muredaig, and of Mag Arnaidhe in Ui-Cennselaig, i.e. in Ui-Buide." If *Ui-Buide* be correct, it would upset this conjecture, as the territory so named was in the district of Ballyadams.



in plebem Huathmarchy, et ipsa plebs honorifice recepit eum, et valde gavisus est in ejus adventu. Et vir sanctus benedixit eam diligenter, et multis diversis languoribus ibi sanatis, et miraculis perpetratis, inde recessit in plebem Huarnidhi, ibique magnam monasterium construxit, et propter honorem ejus in eodem loco civitas ædificata est; et monasterium et civitas uno nomine Scoticè vocantur Ceall-Abbain." (*AA. SS. p. 617.*)

A curious passage, regarding the interment of St. Abban, occurs in his *Life*, by Colgan. It is here given as translated by the author of *Loca Patriciana*, p. 7, et seq.:—"We wish to write some brief details of his decease, and how his holy remains were deposited in the earth. On a certain day when the time of his passage to the heavenly kingdom was at hand, calling together some of his brethren he mentioned to them the day of his departure. The Præpositus of his monastery, who was also the procurator of every requisite in-doors and outside, was born in the town of Ceall Abain, which is in the territory of the North Leinstermen, and which was the first place St. Abban had founded in the land of the Leinstermen—to this Præpositus, alone, he disclosed the precise hour of his dissolution. That very same moment the Præpositus determined to carry away the blessed body of the holy man, and to bring it, if he possibly could, to his own town; he sent messengers to his native place, in order that his own people should collect together the North Leinstermen to come to meet him at the appointed day, and by the road on which these messengers should determine. These orders they obeyed with alacrity, but as the Præpositus had the oxen already mentioned in his charge, because these were for the use of the monastery, as the saint prophesied of them before they were born, they were like monks, nor was there any necessity to urge them to work, as they themselves willingly and meekly obeyed, so that the holy father and the brethren loved them much. The Præpositus placed these oxen beside the waggon in the assigned place on the night on which the holy father foretold his departure for heaven—and the angels on that night were seen visiting the man of God. The Præpositus, knowing from the lips of the saint the precise hour of his departure, ordered all the brethren to retire to rest for some time, except his own accomplices who were cognisant of his plans. Awaiting awhile quietly till the brotherhood had retired, meanwhile the soul of the holy father ascended among the angelic choirs to the heavenly kingdom. The Præpositus with his friends forthwith carried away the sacred body from the monastery, and placed it on the waggon with the aforesaid oxen yoked thereto, which, aware of the precious burthen they carried,

began their journey with the attendants. Then the angelic array descended from heaven, singing sweetly around the corpse; and light like the rays of the rising sun, or when he sets in serenity, shining from them, illuminated the whole way. They continued thus until the venerable remains were placed in the grave, while the leaders of the procession walked with quickened paces under the influence of the angelic light.

“When the brotherhood arose after some repose, they went to the place where they left the wily Præpositus; not having found him there they then placed guards on all the gates of the cloisters, and it was only then they learned that the Præpositus had carried away by stealth the remains of the abbot to his own town. With weeping and wailing and violent ringing of bells, the townsmen were gathered together; and when the sad intelligence regarding their abbot was made known to them the whole city was plunged in grief. The people and the clergy were more distressed that his body was stolen away from them than that he had departed from this world, as they doubted not that they should be delivered from every evil, and that they should be enriched with every good, and that they should obtain the wished for favours before the relics of so great a man, as they had been delivered by him while he lived among them. Taking counsel together they despatch a number of messengers in different directions to the men of South Leinster, to induce them to follow their patron and to endeavour to recover his remains. Forthwith the populace, taking arms, go with the brethren, to fight for their saint. A great crowd being then collected from every side, they formed a large army, and went with eagerness to bring back the remains to the place whence they had been removed. In the meantime the people of the other city, with the army of North Leinster, gather together; they were more numerous and better armed than those of the South. The holy monks, the clerics, and the good and wise men on both sides, seeing that great danger was imminent, ordered both parties to remain quiet, and the corpse to be detained and placed between them, to effect, if possible, some reconciliation; but disputing with one another, it was impossible to bring them to terms. The N. Leinster army asserted ‘This saint erected our city, took us, his first people in this territory, under his protection, and we have accepted him for ever as our Patron; and our wives, our sons, and our daughters, our servants and our handmaids, even our infants, hope in him in every necessity, and we are determined to die rather than yield him up.’ The people of Magher-naidhe, with the S. Leinstermen spoke thus—‘This holy man was sent to us



by God, he lived many years amongst us and founded many monasteries and churches in our country. He is our saint and our venerated father, he built our town, and, after many miracles wrought among us, he was taken away to the Lord. We hope to be always assisted by him, and know ye that we shall consign ourselves to death rather than we shall return without him.' At this speech the wrath of the leaders and armies on both sides was inflamed and lashed to fury—they commenced to vituperate and contend against each other. Then the monks and clerics to whom armed intervention was unlawful, went apart, weeping and wailing; they cried aloud—'Alas! alas! O Lord God, why dost Thou permit this wretched slaughter of so many noble souls on account of the corpse of Thy servant who, while alive, was the means of preventing much bloodshed and wars?' The armed ranks were about to engage each other, urged on by dire hostility, and with impetuosity to enter into deadly strife to fight for the body. Oh, wonderful and exceedingly great miracle wrought by God through the merits of the saint! Behold! in the twinkling of an eye, two oxen with a wain and corpse went to the North Leinstermen, and two oxen of the same appearance and size, with a similar waggon and corpse, went towards the men of South Leinster. Then the holy men on both sides, and all the others, seeing this wonder so quickly wrought, were appeased; and, full of joy, they cried out—'Behold how great, how excellent are the merits of the Saint Abban before the Lord.' The people indeed rejoiced exceedingly, and giving glory and thanks to the Father, and the Son, and the Holy Ghost, praising his saint, returned with great joy and honour to their cities, and those who were suffering from various diseases were brought before the relics, and all were made whole. And the relics themselves with due honour, with canticles and hymns of praise, after solemn mass and obsequies were consigned with honour to the tomb."

At Killabban are the ruins of an ancient Church, consisting of nave and chancel; nave, 45 feet by 22; chancel, 28 feet by 22. The chancel-arch remains; it is 15 feet wide and Norman in style. The entrance-door is in the west gable, it is 3 feet in width, and is round-headed. There is a long lancet window in the east-end, part of the stone casing of which remains, and shows it to have been well-wrought. There appears to be a gable campanile at the west end, but the ruin is so completely covered with luxuriant ivy that it is impossible to trace its architectural features satisfactorily. The fragments of a stone coffin are scattered about within the walls of the church. In Roll of Receipts, Easter term A.D. 1286, John, Clerk of Killabban,

because he came not when attached, was fined half a mark. (*Cal. State Documents—Sweetman*). A Patent Roll, 5th and 6th of Philip and Mary, (*Morrin*) records the presentation of Edward Shortall, Clerk, to the Vicarage of Killabban. The name of Theobald Denn, Gent., of Killabban, appears in the Registry of Parish Priests taken in 1704, as surety for Rev. Brian Moore, of Killabban, Rev. Kedagh Moore, of Ballyadams, and Rev. Edmond M'Ginis, Killeslin. This is, no doubt, the Theobald Denn, Esq., who was appointed one of the Burgesses of Old Leighlin under the Charter granted to that Borough by King James II. on the 4th of July, 1688. Sir Richard Butler, Bart., of Poolstown, (now Paulstown) dying in 1686, Elizabeth, his widow, married Theobald Denn, Esq. (*De Brett's Peerage*.) In a Return dated 1731 (*see Vol. I. p. 269,*) it is stated that there were in Killabban one Mass-house, two private chapels, four schoolmasters, and two priests; and that several itinerant priests, supposed to be Regulars, frequently officiated in the said chapels. In all likelihood, one of these private chapels was at the residence of Theobald Denn or his descendants. For the particulars supplied by a similar Return, made, March 29th, 1766, by Edwd. Whitty, Protestant Curate, see Appendix.

#### GRANGE, OR MONKSGRANGE.

This was anciently a distinct parish, the church of which is still to be seen, in ruins, between those of Killabban and Sletty having an ancient burial-ground attached. The name is sometimes written Grangemonk; and in the Inquisitions it is given as Monksgrange, alias Kilmagobbock. Within a short distance of the ruinous Church of Grange, there is another ancient cemetery and, most probably also, the site of a church. It immediately adjoins Shrute Castle, and is still occasionally used for interments; the remaining tomb-stones,—the dates on which range from 1737,—show no inscription calling for notice. Sir Jonah Barrington, in his *Personal Recollections*, makes reference to this grave-yard. In this district and probably on this site, one of our earliest Monasteries stood; it was known as that of Sruthair, (a word signifying *a Stream*) or Sruthaire-Guaire, now changed into Shrute. According to Archdall, who erroneously places it in the County of Wicklow, this Monastery was presided over by St. Mogoroc, the brother of St. Canoc, who flourished about the year 492; he was patron of the church of Derge, or Dergne, in Huidh-bruin-chualan. His festival was observed on the 23rd of December. It is entered in the Martyrology of Tallaght at that date:—"Mogoroc Diergne." Whether Sruthair be the same as the abbey of Dergne, Colgan



cannot determine. The name Kilmagobbock appears to be a corruption of Killmogoroc, i.e. the Church of St. Mogoroc.

A.D. 864. Sruthair, Sletty, and Achadh-Arglais (*Agha*) were plundered by the Ossorymen. (*Four Masters.*)

A.D. 901. Maelpoil, Abbot of Sruthair-Guaire, died. (*Id.*)

A.D. 952. Caenchomhrac, Abbot of Cill-Easpuig, Saintain, and Sruthair, died. (*Id.*)

A.D. 1355. The Abbot of Sruthair, M'Cathail, died. (*Annals Donegal.*)

In the partition of the property of the native Irish, massacred at Mullaghmast in 1577, that portion lying in this neighbourhood fell chiefly to the lot of the Hartpoles. By an Inquisition taken at Maryborough, the 22nd of May, 1632, it appears, that George Hartpole of Monksgrange was seized in fee tail to himself and his heirs male, of the town and land of Shrowell, of which the hamlets of Ballehorner, Rossenalgan, Ballyrahan, Rathduffe, Ballycollin, Garrybrickin, Aghetinan, and Cappiscribedore are parcel, all of which contain 1 castle, 10 messuages, and 22 acres of land of the small measurement, in the country called Slewmarginagh. The aforesaid George was also seized in fee of the lordship of ———, and of the town and land of Newcastle alias Castlenoe, Ballynegall, Ardlisse alias Narlisse, Clonevacan, Clowlenowle, Farnans, Garrans alias Negarran alias Clonecangarran, Kilcloghe, Cossan, Rathtillge, Garrendenny, Killgore, Clonebrocke, Killnemore, Rossenamount, Rosseconse, Emelaghe, Barenestattye, Ballynekillye, Garrowghe, Aghenecrosse, Tenesraghe, Cargin, Farrminabee, Killcollykin, Killagin, and Garrymore, which are all parcels of the said lordship, and contain 1 castle, 20 messuages, and 50 acres of land of the said small measure; 2 messuages in the town of Maryborough, and the town and land of Le Grange of Kilmagobbock alias Monksgrange, with the tithes of same, containing 1 castle, 1 water-mill, and 40 acres, with the rectories of Killabban and Corclone, and all the tithes belonging to them, together with the advowson and right of presentation to the vicarage of Killabban aforesaid. The said George Hartpole died on the 24th of January, 1631. Robert Hartpole is his son and heir, was then of the age of 25 years, and married.

The remains of an old castle at Grange have lately been incorporated with a modern dwelling-house. There is another castle at Shrulc, built in the reign of Elizabeth by Sir Robert Hartpole, Constable of Carlow Castle, and Governor of the Queen's County. This castle has also been fashioned into a

modern residence. In the *Aphorismical Discovery*, vol. 1, c. 5, it is related that "Robert Harpold, in the Queene's Countie, did (in 1641) make up a troupe, and maned his own casshell of Shrule, for the Irish, within two miles of Caterlogh, soe did Walter Bagnall make a troupe, and tooke Laghlin Bridge; Edward Butler, of Tulloe, mad up men, and James Birne, all those proved verie curagious and earnest in those primer times, and so did all the Irish severally in the respective provinces, that I am confident a 100 English would not face ten Irish in these beginnings, for God did fight for them then, having, as they had, religion as their onely objecte of warfare, and allsoe the English was mightie discouraged, seeing the multitude of Irish in eache province, and how they thrived, that they thought strange where we are soe manie all the while, and persuaded themselves that they rose from porgatorie (which until then they never beleeved) in so much that verie many of the rankest Protestants, nay of theire chiefe ministers, was verie earnest for reconcilement to holy churche, and being received, showed extraordinarie devotion."

There is a local tradition that a priest named Moore, a member of the princely family of O'Moore, who officiated in the parish, was seized at the time of the Cromwellian persecution, and hanged at the cross-roads of Bohernassere, from an oak tree which is still standing. It is further stated that the body of the priest was buried beneath the tree on which he suffered martyrdom.

#### BALLYLINAN.

In the immediate vicinity of this village are the ruins of an ancient church, measuring about 40 feet in length, by 16 feet in width. The western gable, which is nearly perfect, is pierced by a small stone-cased window, 2 feet high by 1 in breadth, and terminates in a bell-turret with opes for two bells. Portions of the side walls remain, and also the east gable in which there is a deeply-splayed window; another window may be traced about mid-way in the south wall. No remarkable inscriptions are observable in the adjoining graveyard. In June, 1786, an earthen urn was dug up in a field beside these ruins, containing many curious coins; these are referred to at page 56 note.

#### BALLYLEHANE.

A castle stood at the place so named, some portions of which are still in existence. The period when this stronghold was



erected has not been ascertained, but it must have been prior to the year 1346, as it is referred to by Clyn at that date. This writer records a great slaughter of the O'Mores and their followers to the number of 300, at Ballylehan, in the year 1315.

"A.D. 1315. Strages magna Hybernicorum scilicet de O'Morehys et hominibus illorum, circiter 300 occiduntur juxta Bellilethan, in Epiphania Domini." Again, two years later, Clyn states that there was a great defeat of the Irish at Castledermot, by Edmund Butler, and another, of the soldiers of O'More, by the same at Baclethan. (*Ballylehan*.) And in another entry in Clyn's Annals, under date 1346, the castle of Ballylehan is expressly referred to, in which it is stated that in the week succeeding Low Sunday, the castles of Ley, Kilmeade, and Ballylehan were taken and dismantled by O'More, O'Conor, and O'Dempsey, on Thursday before the feast of the Holy Cross. "A.D. 1346. In hebdomada post Dominicam in Albis, castra de Ley, Kilmehid, et Ballylethan, capiuntur et franguntur per O Murthe, O'Konkur, et O'Dymisey, die Jovis in crastino Sanctae Crucis." O'Donovan identifies Ballilethan, as "Ballylehan, Queen's County." As Ballylehan was within the territory of the O'Mores, there can be scarcely a doubt that the castle was built by them. A Branch of the MacDonnells appears to have settled in this locality in the 16th century. On the 7th of May, 1578, an agreement was entered into between Sydney, the Lord Deputy, and the three septs of the Clandonnells, the representative of one of which was Maelmurry McEdmund of Rahin. 'Edmund McDonnell of Rahen,' is named in the Carew Calendar, A.D. 1596, as one of the principal gentlemen of the Queen's County. A Memorial presented by the Irish Council to Essex, in 1599, represents the MacDonnells as then in rebellion with the O'Mores; and about this time their castles of Rahin and Derry were forfeited, and bestowed on Sir R. Greame (*See Vol. 2, p. 153.*) An Inquisition, taken at Maryborough, 18th April, 1628, sets forth that the late King James, by letters Patent, dated 4th May, 1613, had granted to Sir Richard Greham, and his heirs and assigns intail, the town and lands of Rahinderry, Banganagh, (*Shanganagh*) . . . Killmaronny, *Ballelihan alias Ballelinan*, Agharow alias Aghenure, Ballecornan, and a moiety of the townland of Balleaghan, containing 4 castles, 20 messuages, and 717 acres; in the town and land of Rahinduff, 6 messuages and 71 acres; in Cremorgan alias Clomorgan, 80 acres of arable and 10 of brushwood and moor; in Dowary and Moneduff, 6 messuages and 184 acres; in Rathaspick, Monynebooly, and

Killeckly, 4 messuages and 100 acres, and the advowson of the church of Kilbride, to be held of the king, his heirs and successors, in capite, by military service, etc. The said Richard died, 17th Nov., 1626. Thomas Greham was his son and heir, and was then of the age of 40, and married. Two ancient piers, on which armorial bearings are carved, form the entrance to the plot on which stands the ruined castle of Ballylehan.

### OLD COURT.

In the townland of Clonpierce, adjoining Ballylinan, an extensive ruin exists, called in the neighbourhood, the Abbey of Shanecourt, or Old Court. Beyond a passing reference in the Annals of the family of Grace, as a monastery stated to have been built by the O'Mores, nothing is recorded of an abbey having stood here. It is curious that all traditions of what this building really was, have disappeared from the minds of the natives. It was an Episcopal Residence of the Bishops of Leighlin, as is shown by a passage from the Report made, in 1612, by Dr. Ram, Protestant Bishop, and given in Vol. 1, p. 244:—"The Incroachers of the manor of Shanecourt alias Woodstock, in the Queen's County, are Sir Richard Greame of Ballylehan, Knight, and Piers Ovington of Amorstowne, Esq., who have, the one on the one side, and the other of the other side, so encroached upon the sayd manor, that, whereas it consisted of eight score acres arable land, in the fift yere of Edward the first, as by the Excheator then beinge, his accompts appeareth in the King's rowles, and so much hath bin in possession with the Bishop of Leighlin his tennaunt within fiftie years last past; they have left with the house but one acre of land. If I hoped that theis lands could be recovered in lawe by any reasonable charge," &c. The Bishop of Leighlin having a residence here, will account for the fact of his having usually held the rectory of Killabban in conjunction with his See.

### CLONAGH.

Due east of Old Court, at a distance of about half a mile, and with distinct traces of a roadway connecting both places, there is a burial-ground, now disused, in the townland of Clonagh. Sir Charles Coote makes the following reference to this place in his Statistical Survey of the Queen's County:—"There was formerly a monastery at Clonagh; a fine steeple was erected here, and was pulled down by the barbarian who tenanted the ground, for the sake of the limestone of which it was built. The ruins of the monastery are yet to be seen, with the vestige of a



curious arch," This, O'Donovan remarks, is shown as a large church on the old map of Leix and Offaly. At the present time there is nothing to indicate the former existence of buildings at this place.

#### CASTLETOWN.

The present Protestant church stands on an ancient church site. Local tradition avers that Father Bryan Moore, the then P.P., celebrated mass here on the day on which was fought the Battle of the Boyne. There is also a tradition of a priest having been drowned by accident, in the adjoining river. Some Catholics are still interred in the burial-ground attached to this church. A remarkable mound, probably a Tumulus, stands at a few paces' distance from the church.

#### BALLICKMOYLER.

The little village of Ballickmoyler was formerly a place of some note. It had a patent for a weekly market, and for two fairs, on March 15th, and November 11th. It suffered much injury in the rebellion of 1798, when half its houses were made a heap of ruins.

#### SUCCESSION OF PASTORS.

In Easter term 1286, JOHN, Clerk of Killabban, because he came not when attached, was fined half a mark.—*Pat. Rolls.*

THOMAS REUGH appears as the priest of this district in 1612. In Dr. Ram's Return of that date (See *Vol. 1, p. 242*), "of priests resorting the diocese and the ordinary harbourers of them"—he names "Sir Thomas Reugh, priest, keeping about a xii. month since at the house of Garrat McTeg of Ratellick, in the parish of Killabban: where (his arm being broken) he lay at cure, but since I have not heard of him."

BRYAN MOORE was appointed P.P. in 1686. In the Registry of 1704, he is returned as residing at Ballinagawle in the barony of Slemaregagh, aged 49 and some months, P.P. of Killabban, Grange-Shruile, and Sletty, now and for eighteen years past, was ordained at Cloghilla, Co. Kilkenny, in 1678, by Dr. James Phelan, Bishop of Ossory, and his sureties were Theobald Denn of Killabban, gent., and Thomas Muleahill (*Mulhall*) of Doonane, gent. He was still P.P. in 1733, as appears from Dean Skelton's List (*Vol. 1, p. 274*). In the burial-ground at Arles, a stone marks the grave of the Rev. Bryan Moore, who departed this life August the 3rd, 1746, aged —— years." The

age is obliterated; but if this be the grave of the P.P. appointed in 1686, as there is every reason to believe it is, he was 92 years of age at the period of his death.

WILLIAM TAAFFE succeeded. In a Parliamentary Return made in 1766 (*See Appendix*) we find "the reputed parish priest of Killabban, William Taaffe; reputed assistant, — Roche." How long subsequently Fr. Taaffe survived does not appear. It is most likely that he lies interred at Arles, where there is an inscription to a Rev. James Taaffe, who died in 1763, aged 35 years—probably a relative of the P.P.—his namesake

EDWARD ROCHE, whom we find named as assistant in 1766, was appointed to the pastoral charge of the parish on the death of Fr. Taaffe. He died in 1794, when he was succeeded by

The Very Rev. JEREMIAH LALOR, Penitentiary of the Diocese. Fr. Lalor died, January 1st, 1821, and was interred at Arles.

Rev. PATRICK HICKEY was then translated to Arles from Hacketstown. He died November 26th, 1857, and was interred at Arles.

Rev. DANIEL M'CARTHY succeeded, for particulars regarding whom *see Vol. 1, p. 203*. Father M'Carthy survived till 1881, but having been afflicted with mental infirmity during the last 20 years of his life, the parish was placed in charge of Administrators, viz.:—

Rev. JOHN BOLAND, appointed P.P. of Conmore in 1866;

Rev. JOHN D. WYER, appointed P.P. of Leighlin in 1870;

Rev. JAMES BRAY, who died Feb. 5th, 1879, and is interred at Arles;

Rev. THOMAS A. TYNAN, appointed P.P. of Leighlin in 1881;

Rev. FINTAN PHELAN, who, from being Administrator, became P.P. on the death of Father M'Carthy.



## PARISH OF BAGNALSTOWN.

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THIS extensive parish includes the ancient ecclesiastical districts of Dunleckney, Lorum, Nurney, Sliguffe, Ballyellen, Fenagh, and part of Agha. The town of Bagnalstown is situated in the parish of Dunleckney, the site of which previously bore the name of Moneybeg. It was named from its founder, Walter Bagnal of Dunleckney, who, towards the close of the last century, set himself to build a town intended to be of considerable architectural pretensions and to bear the name of Versailles; an alteration, however, in the line of the coach-road which sent it across the Barrow at Leighlin-Bridge, caused the projected town of splendour to become no more than a neat country town. This Walter Bagnal used to advertise nothing less than a whole barony to let. (*Hughes MSS.*) The Bagnals settled in the County Carlow shortly after a severely-contested battle in the year 1552, between the Government forces under Sir Nicholas Bagnal, Knight-Marshal, and the followers of Hugh MacMorrogh Kavanagh. In 1585, the barony of Idrone passed by purchase from Sir Peter Carew to Dudley Bagnal. This Dudley Bagnal, nursed in conflict with the Irish, probably held them in contempt, which they, with equal probability, repaid with scorn and hatred. Be that as it may, he was not eighteen months in possession of his estate in Idrone before he was slain. The cause of it was a dispute about land. He would not permit Donough and Murtough Kavanagh to live on the lands given by Sir Peter Carew to their father. Murtough Kavanagh the elder, of the Garguill, was the chief of his name, and father of Donough and Murtough Oge above-mentioned. His chief house was the castle of Rathnegarry, in Idrone, but he and his family dwelt at the Garguill adjoining to it. About the 30th of November, 1586, Henry Hern, son of Sir Nicholas Hern, and Bagnal's brother-in-law, having lost four cows, proceeded with twenty men to the house of Murtough Oge, chief of the Kavanaghs, who was at that time seventy years old. They entered the house with their swords drawn which, the old man seeing, he attempted to effect his escape, but was taken and brought before Mr. Hern, who laid to his charge that one of his sons had taken away the cows. Murtough Oge fairly promised to pay for the cattle if this

could be proved, and appealed to the sessions; but this would not satisfy his accusers who barbarously put him to death. This led to a deadly feud. In the following spring, Murtough's two sons, Murtough and Donough, assembled their followers with a determination of avenging their father's death; and on the 21st of May, 1587, with twenty men, they attacked a place called Ballymoyra, which they plundered, and then returned, with the expectation of being followed by Bagnal, in anticipation of which they had set an ambush of forty men to intercept him. Nor were they disappointed; Mr. Bagnal pursuing, fell into the trap and, with thirteen others, was slain. He was found to have received sixteen wounds above the girdle, one of his legs was cut off, and his tongue was drawn out and slit.

The Garguill above referred to is the same as Garryhill, at present the property of the Earl of Bessborough. There is a mansion on it built some 100 years ago, still occasionally occupied by the owner for a few weeks in the year. About the place are certain marks of antiquity; a few ancient trees, two remarkable old gate-piers, standing in a field in front of the house, and, in the garden, part of a very ancient wall. Near the house to the west is a circular enclosure surrounded by a ditch, apparently the site of an ancient Irish dwelling. Garryhill has evidently been, from remote times, the chief place of a district. It commands a most extensive view on all sides, and lies on the road from Myshall to Bagnalstown, being about five miles from the latter. At the distance of a mile and a half from Garryhill are seen the ruins of Rathnaree Castle.

Colonel Walter Bagnal, possessor of the Barony of Idrone at the period of the Great Rebellion in 1641, was a Catholic. He was the grandson of Dudley Bagnal, the purchaser, whose eldest son, Nicholas, died in 1624, leaving an only son who died soon after, unmarried, whereupon the barony passed to George Bagnal of Ballymoon, second son of Dudley and father of Walter Bagnal. George had married Joan Butler, daughter of Walter, eleventh Earl of Ormond, and thus Walter Bagnal had a Catholic for his mother, for the house of Ormond, like most of the nobility of English race in Ireland, continued in the old religion. The great Duke of Ormond himself, grandson of this Walter, was the only Protestant of his family, and this, merely by the accident of his being under age when the title and estates devolved to him, whereupon, as being one of the king's wards, he was put under Protestant guardians by the Court of Wards and brought up a Protestant.

In January 1649, the king was beheaded; in August of the same year Cromwell landed in Ireland; and in March, 1650,



Kilkenny surrendered after a most gallant defence by Sir Walter Butler. The Leinster forces of the Irish, in which Sir Walter Bagnal had the command of a regiment of horse, as well as being Governor of the County Carlow for the Supreme Council, held out for two years longer, and, finally came in upon Articles which were completed at Kilkenny on the 12th of May, 1652. The Delegates named by the Earl of Westmeath, Commander-in-Chief of the Leinster forces, to meet the Commissioners appointed by Ludlow, Commander of the Parliamentary army (among whom were Colonel Axtell, Colonel R. Laurence, and Colonel H. Prittie,) were Sir Walter Dongan, Bart., Commissary-General of the Irish Horse; Lewis Dempsy, Lord Clanmalier; Sir Robert Talbot, Bart.; Sir Richard Barnewall, Bart.; Colonel Walter Bagnal, Colonel Lewis Moore, and Thomas Terrill. The terms agreed upon were, that the Leinster forces should lay down their arms on the 12th of June following, except that each Colonel of Horse was to have allowed five horses and three cases of pistols, and other officers, according to the measure specified in the first of the Articles. By the second Article, the officers, except such as were thereafter excepted, were to have pardon of life and protection for themselves and for their personal estate, with liberty, if they should not be willing to submit to such terms as the Parliament might hereafter impose, to retire within three months into any foreign State in amity with England. By the seventh Article (which was the exception above referred to and under which the Parliamentary leaders sought to justify their act of putting Walter Bagnal to death), the benefit of the Articles was not to extend to the exception of any person being questioned according to the due course of law, who had had a hand in any of the murders committed upon the English or Protestants of Ireland, during the first year of the war. The Parliamentary Commissioners further qualified this by declaring that the exception should not extend to questioning the acts of soldiers in arms against any of the field forces of England or others retained in public pay in the defence of any castles on behalf of the English. That Colonel Bagnal was incapable of murder in any ordinary sense of the word is evident by his noble character and from his fearlessly entrusting himself into the hands of the English army, an act that shows that he was conscious of no such crime; yet, upon a charge of murder he was detained a prisoner in Kilkenny, by order of the Parliamentary Commissioners. During his imprisonment he seems to have endured very harsh treatment from Axtell, Governor of Kilkenny. He denied him at one period, not only of the access of his friends, but sufficient food for his wants. In the month of October, 1652, a High

Court of Justice was set up at Kilkenny, consisting of officers of the army, with Sir Gerald Lowther, Chief Justice of the Common Pleas, as President, for the trial of Sir Walter Bagnal and other prisoners. Colonel Bagnal being, unfortunately, first tried when there was a demand for victims, met harder measures and could find no mercy. He pleaded that as one of the parties to the Leinster Articles, and as a hostage for their due performance, he should be free from trial. This plea, however, was rejected, he was found guilty, and was shot on the Parade at Kilkenny.

Dudley Bagnal of Dunleckny, son of Sir Walter, was restored by Act of Parliament; he died at Bruges in 1712. Lord Bagnal and Colonel Bagnal commanded each a Regiment of foot in the Army of King James II. (*"Plantation of Idrone,"* by J. Prendergast, Esq.; *Hughes MSS.*)

Within the Parish Church at Bagnalstown, on the enlargement and ornamentation of which a large sum has been lately expended,—are tablets bearing the following inscriptions:—

"D.O.M. Underneath are interred the mortal remains of the Very Rev. Michael Prendergast, L.T., Vicar-General of the Diocese of Kildare and Leighlin, and Parish Priest of Dunleckny, who died September 7th, 1836, aged 77. During his ministry of 44 years in this Parish, he discharged faithfully and efficiently to his flock, by whom he was esteemed and beloved, all the duties of a Christian Pastor. He has left many monuments of his piety and zeal in the building and improving of the Churches, and in the erection of school-houses. Anxious to the end to promote the honour and glory of God, he bequeathed his house and the savings of a long life to the purposes of educating and instructing in religion and morality the poor of his parish. In compliance with his last will his trustees and executors have founded the Presentation Convent in this town. This monument, indicative of some of his good works, has been erected to his memory by his executors. May he rest in peace. Amen."

"Here lie the remains of the Very Rev. Denis Lalor, D.D., Born, 10th of May, 1791, deceased, 10th February, 1855. He had been successively C.C. of Edenderry, P.P. of Hacketstown, and finally P.P. of Bagnalstown, and Vicar-General of the United Dioceses of Kildare and Leighlin. In him the spirit of the priesthood was most happily united with a highly-cultivated intellect and a heart truly noble. His learning, wisdom, judgment, his high principles, but above all, a simple, lofty integrity, which neither the servility nor the policy of the world had ever tainted, lent a new dignity to his exalted posi-



tion, whilst his princely hospitality, his cordial affability, his generous disinterested kindness, his fervour and sincerity of affection, attached to him a numerous circle of revering, devoted, but alas, deeply afflicted friends. May he rest in peace. Amen."

"Sacred to the memory of the Rev. James Nolan, successively Roman Catholic coadjutor of Tinryland, Ballon, Arles, Graignamana and Bagnalstown. His earthly career began and ended in the last-named of these parishes. Having passed through the course of his studies, with distinguished success, in St. Patrick's College, Carlow, he was ordained to the Priesthood in September, 1827. He won through life, by a peculiar sweetness of temper and gentleness and affability of demeanour, the affectionate esteem of all who had the happiness of knowing him. But the traits of character by which he was specially noted were an ardent, fearless, and untiring patriotism, and a pious, zealous, and assiduous discharge of his clerical duties. In the fond regret of those who experienced his kind ministry, his loss was deemed irreparable. Not man, however, but God, sustains and protects his people. This faithful servant of his country, his religion and his Creator, was called, on the 17th of June, in the year of salvation, 1839, of his age, 37, to render an account of his brief, but meritorious stewardship.

Mitis eras facilisque, Jacobe, et charis amicis,  
 Charior ut certum est præ pietate Deo ;  
 Talibus haud longam seriem numerare dierum,  
 Hic datur hos alibi plus meliusque manet.  
 Fortunate sacerdos, qui mala temporis arcti  
 Passus, in æternum gaudia magna capis ;  
 Hic tuto sacri cinires tui et ossa quiescant,  
 Id locus idque homines, id lapis iste rogat."

"Erected by the Parishioners of Bagnalstown, Newtown, and Ballinkillen, to the memory of the Rev. Joseph Francis Mulhall, C.C., who died November 17th, 1876, in the 37th year of his age and the 14th of his sacred Ministry.

R.I.P."

A Convent of the Presentation Order has been established here by means of funds bequeathed for that purpose by the Very Rev. M. Prendergast, who died in Sept., 1836. (*See Epitaph.*)

#### DUNLECKNEY.

This (*Dun-leicne*, "the fort of the flag-stones,") was the ancient name of the Parish in which the town of Bagnalstown is situated. The grave-yard, in the outskirts of the town, in

which are the ruins of the old parochial church, still bears this name. Parts of the side-walls and gables are standing. There is a stone-cased, two-light window in the east end, six feet high, ten inches wide on the outside, and deeply splayed within. Two distinguished Pastors of the Parish are interred here, over whose remains the subjoined inscription has been placed:—"This monument was erected by Rev. Michael Prendergast, Parish Priest of Dunleckny, A.D. 1818, in memory of his uncle Rev. Michael Brophy, Dean of Leighlin and P.P. of Dunleckny, who departed this life, 6th of February, A.D. 1798, aged 66 years. Also in memory of his grand-uncle, Rev. Malachy Brophy, Doctor of Sorbonne and P.P. of Dunleckny, who died the 2nd of October, A.D. 1758, aged 63 years. Requiescant in Pace."

This is also the burial-place of the Blackneys, with inscriptions ranging from 1742.

### BALLYLOUGHAN CASTLE.

This stronghold which stands in the parish of Dunleckney, was one of great strength. It is now roofless, but the walls are in a good state of preservation. It is quadrangular, having two round towers flanking the front which is about 40 feet in width; from the front to rere, 42 feet; breadth of the rere, 30 feet; extreme height of walls, about 50 feet; thickness, 5 feet. A flight of 14 steps conducts to the second floor, which rests upon an arch; two other flights of steps continue the ascent. The appearance of the ground would indicate that the castle was surrounded by a ditch. At a distance of 18 feet, stands another ruin, about 30 feet square; height, 20 feet; walls 5 feet thick; and, about 40 feet from the main building, there is another ruin of small dimensions. Ledwich supposes that these defended the angles of the bawn which surrounded the castle. A well-executed view of Ballyloughan Castle is to be seen in *Grose's Antiquities*, Vol. 2, pl. 3. Near at hand is an ancient dwelling-house formerly occupied by the Beauchamp family. The Castle was a stronghold of the Kavanaghs, and was occupied by Donogh Kavanagh, second son of Murtough Ballagh, styled King of Leinster, at the end of the 16th century.

### BALLYMOON.

This was the scene of a famous battle fought in A.D. 903, between the Munstermen and Leinstermen, in which Cormac MacCullennan, King and Archbishop, was slain. The Book of Ballymote states that the cause of this battle was a dispute about the Monastery and Termon-lands of Ros-glas, i.e. Monas-



terevan. (*See Vol. 2, pp. 207-8.*) The Four Masters give the following account of this engagement:—"A.D. 903. The battle of Bealach-Mughna (was fought) by Flann, son of Maelseachlainn, King of Ireland, and Cearbhall, son of Muirigen, King of Leinster, and by Cathal, son of Conchobhar, King of Connaught, against Cormac, son of Cuileannan, King of Caissal. The battle was gained over Cormac, and he himself was slain, though his loss was mournful, for he was a king, a bishop, an anchorite, a scribe, and profoundly learned in the Scotie tongue. (Here follow the names of the nobles who fell on this occasion.) These and many other nobles besides them, and 6,000 men along with them." It was in commemoration of this the following lines were composed by Dallan, son of Mor:—

"Cormach of Feimhin, Fogartach, Colman, Ceallach of the hard conflicts,  
They perished with many thousands in the great battle of Bealach-Mughna.

Flann of Teamhair, of the plain of Tailtin, Cearbhall of Carman without fail,

On the seventh (of the Kalends of) September, gained the battle of which hundreds were joyful.

The bishop, the souls' director, the renowned, illustrious doctor,  
King of Caiseal, King of Jarmumha; O God! alas for Cormac.

Fiach Ua Ugfadan of Denlis was he who beheaded Cormac." In Keating's History of Ireland there is a lengthened account of this battle. The following shorter extract is from the *Fragments of Irish Annals*, 205 and seq.

### *Battle of Ballaghmoon.*

"After this they came over Sliabh-Mairge from the west of Leithghlinn Bridge. But Tibraide, successor of Ailbe (of Emly) and many of the clergy along with him, tarried at Leithghlinn, and also the servants of the army and the horses that carried the provisions. After this, trumpets were blown and signals for battle were given by the men of Munster, and they came before them to Magh-Ailbhe. There they remained with their back to a fast wood, awaiting their enemies. The men of Munster divided themselves into three equally large battalions. Flaithbhertach, son of Inmainen, and Ceallach, son of Cearbhall, king of Ossory, over the first division; Cormac, son of Cuilenan, King of Munster, over the middle division; Cormac, son of Mothla, King of the Deisi, and the King of Ciarraighe, and the kings of many other septs of west Munster, over the third division. They afterwards came in this order on Magh-Ailbhe. They were querulous on account of the numbers of the enemy and their own

fewness. The learned (i.e. the scholars) that were among them state that the Leinster-men and their forces amounted to three times or four times the number of the men of Munster, or more. Unsteady was the order in which the men of Munster came to the battle. Very pitiful was the wailing which was in the battle, as the learned who were in the battle relate, i.e. the shrieks of the one host in the act of being slaughtered, and the shouts of the other host exulting over that slaughter. There were two causes for which the men of Munster suffered so sudden a defeat, i.e. Ceilechar, the brother of Cingegan, suddenly mounted his horse and said :—‘ Nobles of Munster,’ said he, ‘ fly suddenly from this abominable battle, and leave it between the clergy themselves, who could not be quiet without coming to battle.’ And he suddenly fled afterwards, accompanied with great hosts. The other cause of the defeat was,—when Cealach, son of Cearbhall, saw the battalion in which were the chieftains of the people of the King of Erin cutting down his own battalion, he mounted his horse, and said to his own people :—‘ Mount your horses, and drive the enemy before you.’ And though he said this, it was not to fight really he said so, but to fly. But, however, it resulted from these causes that the Munster battalions fled together. Alas ! pitiful and great was the slaughter throughout Magh-Ailbhe afterwards. A cleric was not more spared than a layman there ; they were equally killed. When a layman or a clergyman was spared, it was not out of mercy it was done, but out of covetuousness to obtain a ransom for them, or to bring them into servitude. King Cormac, however, escaped in the van of the first battalion, but his horse fell into a trench, and he fell off his horse. When a party of his people who were flying perceived this, they came to the king and put him on his horse again. It was then he saw a foster-son of his own, a noble of the Eoghanachts, by name Aedb, who was an adept in wisdom and jurisprudence, and history, and Latin, and the king said to him—‘ Beloved son,’ said he, ‘ do not follow me, but escape as well as thou canst. I told thee before now, that I should fall in this battle.’ A few remained along with Cormac, and he came forward along the way on horseback, and the way was besmeared throughout with much blood of men and horses. The hind feet of his horse slipped on the slippery way in the track of blood, and the horse fell backwards, and broke his (Cormac’s) back and neck in twain, and he said when falling, ‘ In manus tuas, Domine, commendo spiritum meum,’ and he gave up the ghost ; and the impious sons of malediction came and thrust darts through his body, and cut off his head. Though extensive was the slaughter on Magh-Ailbhe, to the east of the Bearbha



(Barrow), the prowess of the Leinster-men was not satiated with it, but they followed up the route west across Sliabh Marghe, and slew many noblemen in that pursuit."

In the Ussher MSS. (*F.* 4, 30, *T.C.D.*) the following passage, which purports to identify the spot on which King Cormac met his death, is found: "Near the city of (Old) Leighlin, on the opposite bank of the river, there is a certain hill called Bennree, i.e. the Hill of the King, on which it is commonly said, that Cormac O'Cullenan, King of Cashel, of the race of the MacCarthies, was killed, and his body was brought to Cashel to be interred in a special chapel. In the memory of that deed all the Munstermen, to the present day, who pass the bridge of Leighlin, cast a stone towards the Black Castle, situated at the foot of the bridge, and say, 'Remember Cormac.'"

An extensive building, known as *the Castle of Ballymoon*, still exists, in ruin; an engraving of it is given in *Grose's Antiquities*, Vol. 2, Pl. 4. The following accurate description accompanied also by an illustration, occurs in the *Anthologia Hibernica* for 1793:—

"It was that species of building denominated a *bawn*, serving principally for the security of cattle, and appertained to the Cavanaghs. Being situated in a wild, barren country, it served to defend the pass from the mountains, as well as a security for the cattle of the district. The walls, rudely built of mountain stone, were originally about 30 feet high, and still about 20, enclosing an area of 110 feet square. On the south side is the entrance, defended by a portcullis. On the east side was a tower which contained the principal apartments, having three stories, each containing a room, 25 feet by 16, to which conducted a newel stair. On the west side was another tower. On the north side are three small apartments ascended to by steps in the wall; each apartment is 12 feet by 6, and has a fireplace, and an aperture in the form of a cross, small, and not appearing to have been glazed. Within the area, on the north, east, and partially on the south sides are the foundations of sheds under which most probably, the cattle were stalled; the centre had wells and other conveniencies, now filled up. The building is situated in a high, rocky field, without either ditch or mound, nor does there appear to have been either wood or habitation near it. This castle appears to be of the 14th century."

#### PRECEPTORY OF BALLY-MAC-WILLIAM-ROE.

A Preceptory of the Knights Templars was established here about the year 1300—(*Archdall*). Even the site of this house,

which was in the district of Ballymoon, is now unknown. As there appears to be no further reference to this Preceptory in our Annals, and as it is not included in the list of those whose possessions passed to the Knights Hospitallers (*see List, Harris's Ware, p. 272*) it seems likely that it did not survive the suppression of the Knights Templars, in 1312.

The Martyrology of Donegal, at the 11th December, has the entry—"Mosenog Mughna, of Bealach-Mughna, in the West of Leinster, on the brink of the Bearbha. He was of the race of Laeghaire Lorc, son of Ugaine Mor." It appears more likely that this passage has reference to the Ballymoon in the County of Kildare.

At *Kildrina* (*Cell-draignach*, i.e. "the church of the sloe bushes"), in this parish, a Saint Ernin or Moernin was venerated on the 18th of August. The Mart. Donegal has the following at that date—"Ernin, i.e. Mernog, of Rath-noi in Hy-Garrchon, i.e. in Fotharta of Leinster; and of Cell Draigneach, in Ui-Drona." The Feilire of Aenguis, at 18th August, has:—"Cresene's son, my Ernoc, a troop that magnified God"; upon which the Gloss in the *Leabhar Breac* adds: "i.e. a pious son (was) he, Or Cresine of Rath-Noe in Hui-Garrachon in Fotharta of Leinster, and of Cell Draigneach in Hui-Drona besides." This saint died in the year 634, according to the Annals of Ulster.

#### LORUM.

An ancient grave-yard marks the site of the original parochial church of Lorum (*Leamhdruim*, i.e. "the ridge of the elms.") On Mercator's map it is marked *Glorum*. Seward, *Top. Hib.*, gives the name as Lowran, and states that St. Laserian was the patron, and that his feast was celebrated here on the 18th of April. The Saint's Well lies about 100 yards east of the church. A Round Tower formerly stood here. Two priests' graves are found in this burial-ground; one, that of the Rev. James Murphy, who departed this life, July 20th, 1808, aged 41 years; the other, that of a Father Kearney, with the following epitaph—"If the amiable virtues of a young man deserve well of society, if the filial piety of a dutiful son merits the affection of a family, and the zealous, noiseless exertions of a distinguished priest obtain the approbation of the clergy, the erection of this stone is a just tribute to the memory of the Rev. Thomas Kearney. Having been three years in the Sacred Ministry, the two latter of which he spent as curate in the parish of Dunleckney, he passed to a glorious immortality in the 27th year of his age, on the 27th day of January, 1817. Requiescat in Pace."

An Inquisition taken at Carlow, 30th Sept., 1625, finds that



Morgan Kavanagh (called *Murtagh*, in an Inquis. of 20th Jan. same year,) was seized of the castle, town and lands of Loaram, 18 acres of the great measure, in Killballyhugh, 10 acres, and an annual head rent of £4 issuing out of Rahinnegearaghe, Knockenarran, Drumfeaghe, and Cullintraghe, and other lands in Rahinneagearaghe, in said county; these were held of the king, but by what service the jury did not know. The aforesaid Morgan died, 20th of March, 1592; Gerald his son and heir was of full age at the time of his father's death, and married.

At Dunore, (*Dun-uabhair*, i.e. "the fort of pride."—*Joyce*) is the site of a church called *Kilmolappogue*, the same, no doubt, as that marked *Kilmalogue* on Mercator's map. The Saint of this place was St. Lappan who was venerated on the 3rd of November, and whose Holy Well, called *Tobar-Molappog* still exists, about 30 perches to the south of the grave-yard. The Four Masters, under date 1042, record, A preying excursion by the Ui-Ceinnsealaigh into Ui-Bairrche; but Murchadh, son of Dunlaing, overtook them, and defeated them at *Cill-Molappoc*, where they were greatly slaughtered, together with Domhnall Reamhar (i.e. the Fat,) heir to the lordship of Ui-Ceinnsealaigh.

#### KILLOUGHTERNANE.

In the ancient parish of Sliguff, in the townland named as above which signifies *Cill Uchternan*, i.e. "the Church of St. Fortchern," are still to be seen the walls of a very small and ancient church, judged to be of the fifth century, and the actual *Duirtheach*,\* used by the Patrician Saint. Of him the Irish

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\* *Duirtheach*. Colgan translates this word *pœnitentium ædes*, a chapel for penitential prayer. It signifies an oratory or consecrated chapel for private prayer. In an old vellum *MS.* preserved in Library, T.C.D. (H. 2, 16.) we are offered our choice of the following conjectural explanations of the term: "Durtthech, i.e. *dair-tech*, i.e. a house of oak; or *deir-thech*, i.e. a house in which tears are shed; or *duair-thech*, i.e. a house in which words are poured out; i.e. *duar*, a word." Petrie regards the first as the true derivation, as these oratories were, for the most part, composed of wood, though there is evidence to show that stone oratories existed even in the time of St. Patrick. (*St. Evin's Tripart. Life of St. Patk., Trias Thaum. p. 163.*) The size of these buildings varied, but their average may be stated to be about 15 feet in length, and 10 in breadth, interior measurement; and that this was the usual size, we have an ancient evidence in a fragment of the Brehon Laws, preserved in Library, T.C.D. (H. 3, 17, p. 658,) relating to the payment of artificers employed in their construction. The following is a translation of the passage:—"If it be a *duirtheach* of fifteen feet, or less than that, that is, fifteen feet in its length, and ten feet in its breadth, a heifer for every foot of it in breadth, or for every foot and a half in length; that is when the roof is of rushes—but if the roof be of *slinn* (shingles), it is a cow for every foot of it in breadth, or for every foot and a half in length. If it be more than fifteen feet, a heifer, for (every) two-thirds of a foot of it in breadth, or for (every) foot in length; this is when the roof is of rushes—if the roof be of shingles, a cow for (every) two-thirds of a foot of it in breadth, or for (every) foot in length."—(*Round Towers, Pt. 2, Subs. 2 and 3.*)

Calendar, at 11th October, has "Foirtchearn, Bishop, disciple of St. Patrick. He was from Athtruim (Trim) and in Ui Laoghaire, and from Cill Foirtcearn in Ui-Drona, in Leinster." In the Ord. Survey Papers, O'Donovan gives a detailed account of this most interesting ruin, especially of the window in the east gable, every stone composing which he numbers in his accompanying drawing, and describes the position of, in his letter. "This exceedingly curious old church," he says, "is 19 feet long, by 12 feet 2 inches broad, on the inside. There is a semicircular arched window on the east gable at the height of 6 feet from the ground; it is 2 feet 4 inches broad at bottom, and 3 feet 6 inches high to the spring of the arch, which is 12 inches high from a line drawn between the springing points. The whole height is 4 feet 6 inches. On the outside, this window is 1 foot 4 inches broad, 2 feet high to the spring of the arch, which is 7 inches high. The whole building is very strong and constructed of large granite stones, dressed with a hammer; the stones in the window were dressed with a chisel. The north wall remains entire, and is about 12 feet high. The south wall is nearly destroyed. About 5 feet in height of the west gable remains on each side of the door which was exactly in the middle of it. The door was 2 feet 6 inches broad on the outside at the ground; it may be said to have been 2 feet 7½ inches on the inside. . . . The door was built with chiseled granite stone. It would appear that the door was a quadrangular one, with inclined sides. This church certainly belongs to the same period of time to which the church at Ardagh owes its origin,—perhaps to a period somewhat earlier. The one at Ardagh I should suppose, is about the same size with the ruin at Killoughternane, and it is supposed to have never been of greater length. I am thoroughly persuaded that Killoughternane is the Church which was designated from St. Fortchern, and in which he was venerated on the 11th of October in Hy-drona in Leinster. The antiquity of the church is a very great proof of this, because it is certainly a primitive one. What Dr. Lanigan advances against this establishment belonging to the 5th century—because he calculates that this St. Fortchern belonged to the 7th century,—does not argue against the age of the Church. When it comes to this point, the architectural character of the Church should be considered, as well as historical notices."

There is a rude Baptismal font beside the ruin, composed of granite, square, and pierced at the centre.

St. Fortchern was amongst the first disciples of St. Patrick. He was the son of Feidhlimidh, who was the son of Laoghaire, King of Ireland. His mother's name was Scothnoc, a native of



Britain. The history of Fortchern's conversion is thus given in the Book of Armagh: "When Patrick with his holy companions, had arrived in Ireland, he left St. Lomman at the mouth of the Boyne to guard the ship forty days and forty nights; and he remained another period of forty days in addition to those commanded by Patrick; then, as commanded by his master, he proceeded, under the guidance of the Lord, against the stream, as far as the ford of Trim, to the door of the house of Feidhlimidh, son of Laoghaire. And when it was morning, Fortchern, son of Feidhlimidh, found him reciting the Gospel, and, filled with admiration for the Gospel and its doctrine, straightway believed, and a fountain having been opened in that place, he was baptized in Christ by Lomman. And he stayed with him until his mother came to seek him, and she rejoiced at seeing him, for she was a British woman. And she also believed in like manner, and returned back to her house and told her husband all things that had happened to herself and to her son. Feidhlimidh rejoiced at the coming of the cleric, for his wife was of the Britons—that is, Scothnoc, daughter of the King of the Britons. . . . Lomman remained with Fortchern at the ford of Trim until Patrick came unto them, and built a church with them, the twenty-second year before Armagh was founded." (*Book of Armagh, fol. 16.*) It is added that Fortchern, in obedience to St. Lomman, allowed himself, on the death of that saint, to be consecrated Bishop of Trim, but that in three days he resigned his charge, and set out in search of a life of greater humility and solitude. The spot chosen by him for his retreat, which subsequently bore his name and became one of the chief religious establishments of the kingdom, was *Killuchternan*, the place of which we treat. By a corruption of name it is called *Ecclesia Roscurensis*, in the Life of St. Finnian of Clonard. "To this retreat, as to a school of sanctity and wisdom," writes Colgan, "there came many seeking for instruction in literature and virtue, who, in after times, were eminent for their piety and learning, amongst whom, to the great lustre of this school, St. Fortchern merited to have as his disciple St. Finnian of Clonard, a native of the district about Mount Leinster, who was subsequently the instructor of the greatest Saints of Ireland, and spiritual father of three thousand monks." (*Acta SS. p. 365.*) St. Fortchern, who was also connected with Tullow and, in consequence, was formerly called Tullach Fortchern,—died about the year 500. His festival was kept at Trim on the 17th of February, and at Idrone on the 11th of October.

The Saint's Well—the existence of which had been well-nigh forgotten—is in an adjoining field. It is resorted to by numerous

pilgrims at the present time, and many cures are said to have been effected, in evidence of which numerous ex voto crutches, &c., have been deposited in the ruins of the old church. The following extracts from an interesting paper on the Holy Wells of Ireland by the Right Rev. Dr. Healy, Coadjutor Bishop of Clonfert, published in the *Irish Monthly* for February, 1884, will be appropriate :—

“When St. Patrick came to preach the Gospel in Ireland there were neither churches nor fonts of any kind ; yet, of course, the people were to be baptised, that the living stones of the spiritual edifice might be ready when the material edifice was built to receive them. We know, too, that the primitive churches in Ireland were very small, and oftentimes of the rudest materials, so that baptisteries of the continental style were altogether out of the question. On his missionary journeys in this country the saint found it necessary to act as the deacon St. Philip did with the Eunuch from Ethiopia, and baptize his converts in the wayside wells and streams.

We can easily gather from the early lives of our great apostle how he usually acted on these occasions. When the converts of a certain district were sufficiently instructed, he selected a suitable site for the future church. That site was generally near a well or stream of pure water, which might serve as a baptistery for the new congregation. The rude little church of stone, or timber, was easily built by willing hands, and when the Catechumens were instructed, the apostle prepared to baptize them in the well. But it must first be blessed, for it might have been profaned by evil influences, or it might have been a stream which the Druids held sacred to their gods. It was then, of course, all the more necessary to bless it by exorcism, and prayer, and invocation of the Holy Spirit of God ; for the Church nearly always thus blesses whatever is to be used for the purposes of divine worship. Then the Catechumens, as they were ready, were brought in batches, made to stand up to their knees in the well, or stream, and the apostle and his assistant priests pouring the living stream on their heads, ransomed them from the powers of darkness, and made them heirs of the kingdom of light. And undoubtedly the stream thus blessed by St. Patrick, and used by him and by succeeding ministers as a baptistery and font for the faithful, became in very truth a holy spring and had its own guardian angel ; and besides its sacramental efficacy, there was a virtue in its waters derived from the prayers of the Church, and the merits and prayers of the great and holy men who sanctified its waters.

We might give many other instances from the lives of our Irish saints to show that it was customary from the earliest times to baptize the faithful in the wells near the churches, which thus not unnaturally acquired a character of special sanctity. We are told, for instance, that the great Saint Columba was baptized at Temple Douglas, that is the Church of the Black Stream—it was sometimes darkened by the floods—which flowed quite near the sacred edifice. We are told in like manner that St. Finnian of Clonard, the “tutor of the saints of Ireland,” was baptized by St. Abban at the place where the streams of two fountains met, and on account of the limpid purity of the water, he was



baptized by the name of Finnlach, the Child of the Limpid Fountain. (Col. xxiii. Feb.)

There was yet another cause that sanctified many holy islands and holy wells in Ireland. In the century especially that succeeded the death of St. Patrick, the Irish saints loved to seek out some desert spot altogether cut off from the habitations of men, where they might give themselves up exclusively to the service of God. Some made their hermitages in the uninhabited islands of the ocean, especially on the wild western coasts of Ireland; others sought out islets in the great lakes, like Corrib, Ree, and Derg; others, again, retired into mountain valleys, or sought some lonely *cluain*, or meadow island, in the midst of woods or marshes, where the wild boars freely roamed. The lives of these hermits were appallingly austere. Their home was a cave or a hut of wattles, or of loose stones, through which the rain and the wind freely entered. They wore the same coarse clothes until they fell to pieces from their backs; their food was a little corn with roots and water from the spring—this last was not unfrequently their only drink. Hence, wherever the hermit lived, he always had his cell nigh to some fountain: and that fountain was blessed by his prayers, and doubly blessed by his use. He not unfrequently, too, knelt or stood knee-deep in the cold stream whilst he recited the entire psalter, for this was a favourite mode of penance with our Irish saints. Then his secret was found out: men came to see his grotto, his little church, and the holy spring which gave him that his nourishment. And so it came to be regarded, what in very truth it was, a holy well; and when the saint had gone to his reward, the devotion of his disciples brought them year after year to the same holy spot to perform their devotions, especially on the feast-day of the patron, and to secure themselves the strong protection of his prayers.

Sometimes, too, it would happen that in their journey through the country the missionary saints, like Bridget, Patrick, and Columbkille, tired and foot-sore, sat down, like our Saviour at the well of Samaria, to refresh themselves at some way-side fountain: and they blessed the grateful stream, and that was a fruitful and abiding blessing long remembered by the people, who, of course, came from all the country round to drink of its waters, and carry home the saving stream. Thus it came to pass that we have not only at the old churches, but also by the way-side, in almost every parish in Ireland, some Toberpatrick, or Bride's-well, or Columbkille's-well; so that the blessing of God's saints has remained upon thousands of the wells of holy Ireland.

There are persons who deem any reverence paid to these holy wells to be superstitious; they sneer at the simple faithful who perform their devotions at the holy spring, and in their own great knowledge and superior Christianity pity their ignorance and folly. If these people are Protestants we cannot argue with them now: those who will not reverence the cross of Christ, cannot be expected to venerate holy wells. They are, at least, very inconsistent; for the men who themselves venerate the statues, the monuments, and other memorials of their statesmen, warriors, and poets, cannot blame us if we should pay, at least, an equal reverence to the memorials of the saints of God, to anything blessed by their prayers and hallowed by their daily use.

With Catholics, however, who talk in this fashion, as they sometimes do, we have less patience: we must take the liberty of telling them that the due veneration of these holy wells is not superstition; that prayers to the saints, in any spot hallowed by their abode, their miracles or

their labours, is all the more likely to be efficacious; and that the Church has no sympathy with the hollow smile and frozen sneer of their scepticism. They do not understand the things that are of the Spirit of God. If they were alive in the apostolic age they would, no doubt, sneer at the foolish woman who, in her simple faith, thought she might be cured by touching the hem of our Saviour's garments; and at the still more foolish people who, as we are told in the Acts of the Apostles, "Brought forth their sick into the streets, laid them on beds and couches, that St. Peter's *shadow*, at least, might overshadow them, and that they might thus be delivered from their infirmities." Equally foolish and superstitious, no doubt, from the scientific point of view were those who brought to the sick the handkerchiefs and aprons of St. Paul: yet we are told on high authority, that these same handkerchiefs drove away the disease, and the evil spirits, from the bodies of the possessed.

With this doubting faith and false science we have no sympathy. It is the mongrel offspring of ignorance and pride—pride in its own petty wisdom, and ignorance of the wondrous ways of God.

For our part, we believe in the ancient sanctity of these holy wells; we believe it lingers round them still, that a virtue still abides in the sacred stream, and that the saints who hallowed them of old, by their works and prayers, still look down in benignant mercy on those who worship God, and ask their prayers on the very spot that was so intimately connected with their own earthly pilgrimage. If abuses arise let them be corrected; if they cannot be corrected, and the evil is greater than the good, then let the pilgrimage be stopped. But, meanwhile, call them not superstitious—the men and women of simple faith and loving hearts who still go to the holy places where dwelt the saints of God, to ask their prayers, and call to mind the bright example of their virtues and of their lives. "Are not the rivers of Damascus," said the Syrian leper, "better than all the waters of Israel, that I may wash in them and be clean?" But they were not, and Naaman could only be cleansed in Jordan's holy stream. Is there any virtue in these holy wells more than any other spring? say the Naamans of our time. Yes, if you go at the word of the prophet, if you go in the spirit of faith, and say your fervent prayers by the sacred stream, and drink of its waters; it may do you quite as much good in this world, and certainly more in the next, than to go to the rivers of Damascus—to Buxton, Harrowgate, or Lisdoonvarna."

### SLIGUFF.

This name is derived from *Slighe-dhubh*, i.e. "the Black Road," and would be more correctly anglicised Sliduff.—(*Joyce*.) There is but a mere scrap of the walls of the old parochial Church now remaining, and no inscription in the graveyard adjoining worth noting. The site is beautifully elevated over the Barrow. Ryan, in *Hist. Co. Carlow*, describes the ruins as he found them, in 1832: "Two side walls of the old Church are standing. The structure was originally seventy-eight feet in length and twenty-one in breadth; but now only fifty-one feet of the side walls remain. In 1806," he adds, "a fine gold ancient clasp for a cloak was found near Sliguff ruins, by Mr.



Mathew Murphy of this place. It weighed four ounces, and was beautifully carved. Mr. Murphy sold it to the Royal Dublin Society for the sum of £20."

### BALLYELLIN.

The site of the old Church of this parish is situate beside the high-road leading from Borris to Gore's Bridge. Some trifling portions of the walls remain. The surrounding burial-ground is so over-run with brambles and briers that it was no easy task to make an examination of the tombs. The only inscription calling for remark is one of which Ryan gives an altogether erroneous version. He gives it as "Dionisius O'Ryan de Ballyellen, generosus, et uxor fi . . . fieri fecerunt, 4 die Octobris Anno Dom. 1625." The *actual* inscription as far as it now exists, is " . . . . dus Barnevall de Baleleen generosus . . . . Hoc monumentum fieri fecerunt 1 die Octobris . . . ." This inscription runs around the margin, and in the centre is the monogram, **I M S**. An ancient octagonal Baptismal font remains within the ruins. According to local tradition a priest named Shortell lies buried here; this may be the Michael Shortell named in the Return of 1766 (*See Appendix*), as P.P. of Aghadoe. On the lands of Clowater are the ruins of a castle.—(*Lewis, Top. Dict.*)

### FENAGH.

The old Catholic Parochial Church of this district formerly stood on the site now occupied by the Protestant Church; all traces of it, however, have been completely obliterated. Some Catholics are still interred in the adjoining burial-ground, in which there does not appear to be any noteworthy inscription. A Castle heretofore stood close to the Church, of which Seward in his *Top. Hibernica*, written in 1795, states: "At Fenagh Church are the ruins of an old castle, which appears to have been well fortified by strong ramparts and a double fosse; formerly the seat of one of the kings of Leinster." "This," writes Ryan (*Hist. Carlow*), "was probably a just representation of the

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\* Grant from the king to Patrick Barnwall, of Shankill, in Dublin Co., Esq.—(In Counties of Carlow and Wicklow.) The tithes of the towns, villages, hamlets, and lands of Rathvilly, Ballyvet, Walterstown, Tobinstown, otherwise Ballytobin, Ballywilliam, Knockoye, Lissnevagh, and Killranalagh: the small tithes, offerings, and all other dues belonging to the Vicar excepted; parcel of the estate of David Sutton, late of Castletown, Kildrought, in Co. Kildare, attainted. Total rent, £10 Irish. To hold for 21 years from last Easter, for a fine of £10 English. Dated 25th July, 15th of James I.

state of these ruins at the time specified ; but corn now (1832) waves over the ground formerly occupied by this ancient edifice. Vestiges of the ditch or fosse, however, remain."

### AGHA.

The parish of Agha, in Carlow, takes its name from a very old church ruin, once an important religious foundation, which the Four Masters call *Achadh-arghlais*, "the field of the green tillage."—(*Joyce*). This parish is partly in the present union of Leighlin-Bridge, and partly in that of Bagnalstown, in which latter part the ruins of the old Church are situated. A monastery existed here from a very early date ; as early, at least, as the 6th century. Archdall is in error in stating that St. Fintan of Clonenagh, was Abbot here, though an incident in his life, published by Colgan, from the Book of Kilkenny (*Marsh's Lib. Dub.*) identifies him with this monastery. In it we read how "a certain holy bishop named Brandubh, a wise, meek, and humble man, from the district of Hy-Kinsealach, which is the most remarkable part of Leinster, came to St. Fintan to embrace a religious life under his guidance ; and the holy bishop found the Abbot St. Fintan in the monastery which is called *Achadh-Finglaiss*, in the district of Hy-drone, opposite to the city of (*Old*) Leighlin, to the east of the River Barrow. The holy Abbot was rejoiced at the arrival of the bishop, and said to him : 'O holy pastor ! what do you desire among us ?' The bishop replied : 'Most worthy father, I desire to close my days in your renowned monastery' (*i.e. of Clonenagh*). Then St. Fintan softly said to him : 'I wish you rather to remain observantly and tranquilly in this monastery than to come to my hard monastery, for the burden of my monastery is very severe.' The bishop replied : 'Hitherto I have imposed a yoke on others, now I hope to devote my life to God under the yoke of others ; I therefore offer myself to God and to you ; whatsoever you command I will perform ; one request alone I shall make, that if you should be called to God before me, I may not long survive, and that you will come to meet my soul.' St. Fintan said : 'God will grant you this petition.' At the end of three years the blessed Father, Fintan, passed to heaven from the monastery of Clonenagh, and the holy bishop who, in obedience to the Saint, had remained in the above-named monastery, hearing of this, said to the brethren : 'I know that I shall soon exchange this miserable life for the kingdom of God, as St. Fintan promised me.' After a few weeks the attendant of the holy bishop saw in a vision, as if an opening were made in the



hut in which the bishop dwelt, and seven persons, arrayed in white garments, and encircled with a heavenly light, came to that opening, and one of them cried out: 'Come hence, holy bishop, delay no longer, for we have been sent to meet your soul; and behold your Father, Fintan, of wondrous sanctity, comes also for you.' Now, it was in a little cell separated from the above place that the bishop and his attendant were; and the attendant, awakening, took a burning light and approached the spot where the bishop reposed, but found that his spirit was already flown. All this the attendant narrated to the brethren, who then interred the holy remains, and glorified God in both his Saints."—(*AA. SS. p. 352.*) From this passage we learn that Achaidh was a flourishing monastery three years prior to the death of St. Fintan, which is supposed to have taken place in the year 590. This is probably the *Esp. Branduibh* whose name appears in the Mart. of Tallaght, at the 3rd of June.—(*Note to Monast. Hib. new Edn.*)

St. Aid was Abbot here, but in what year is uncertain; his festival is held on the 11th of April.—(*Archdall, Monast. Hib.*) The 11th of April is the Festival of St. Maedoc, first Abbot of Clonmore, some time between 568 and 598. The Mart. of Donegal at that day has the entry: "Maedhog, of Cluain-Mor-Maidhog, in Leinster. *Aedh was his name.*" From the identity of name and feast-day, it may be inferred with great probability that St. Maedoc of Clonmore either founded, or, at least, presided over the monastery of Agha also.

A.D. 864. Sruthair (*Shrule*), Slebhite (*Sletty*) and Achaidh-Arglais, were plundered by the Ossraighi.—(*Four Masters.*)

A.D. 1016. Connmbach, lector and Abbot of Achadh-Urghlais, was slain by the Ui-Bairrche.—(*Id.*)

The ruins of an exceedingly old Church still exist at Agha, of which Mr. O'Connor, who was engaged in the Ordnance Survey of 1839, says that "It is referable to as early a period as history places an establishment at Achadh-Finglais." The following particulars are also given by him: the length of the old Church interiorly is 45½ feet, and its breadth is 15½ feet. In the east gable, about 5 feet from the ground, there is a window with a semicircular arch of chiselled granite stones at top, to the spring of which the window is 5 feet; the arch is, in addition, 3 feet to the key-stone. Another curious window is in the south side-wall, within 4 feet 2 inches of the east gable, and 5 feet 8 inches from the ground on the interior. This window was 3 feet broad at the lower part; the top was surmounted by a rectilineally-pointed arch, 1 foot 7 inches high. The window

was 5 feet high to the spring of the arch, which, when added, should make the height 6 feet 7 inches; the arch consisted of only two stones. On the outside, this window was 6 feet 9 inches from the ground, and it exhibited a quadrangular form, being 2 feet 2 inches high, 7 inches broad at the lower part, and 6 inches at the upper end. On the inside, at a distance of 18 feet from this window, there is a quadrangular opening through the wall, being 2 feet 1 inch broad, and 3 feet 3 inches high. This opening stands at a height of  $8\frac{1}{2}$  feet from the ground. Outside, this window shews only a small aperture, 13 inches broad by 12 inches high. The western doorway, which is slightly out of the centre, is 6 feet  $3\frac{1}{2}$  inches in height, 3 feet  $6\frac{1}{2}$  inches wide at the bottom, and 3 feet 5 inches at the top. The side walls, which seem to retain their original height, rises about 11 feet 9 inches. The material is granite throughout.

### NURNEY.

This place, the name of which is derived from *An Urnaidhe*, "the Oratory," has been set apart for religious purposes from the earliest period of Christianity. A Protestant Church now occupies this once consecrated site. Three ancient crosses formerly stood here; of these one remains entire, outside the enclosure of the burial-ground; it is precisely similar to the one at Old Leighlin which is judged to be coëval with St. Laserian. Within the graveyard are the remnants of another cross. Here is buried Paul Cullen, uncle to the late Cardinal, who was shot on the suspicion of patriotism in 1798. Nurney appears to be the "Mag-Arnaide in Ui-Cennselaig," with which St. Abban, also of Kilabban,—one of our earliest Irish Saints,—was connected; his feast was celebrated on the 27th of October.

In Ballytarsna townland are the ruins of an old castle; and also an old burial-ground, called Kildoon, now practically disused.

The chapels-of-ease in the parish of Bagnalstown are situated, one, at Newtown and the other at Ballinkillen. The former, which is a fine Gothic structure, was built in recent times; the other was erected, as an inscription over one of the doors records, by the Rev. Michael Brophy, in 1793. In the burial-ground attached to this latter chapel, the tomb of a priest bears the following inscription: "*He was taken away lest wickedness should alter his understanding or deceit beguile his soul.*" Wis. iv. 2. Here lie the remains of the Rev. John Redmond who was born and received the rudiments of his education in this parish. During his academical course in the College of Carlow he won



by amiable and kindly demeanour the affectionate regards of his fellow students, and, by a faithful and conscientious observance of the statutes and regulations of the house, the esteem and approval of his superiors. Having in the meantime treasured up for himself by assiduous application to his studies, and devout attention to his religious duties rich acquirements in knowledge and virtue, he was admitted in the year 1837, to the Order of Priesthood and sent forth to preach the Word of God and administer the Bread of Life to his people. Having served with exemplary zeal and piety as coadjutor in the Parishes of Carlow, Suncroft, and Carbury, he was removed, on the 14th day of March, 1839, in the 26th year of his age, by typhus fever caught in the discharge of his arduous duties, from the labours and trials of this transitory world to the reward and enjoyment of that which will have no end.

Christus in æternum Sanctus Summusque Sacerdos,  
 Cœlorum supra culmina celsa reget.  
 Rectè, in terris, qui officio fungitur cœlum  
 Regni delicias his sine fine dabit.  
 En puer annis, matura virtute sacerdos,  
 Arcto in hoc tumulto somnia longa capit  
 Quos mansit paucos tradita ratione dierum  
 Sat sibi sed breviter vixerat ille suis.  
 Nemo illo melior fuit unquam carne sepulchro  
 Traditus, aut anima tendit in astra viam  
 I, juvenis hic, ne sistas sed perfice cursum  
 Ovans percipies præmia rata tibi.  
 Requiescat in Pace.

From an "Account of the Mass-Houses, Popish Priests, etc., in the Diocese of Leighlin," by the Protestant Bishop, in 1731, (*See Vol. I. p. 268,*) we learn that in the Parish of Agha there was one Mass-house, built in 1727, no friary or friars, no nunneries or nuns, one school-master named Dogherty, and one Popish Priest, Michael Doyle, residing at Leighlin Bridge." Whether the Mass-house here referred to stood in the portion of Agha parish now included in that of Bagnalstown, or that in the parish of Leighlin-Bridge, cannot be ascertained from the Return; more probably it was in the latter. The same Return gives one Mass-house in the Parish of Dunleckney, and one in that of Lorum built since 1714. In Appendix to the present volume will be found particulars contained in a Return made in 1766.

#### SUCCESSION OF PASTORS.

EDWARD KAVANAGH appears in the Registration of 1704 as residing at Leighlin-Bridge, aged 59, P.P. of Dunleckney, Sliguff

and Lorum, ordained in 1669 at Kilkenny by Dr. James Phelan, and his sureties were Philip Brett of Cranelosky, in the said County, Gent., and Michael Byrne of Shragh, of the same, Gent.

MICHAEL DOYLE is named in a Return made in 1731 (*See Vol. I. p. 268.*) as Popish Priest of Agha and resident at Leighlin-Bridge. In the same return *Charles Rice* is mentioned as Priest of Lorum; it is not unlikely that he was assistant to Michael Doyle. It would appear from Dean Skelton's list of 1733, that this Fr. Rice had then become P.P. of Leighlin-Bridge (*See Vol. I. p. 274.*) In the Dean's List also there is a priest named *Owen Doyle*, the name of whose parish is omitted; but as Dunleckney is there unaccounted for, it is surmised that he had charge of that parish.

MALACHY BROPHY, D.D. is the next P.P. on record. He died, at the age of 63, on 2nd October, 1758. (*Epitaph at Dunleckney.*)

WILLIAM PATCHELL succeeded. He is named as P.P. of Dunleckney, Agha and Nurny, in a Return of 1766. (*See Appendix*). Father Patchell was removed from his cure in 1784, and was succeeded by

REV. MICHAEL BROPHY, Dean of Leighlin, who died 6th of February, 1798, aged 66, and was interred at Dunleckney. (*See Epitaph.*)

VERY REV. MICHAEL PRENDERGAST, V.G., nephew to the preceding P.P. succeeded. He died, Sept. 7th, 1836, after ministering in the parish for 44 years. (*Epitaph, Parish Church.*)

VERY REV. DENIS LALOR, V.G., next presided over the parish. He was skilled in the composition of Latin verse, specimens of which are extant on the tombs of deceased priests in this and neighbouring parishes. The following poem on the Divine Office was composed by him:—

AD HORAS CANONICAS ATTENTE, PIE AC DEVOTE  
RECITANDAS HORTAMENTUM.

Officium sanctum peragas, quicumque teneris.  
Huic, horis debitis, totus inesto pius.  
Hic verbum Divinum est. Hic Sapientia Patrum,  
Et bona quæ habemus Religionis ope.  
Solius hic Geniti a Patre, Salvatoris in orbe,  
Vita et mors, hominum in grande salutis opus.  
Unius et Trini, hic, Dei, Mysterium, meditaris,  
Arcanum hoc tremula mens pietate colit.  
Virginis intemeratæ, Christi Matris honores,  
Lucramurque ejus quæ opitulante prece.



Hic virtutis Apostolicæ sublimia facta,  
 Et velut ex tonitru verba corusca legis.  
 Nobilis hic profusus per certamina dura  
 Sanguis Martyrii, semen in arva fidei.  
 Plurima virtutum quæ Sancti exempla dederunt,  
 Visque invicta virum virgineumque decus.  
 Solamen passis acres ex igne dolores,  
 Carcere et ex arcto libera ad Astra via.  
 Carmina templi assurgunt, queis responsa superna,  
 Sunt præconia Dei, sic in utroque loco.  
 Hic cantare licet miræ dulcedinis Hymnos.  
 De Cœlo veniunt. Perpetuantur ibi.  
 Eia, igitur lege, perlege, namque volumine in isto.  
 Laus speciosa Deo, Gratia, Vita, Salus.

And the following, bearing his initials, is still continued at the end of the Latin Ordo :

Sit supreme Pater, tibi gloria lausque perrennis,  
 Sit simul et Nato, et Spiritus alme tibi,  
 Principio ut fuerat, jam nunc est semper eritque,  
 Sæcula dum current, ordine fixa suo." D.L.

Dr. Lalor died on the 10th of February, 1855, aged 64, and lies buried in the Parish Church.

VERY REV. PATRICK MORRIN, V.F., was translated hither from Hacketstown in succession to Dr. Lalor. He died on the 19th of October, 1881, and had for successor

THE VERY REV. BERNARD O'NEILL, V.F., who was translated from the Parish of Graig-na-managh.

## PARISH OF BALLINAKILL.

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THE town of Ballinakill, which gives its name to the Parish, a name derived from *Baile-na-coile*, i.e. "the town of the wood," so called from the extensive woods which formerly existed here, is situated in the ancient parochial district of Disert-Gallen. It is a place of some antiquity, but was not made a market town till the year 1606, when a grant of a market and fair was made to Sir T. Coatch, proprietor of the Manor of Gallen. In 1612 a charter of incorporation was granted by King James I., and various other privileges were bestowed, to foster the plantation made here by Sir T. Ridgway, Bart. Under the charter of James I. the corporation consisted of a sovereign, twelve burgesses, and an unlimited number of freemen, and returned two Members to the Irish Parliament. Lord Drogheda carried the whole corporation in his pocket, used it for the sole purpose of opening the doors of Parliament to his nominees, and received the whole of the £15,000 of compensation money which was voted at the Union for the loss of its franchise. All the burgesses, and most of the freemen were non-resident, and even the sovereign was generally non-resident; this mockery of a Corporation of course ceased to exist the instant its Parliamentary franchise was destroyed.—(*Lewis Top. Dict.*; *Gaz. Ireland*; *Gale's Corporate System*.)

An Inquisition, made 30th April, 1633, finds that Thomas, late Earl of Londonderry, to have been seized in fee of the manors, towns, and lands of Gallenridgewaie alias Ballynekill, Killneshane, Killcronan, Killrush alias Kilbruskye, Boleynbane, Knockardagurra, Graigneheewne, Bolybegg, Disertgallen, Lisscolman, Graignesmuttan, Rossacashell, Cloghog, Moyad, Ballykeshlan alias Ballykesslan, Graig, Ballyvenas, Tullyore alias Tullymore alias Clontigno, Lissboigne alias Lissbigne, Monclere and Dooghill, all which contain 1 large mansion, 100 messuages, 1 dovecote, 2 water-mills, 1 fulling-mill, 1 iron-mill, and 1,421 acres of land of the small measure, in the barony of Cullenagh; and a court leet and court baronial to be held



within the manor aforesaid, and 3 fairs and 2 markets to be held within the town of Galenridgeway, &c. The attempt to name the place after Ridgeway, Lord Londonderry, was a failure.

The castle, which was built by Ridgeway, and of which there are still some remains, was besieged and taken by the Confederate Catholics in 1641. The following passage, referring to the Siege, occurs in "The Irish Confederation and War, 1642-3," edited by Mr. Gilbert:—"Ballinekilly was a collony of English planted there by Sir (Thomas) Ridgeway, whoe was Vice-Treasurer in Ireland in the reign of King James, and by him made Earle of Londonderry. It is seated among woods, in a place soe watered with springs as afforded the Earle convenience to make many fish ponds neare the Castle hee built there; which hee likewise fortified with a strong wall, and that with turrets and flanckers; besides that the towne since it had been planted was well inhabited, the iron mill there kept many lustie men at worke; and all these, together with such of the English as were tennants of the mannor, or in their neighbourhood, when first the unbridled multitude, casting off all obedience to the Government, began to pillage the Protestants, repaired thither and added to the strength of the place many new workes, filling them with water which the ground naturally afforded them in great plenty; so there being noe want of provision of all kinds, the place might have well been judged impregnable against an army that without ordnance came to besiege it. However the Lord Mountgarrett might be excused in not having given his consent to the battaile of Rosse, yet not only his advise, but his earnest desire concurred to the siege of Ballinekilly, for the interest of his estate, which neared uppon it, and the quiet of the tennants, who were much infested by the daily incursions of the garrison; and the General was the more willing to try his fortune, and not to be deterred by the improbability of success, and he was sure the forces under his command could suffer no want, how long soever he might be forced to sit before the place, by reason of the power of the Lord Mountgarrett had in the County Kilkenny, whence the army was to be supplied. Wherefore, having summoned the Castle, after some smart sallies made in several quarters, he sat before it with that animosity of both sides, that the besieged flung out into the camp the heads of some of the besiegers whom they had killed, and the besiegers staked up in the like manner some of the heads of the besieged in the sight of the Castle. But we must leave the General here advancing but slowly to the enterprise, until we convey his means from Spain to compass his design.

“ We have formerly mentioned that the Supream Council made it part of their first care to employ agents in foreign parts, to implore such assistance as they persuaded themselves Catholic Princes would liberally contribute to maintain the common cause. Of these thus designed, Father James Talbot, of St. Augustine's, was appointed for Spain, and a commission sent by him, wherein he was jointly intrusted, with Father Luke Wadding, Professor of Divinity in Salamanca, to agitate the affairs of the Confederate Catholics in that Court. Upon this application, to which care was given, and which therefore was, beyond several other solicitations in the behalf of provinces and persons then likewise on foot, preferred, because it seemed to be made by the body of the nation, 20,000 crowns were had, and those, according to the instructions given to Father Talbot, were for the most part disposed in arms and ammunition in 2 iron guns of 24 pounds a-piece, and an iron mortar-piece; and by a strange conjuncture of accidents, the ordnance which was to be instrumental in the taking of Ballinekilley, was, upon no such design, shipped in Spain the same day the siege was laid to it. When advertisement was brought to the Council of the arrival of the ship at Dungarvan, wherein Father Talbot came with these provisions, they sent Dr. Gerald Fennell, one of the Council, and Mr. Geffry Baron thither to take care of so precious a commodity as her lading then was, and to see it safely conveyed to Waterford, from whence the gun and mortar-piece, with all their necessaries which were brought along so unexpectedly to beat down part of the Castle, and that a bomb falling directly on the top of the roof, broke it and the planks, partitions and beams, two lofts under it, to the loss of some of the besieged, and terror of all, and that advertisement was brought them how Colonel Crafford, who was advanced as far as Monasterevan with a strong party to relieve them, was there defeated by the Earl of Castlehaven, whom the General sent with some forces to stop his passage; and that the Earle in his way to Monasterevan, had cut off Captain Hetherington's troop, and killed himself, they conceived it fit to call for quarter, and having capitulated to be allowed 3 score muskets, and a convoy to Dublin, they gave up the place, leaving their magazines stored with provisions of all sorts, and the country freed from their excursions.”

When Cromwell's troops overran the island, this castle was attacked by them; the garrison offered a stout resistance, but being cannonaded from the Warren Hill, adjoining Heywood demesne, they were compelled to surrender. The Cromwellians left here a considerable garrison.



In Heywood demesne, the site is pointed out of the humble thatched chapel that preceded the present parish church. The adjoining lake is designated as the Mass Lough, no doubt from its vicinity to the chapel, and perhaps from the Holy Sacrifice having been celebrated in penal times in the place before a chapel existed. The following anecdote is handed down in connection with this place:—In the pastorate of Dr. Cahill, a Friar, named M'Gillicuddy, used to come from Kenmare, County Kerry, each Easter time, to help in hearing confessions. Dr. Cahill, by way of compensation, presented him on each occasion with a pair of riding boots. It happened at one time that a quarrel got up between these holy men, in consequence of which the Friar left when the work had been only gone half through; the story goes that Dr. Cahill sent after him *one boot* of the intended pair.

#### DYSART GALLEN.

The territory of Gallen or Disart-Gallen, extended from near Abbeyleix to the boundary of Slewmary. It comprised the entire of the rectory so named, in the barony of Cullenagh, for the extent of which, in 1607, see Erck's Ecclesiastical Register, p. 131. Its present boundaries seem to be still the same.—(*O'Donovan.*)

The ruins of the former parochial church of Dysart Gallen still remain. We find them thus described by the Rev. John O'Hanlon, "Lives of Irish Saints," Vol. I., p. 40. After referring to the beauty of the locality, the writer says: "The old ecclesiastical building here has been divided into nave and choir. . . . The choir is utterly ruinous, as indeed it is described to have been so far back as 1615, as we find from the 'Liber Regalis Visitationis' of that date. The foundations shew it to have been about 20 feet in length by 14 in width. The nave walls are in much better preservation. These measure 40 feet in length by 20 in breadth. The walls are over three feet in thickness. A great part of the side walls are removed, but in two of them doorways may yet be traced. Two windows are also visible. The western gable is still very perfect, but it is terminated by a tottering belfry. A large window likewise pierced it. A gable wall surmounted the beautifully pointed stone arch near the choir. The walls of this church seem to have been well cemented. They are built of grit and limestone materials. The base of an old cross is to be seen built into a wall on the adjacent roadside. This has been probably removed from its former place in connection with the church. St.

Manchan (i.e., "the little monk,") surnamed the Wise, of Disert-mic-Cuilinn, in Leoghis of Leinster, now Dysart Gallen, lived here in the seventh century. His death took place in 648, according to the "Four Masters," or according to the Annals of Ulster, in 651. His feast is set down in the martyrology of Tallaght, as occurring on the 2nd of January, "Manchani Sapiens;" and in the Mart. Donegal, at same day: "Mainchine, Sage, of Disert-mac-Cuillin, in Leoghis, of Leinster."

"A.D. 1394. The Earl Ormonde collected his forces [and marched] into Leinster to plunder it, and burned and destroyed Gailine (Disert Gallen) and O'Kelly's country of Magh Druchtain in Laoighis, and then returned home." (Four Masters.)

An Inquisition dated 17 June, 9th of Elizabeth, shows Caroll McTeig to have been Vicar of Gallen. "Rory O'More's father had from Caroll McTeig, Vicar of Gallen, Graig in Gallen for 20 Kyne."

On a hill adjoining Dysart Gallen, called Knockardagur, stood a castle, of which scarcely any portion now remains. In the list of "Proclaimed traitors and rebels, 1641-2," we find the name of Barnaby Dempsy, of Knockardegur, in the Queen's County. He was of the Clanmalier family, and no doubt, resided in this fortress.

From an Inquisition taken at Maryborough, 30th April, 1633, it appears that Thomas, (Ridgeway) late Earl of Londonderry, by indenture bearing date 16th Feb., 1628, granted to Barnaby Dempsey of Knockardagurra, the town and land of Knockardagurra, Bolybegge, Gragenehowne, Rossecashell, Graignesmuttan and Doughill and certain lands in le Graige, premises in Moyad called le Knockmill with  $1\frac{1}{2}$  acres and 1 house, a parcel of land called Knockballyviccas, parcel of premises in Ballyvinas, and 40 acres of land lying adjacent to the town of Ballyviccas, all of which contain 750 acres of the small measure, for a period of 51 years.

The chapel-of-ease of the parish of Ballinakill, one of the handsomest country chapels in the county, is placed at Knockardagur.

#### CLONKEEN.

This name, which is derived, according to Colgan, from *Cluain-Caein*, i.e. *secessus amœnus sive delectabilis*, "the beautiful lawn or meadow,"—is the title of an ancient parochial district, the church of which still exists in ruins. It is of apparently great antiquity, and is divided into two portions that would



represent nave and chancel, except that there is a solid wall separating them apparently as old as the rest of the building, and only pierced by a window high up. Dimensions: nave 45 feet by 22 feet; chancel (if it may be called so), 25 feet by 18 feet. Colgan speaks of St. Fintan having been born in Clonkeen of Leix; if so, then this place may lay claim to the honour of having given birth to one of our greatest Irish Saints.

The following particulars are given by Archdall in *Monast. Hib.*, in reference to Cluainchaoín (Clonkeen).

Cluainchaoín was an ancient monastery, not far from Clonenagh.

The following Saints are recorded as Bishops here:

St. Fintan, a holy Anchorite, who died A.D. 860. (In the martyrology of Donegall, at 7th Feb., "Fiontain, Priest, of Cluain-Caoín," is calendared.)

The Feilure of Aengus, at 6th Oct., mentions "The Lucell, Abbot of Cluain;" to which the Gloss in *Leabhar Brac* adds: "Lucell, the bright one (here used) for his name—Or Cluain Luicell, i.e. Cluain Cain, i.e. Abbot of Cluain-Luicell, i.e. Colman, son of Cuil, &c." This entry refers perhaps to this place.

Arvinus, or Aaron, whose festival is held on the first of August.

Dimocus, or Modimocus, whose feast is observed on the 8th of December.

Daghæus, whose feast is held on the 18th of August, and St. Fintan, who was also a priest of this abbey; his feast is commemorated on the 11th of May.

In a return regarding the state of Popery, made in 1731 (see vol. 1. p. 268) it is stated that in the parish of Clonkeen there was "one Mass house, a wooden covering in ye fields—one schoolmaster; the Popish priest, William Keating. In Ballyroane, one schoolmaster."

### ST. CRONAN'S

Is another place of antiquarian interest in this neighbourhood. There exist only the merest vestiges of its ancient church, but sufficient to show that its dimensions were 45 feet by 20 feet. Many saints of this name are given in the Irish calendars; after which of these the place now referred to is named, is not known. The ruin is surrounded by an ancient burial-ground, and amongst its denizens are some ecclesiastics. Over one grave is a stone with the following inscription: "Here lies the body of the Rev. Denis Conran, parish-priest of Ballinakill,

who departed this life 6th October, 1794, aged 76 years. The charity, pious zeal, and exemplary conduct that distinguished his life and gained him universal esteem, render his death sincerely lamented by all his acquaintance, particularly by his parishioners. Also the body of the Rev. John Barron, who departed this life the 10th of April, [     ], in the 31st year of his age. May their souls rest in peace—Amen." Father Barron was an Ossory priest, a native of the adjoining parish of Ballyragget. Two other priests who officiated in this parish, De Leyne and O'Shea, are thought to be also interred here. In return of 1766 (*see Appendix*) an assistant priest named Dillon is given; this probably is the De Leyne here referred to. An Inquisition taken at Maryborough on the 7th September, 1607, shows that the Rectories of Kileronan, Disert-Gallen, and Clonkeen, with many others in the Queen's County, belonged to the Augustinian Priory of Great Connall, County Kildare.

#### SUCCESSION OF PASTORS.

CONNAL MOORE appears in the Registry of Popish Parish-Priests, made in 1704, as P.P. of Tullore, Disert Galen, and Clonkeen. He was ordained in 1666, at Dublin, by Dr. P. Plunkett, Bishop of Meath; resided at Iron Mills, in the Barony of Cullenagh, was then aged 59, and his two sureties were Henry Toole, of Logacurrin, gent., and John Russell, of Castlewood, in said county, gent. To the decrees of a provincial Synod, held at Dublin on the 1st of August, 1688, we find the name of Connal Moore attached as Vicar-General and deputy of the Chapter of Leighlin (*see vol. 1, p. 257*). This priest was of the princely family of O'More; tradition has it that he was nearly related to Sarsfield, which is more than probable, as Sarsfield's mother was Anna, the daughter of Rory O'More. When this priest died is not known, but that it occurred previous to 1731 is ascertained from the return made to the House of Lords in that year, in which the Popish Priest is stated to be

WILLIAM KEATING. This Priest, no doubt, is the same who is buried at Arles, and upon whose tomb is the following inscription: "Here lieth the body of the Rev. William Keating, who departed this life November 12th, 1755, aged 74 years. Requiescat in peace." The next in succession was

GARRETT KEATING, as we learn from the official return made in April, 1766, in which the name of that Priest is given as Popish Priest of this parish. The precise date of his death has not been ascertained, nor where he lies interred, but probably



he, too, is buried at Arles, of which parish he and his predecessor appear to have been natives.

The Rev. DENIS CONRAN succeeded. He died in 1794, as his epitaph at St. Cronan's testifies.

The Rev. WILLIAM CAHILL, D.D., was the succeeding Parish-Priest. He discharged the duties of Parish-Priest for twenty-one years, and dying in 1816,

The Rev. ROGER MOLONY succeeded, having been translated from Carbury. This pastor died in 1824, upon whose demise the new parish of Abbeyleix was formed.

The Rev. JAMES DELANY was appointed to the now distinct parish of Ballinakill. He survived until August 22nd, 1874, when he was succeeded by

The Rev. ANDREW DEMPSEY, the present worthy pastor.

## PARISH OF BALLON.

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BALLON derives its name from the Ui-Ballein, a tribe of the Fotharta, mentioned by the Four Masters at the year 1042. The people called Fotharta were descendants of Eochadh Finn Fuathart, (brother of Conn of the Hundred Battles) who, having been banished from Meath by his nephew Art, Monarch of Ireland, settled in Laighin (*Leinster*) where his descendants acquired considerable territories, of which the Barony of Forth in the County of Carlow and the Barony of Forth in the County of Wexford still preserve the name. That in the County of Carlow, with which we are at present concerned, was called Fotharta Osnadhaigh, from Cill Osnadha, (now *Killistown*) one of its principal churches, but, more frequently Fotharta Fea, from the plain of Magh Fea, in which this church was situated. In the Annals of the Four Masters, under date A.M. 2527, it is recorded that "Fea, son of Torton, . . . died at Magh Fea, and was interred at Dolrai Magh Fea; so that it was from him the plain was named." The chief family of Fothartha Fea in after times took the name of O'Nolan, from which circumstance this Barony has since come to be called Forth O'Nolan. (*O'Donovan.*)

On the summit of Ballon Hill were formerly large and curious entrenchments; these have been carted away for manure by the neighbouring farmers. Cathair Mor, King of Ireland, was killed in the year 177, and was buried at Enach Ailbhe; Father Shearman, (*Loca. Patr. p. 161 note.*) assigns reasons for identifying this place with Ballon Hill. Enach Carmen, the locality where the ancient games of Mid-Leinster were celebrated, was probably on the north-west side of Mount Leinster, in the Parish of Ballon. Enach Carmen was situate on the river Burren which was called Borrinn Carmen, i.e. "the rocky place of Carmen." The Hill of Ballon appears to have been connected with the funeral rites practised at these games. (*Id.*) That this hill was extensively used as a cemetery by the Pagan Irish is established by the large number of sepulchral urns that have been there discovered. Mr. J. Richardson Smith, brother-in-law to Mr. Lecky of Ballykealy, commenced in June, 1853, a systematic explor-



ation of the hill, resumed at intervals down to January, 1854; the result has been the most wonderful collection of ancient fictile vessels in existence. Unfortunately this unique collection has been removed out of Ireland—though several specimens are preserved at Ballykealy. Details of these interesting discoveries, with numerous illustrations, are given in a Paper entitled “The Pagan cemetery at Ballon Hill,” by the Rev. James Graves, A.B., in the Transactions of the Kilkenny Arch. Association, Vol. 2, p. 295.

On the hill of Ballon, there was formerly a well, accounted Blessed, which is said to have gone dry in consequence of an act of desecration; it was named *Tober-croagh*, which means simply “the Well of the stack-like hill.”

The modern church of Ballon is dedicated to SS. Peter and Paul. Within it are interred the Very Rev. James Conran, P.P., and the Rev. John Kehoe, P.P. Over the grave of the former a mural tablet bears the following inscription: “This monument has been erected by Mr. Patrick Conran in memory of his brother the Very Rev. James Conran, formerly Vicar-Capitular of the Diocese of Kildare and Leighlin, and for 23 years Parish Priest of Ballon and Rathoe. He departed this life 9th of August, 1825, in the 67th year of his age. R.I.P.” The Rev. John Kehoe is interred in front of the high altar. He died July 21st, 1883. A handsome monument has been lately erected to his memory, having a well executed likeness of deceased, and an inscription giving a detailed record of his career. Outside in the burial-ground another priest lies interred over whose grave is the following inscription: “Here lieth the body of the Rev. Peter Nolan, who departed this life August 20th, 1838, aged 36 years. R.I.P.” Within the graveyard stands a small portion of the walls of a church apparently of considerable antiquity. A tombstone beside this ruin marks the grave of a person named Byrne who died in 1708; it is stated in the locality that this is the grave of a priest, and that his relatives who resided in the district omitted the prefix of *Rev.*, fearing that they might be punished by the authorities for having harboured him.

A Parliamentary Return made in 1731, (*See Vol. I. p. 268*) states that there was then “A Mass-house at Ballon, built since the 1st year of the reign of George 1st.” (1714.)

#### KELLISTOWN.

The original name of this place was Cill Osnadh, i.e. the Church of Osnadh. Two Virgin Saints of this name are given in the Martyrology of Donegal; one at January 6th, and the

other at November 10th;—the latter, who was of the same race as St. Croiné beg, of Carlow, is more probably the patron Saint of Kellistown. (*See Loca Patr. p. 131, note.*)

“Kellistown was the scene of a great battle in the year 489. Ænghus, son of Nadfraech, King of Munster, fell in the Battle of Cell-Osnadha, fought against him by Aillill, son of Dunlaing and by Eochaidh Guineach.” (*Four Masters.*) This engagement took place, according to the Life of St. Kieran, on the 8th day of the Ides of March. There exists, writes O'Donovan in 1837, among the old natives of the place a most curious and remarkably vivid tradition of the battle, which explains the Irish name of the place as denoting “the Church of the Groans,” and which it received according to tradition, from the lamentations of the Munster-women. The ancient name, says Brewer, is *Cill-mna-ur-iosal-na-moen*, i.e. “the Church of the poor mourning Munster-women.” The author of the *Compleat Traveller*, published London, 1788, writes thus concerning this place: “At Kelly's Town we saw a large ruined church dedicated to St. Patrick and, as we were informed, built by that Saint. It formerly belonged to the ancient family of the Cummins, a name still surviving and numerous in this country. There are several of that name interred in the church, whose vaults are still remaining; yet we could find but one whose inscription was intelligible, as follows: “*Hoc jacet sub Lapide Hugo MacCummins, 1603.*” Near this church we were shown a well dedicated to St. Patrick, surrounded by a stone wall and shaded by large trees. Our guide related to us the following legend: A profane wretch who wanted wood for firing repaired to this well to cut down one of these sacred trees. The first stroke he gave, he imagined he saw his cabin in flames, and ran with the utmost speed to quench the fire, but when he came there he found everything as he had left them. He returned to his work again and, giving another stroke, saw the flames rise higher than before, which obliged him to repair home a second time when, finding all things safe as at first, he returned to the tree and by his repeated strokes brought it down to the ground; but before he could drag it home, he found his cabin and furniture entirely consumed to ashes. We were shown the very spot where the cabin stood, and no one will venture to erect another in the same place nor contradict the truth of this tradition.” St. Patrick's Well, here referred to, is still to be seen in an adjoining field. Ryan (*Hist. Co. Carlow, p. 340*) referring to the above, observes that the Latin epitaph is not correctly given. The words so far as legible run thus: “*Hic . . . jacet de Hugo MacCumun quondam de Kellistown cum. . . .*” This inscription is in raised Roman capitals and



runs along the margin of the stone in the way usual in the early part of the seventeenth century. On the left side the words are completely obliterated, apparently by the feet of people standing on the stone. In the church-yard is the tomb of a Cummins who died in 1795, aged 108.

Portions of the old church still remain, from which it appears to have been of very ancient date. The chancel arch is complete; it consists of a triple cluster column of Norman style of architecture, and is composed of sandstone as is also an existing piscina. The length of the church cannot now be ascertained; its width is 20 feet. The doorway which is also Norman, is placed in the south wall. A Round Tower formerly stood here, but was deliberately pulled down in 1807 when the present Protestant Church was erected, in order to make way for the belfry. An engraving in the *Anthologia Hibernica*, Vol. IV.,\* shows this Tower as it existed in 1794; the following description accompanies the engraving: "The Round Tower, which stands on an elevated ground, is built of grit stone and about 12 feet in diameter internally, but at present it is much destroyed. The Church appears to be very ancient, with semi-circular arches, but all the sculptured stones are taken away. (*The writer then refers to the Cummins monument.*) Another tomb in the church is that of John Barry of Rath-Rush, who died April 28th, 1731. In the middle of the church stand the remains of the ancient font rudely cut out of a single stone, representing a kind of vase or urn, in the centre of which is a hole for the water to flow to the earth, agreeable to the ancient Irish Canons which order that every font shall have a pipe or channel for the water to be poured from the basin into the earth after the rite of Baptism is performed." This font is still in existence. In the burial-ground two former pastors lie interred in one grave, over whose remains a stone bears the subjoined inscription: "Here lieth ye body of ye Rev. Mr. James Brett, Rector of Ballin and Ratoe, who departed this life ye 19th of January, 1764, aged 41. May he rest in Peace. Also the Body of the Rev. J. Kelly, D.D., P.P., of Rathoe and Ballon. Departed this life the 5th of March, 1799, aged 43 years. Requiescat in Pace."

A.D. 1167. Diarmaid MacMurchadha returned from England with a force of Galls, and he took the Kingdom of Ui-Ceinnsealaigh. Another army was led by Ruaidhri Ua Conchobhair and Tighearnan Ua Ruairc into Ui-Ceinnsealaigh, until they arrived at *Cill-Osnadh*. A battle was fought between some of the recruits and cavalry of Connaught, and the cavalry of Ui-Ceinn-

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\*Reproduced by Miss Stokes, in *Early Christian Architecture in Ireland*, p. 75.

sealaigh, and six of the Connaughtmen, together with Domhall, son of Tadh, son of Maelruanaidhe, were slain in the first conflict; and there were slain in the second conflict by Tighearnan Ua Ruairc twenty-five of the Ui-Ceannsealaigh, together with the son of the King of Britain" (i.e. of the King of Wales. He was probably the son of Rees Ap Griffith, who had detained Fitz-Stephen in prison three years.—*O'Donovan*.) "who was the battle-prop of the island of Britain, who had come across the sea in the army of Mac Murchadha. Diarmaid Mac Murchadha afterwards came to Ua Connchobhair and gave him seven hostages for ten cantreds of his own native territory, and one hundred ounces of gold to Tighearnan Ua Ruairc for his eineach" (i.e. as an atonement for the wrong done him by Dermot.—*O'Donovan*). *Four Masters*.

A.D. 1397. Roger Mortimer, Knight, Justiciary of Ireland, who, by right of his wife was Earl of the Marches and of Ulster, was, with many others, killed by O'Nowlan, O'Byrne, MacDavid More, Murtagh McLoaghlen, captain of the rebels of McMurchard and his other accomplices, at *Calleston*, formerly called Ardabother; his mother gave two chalices, one to Mishiell (*Myshall*), the other to Garghill (*Garryhill*) to have him alive or dead to convey into England."—*Dowling's Annals*. This Roger Mortimer, Earl of March, was grandson of Lionel, Duke of Clarence, and heir presumptive to the Crown of England. His death occurred in an attempt to recover possession of lands belonging to his mother, in which he was resisted as above-mentioned and slain in an engagement at Kellistown. "In this obscure skirmish"—continues Dean Butler, editor of Thady Dowling,—"fought in a place whose name has hitherto been mistaken and its site unknown, were involved the destinies of the British empire; for it was to revenge the death of his cousin and presumptive heir that King Richard came a second time into Ireland, and so left the field open to Bolingbroke, to whose towering ambition the superior claims of Mortimer's orphan children offered only a feeble obstacle; and hence the disputed succession, the thinning of the old nobles of England, the rise of the landed gentry, and all the thousand ever-spreading consequences of the wars of York and Lancaster." The change of the name of this place from Ardabother to *Calleston* mentioned in connexion with the foregoing event gives rise to the surmise that the latter name may have originated in the gift of chalices referred to, viz: Calixtown, or, as it given in an ancient Taxation, (*See Vol. I. p. 238*) *Chaliston*. The Patent Rolls record a Grant made Dec. 1st, 1603, by the King to the Earl of Ormonde, of two parts of the tithes of the rectory of Killestown or Kelly's towne.



## KILLENORA.

This name, which signifies "the venerable church," appertains to an old church in the townland of Kile, in the parochial district of Kellistown. The mere outlines of the foundations may still be traced near Mr. Dillon's house, from which it appears to have been 39 feet in length by 18 in width. An ancient baptismal font is said to be still in existence, but sunk beneath the ground, within the precincts of the old church.

## AHADE.

This name is frequently written Athady, which would mean *the Long Ford*; it is also met with as Ath-Filthot, and in this form would appear to refer to St. Fith who settled and died here. The Dinnsenchus, Book of Ballymote (fol. 416 a.) gives a different derivation of the name, and traces it back to Pagan times. "Ath-Fadhat; whence is it derived? Not hard to tell. A conflict, the champion of Laighen (or it was Etan Redhead, son of Coc, with his household that did so), fought against Liath of Daire-Lieth from Loch Lurgan, with his family, viz.: his son Fadat, Dal and Caechin his two daughters, regarding the produce of the Barrow, when Liath fell in the battle. The Liath's children assembled there, and Fadat was slain in his Ath in the second battle—Unde Athfadat."

St. Isserninus, otherwise called Bishop Fith, said to have been a nephew of St. Patrick, settled at Ahade in the time of our National Apostle. The Book of Armagh, fol. 18, relates how "Patrick and Isserninus (that is, Bishop Fith) were with St. Germanus in the city of Auxerre. Germanus announced to Isserninus that he should come to preach the Gospel in Ireland. But he was ready to go wherever he should be sent except to Ireland. Germanus said to Patrick—And you, shall you be obedient? Patrick said—Let it be as you wish. But Germanus said—Between you be it. And Isserninus could not help passing into Ireland. Patrick came into Ireland, but Isserninus was sent into another region, but a contrary wind bore him to the east coast of Ireland." "Patricius et Isserninus (i Episcopus Fith) cum Germano fuerunt in Olsiodra civitate. Germanus vero Issernino dixit ut predicare in Hiberniam veniret. Atque promptus fuit obedire etiam in quaecumque partem mitteretur nisi in Hiberniam. Germanus dixit Patricio—Et tu, an obediens eris? Patricius dixit (sit) si vis. Germanus dixit autem—Inter vos erit. Et non potuerit Isserninus in Hiberniam non transire. Patricius venit in Hiberniam; Isserninus vero missus est in aliam regionem, sed ventus contrarius detulit illum dexteram Hiberniae." About

the year 438, Isserninus, Auxilius, and Secundinus came to Ireland to help St. Patrick in the work of its conversion. It would appear from the above passage that Isserninus had been destined to labour in some neighbouring country, but Providence ordained it otherwise. He landed probably on the coast of Wexford, from whence, following the course of the Slaney, he proceeded, preaching and founding churches as he went, until he reached the southern limits of Magh Fea. King Enna Cinnselagh who ruled in this district, looked with disfavour on Isserninus and his converts whom he drove into exile "because of their believing before everyone," Isserninus accompanying them in their banishment. We next find Isserninus placed by St. Patrick as Bishop of Kilocullen. Crimthan, who succeeded Enna as King of Hy-Cinn-selagh, was at first hostile to the Christians, but afterwards, in the 14th year of his reign, was converted by St. Patrick and baptized at Rathvilly about the year 458. Through the influence of St. Patrick with Crimthan he brought about the restoration of the exiles, who accordingly returned to their native territory, accompanied by Isserninus. "And they went to Patrick and Crimthan at Sci Patric." The "Sci Patric," or *Patrick's Bush* here named as the meeting place between St. Patrick, King Crimthan and the recalled exiles, is supposed by Fr. Shearman to be a place of that name near Tinahely; there is, however, another place bearing this title within the parish of Ballon, in the townland of Milltown, which would seem to have at least as good a claim to the distinction; here there is a disused graveyard, but no traces of a church. Crimthan bestowed lands in this neighbourhood on St. Patrick, "and Patrick gave them to Bishop Fith, and he gave them to Cathbu's sons, and he settled with them at Ath Fithot." This saint remained at Ahade up to the period of his death, which took place on the 14th of July, 469. In the martyrology of Donegal he is calendared at that day—"Id, Bishop of Ath-Fadhat in Leinster." (*Loca Patriciana, Part viii. passim.*)

About the year 1151, an abbey was founded at Athaddy, for nuns of the order of St. Augustine, by Dermot, the son of Murchad, King of Leinster; he appointed it to be a cell of the Nunnery of St. Mary de Hoggis in the city of Dublin. (*Ware.*)

An Inquisition dated 3rd year of Edward VI., finds that Margaret, the last Abbess of St. Mary's de Hoggis, Dublin, was seized of four acres of land of the great measure (containing fifteen times the quantity of the less measure) in Ardrisin (*Ardestin*), annual value, 26s. 8d.; and also of the rectory of Athad, which was appropriated to the said abbey, and extended into the town of Ardrisin and Carrick de Slane. (*Chief Remembrancer.*)



The modern Protestant church probably occupies the site of the ancient nunnery. Hard-by there is a Holy Well; and, in the grave-yard, a very old baptismal font. The situation is beautifully picturesque. The following are the most ancient monumental inscriptions found here—"Here lyeth the bodyes of the Revd. Thomas Donohue, son of Patrick Donohue, who dyed the 22nd July, 1738, in the 44th year of his age. Likewise of his brother Edward Donohue, who departed this life 27th December, 1756, in the 56th year of his age. Requiescant in pace." "D. O. M. Bryan O'Brien of Knocknatobrid, departed this life at the age of 80 years. Also his son Darby O'Brien, March 1740, aged 80; and his grandson died 1778, aged 80 years. May they rest in peace."

At a short distance from Ahade is Castle Grace, the site of a castle which Hugh de Lacy built, as Hanmer informs us, in Fothart O'Nolan, for Raymond le Gros (or Grace), who was married to Basilia, sister of Strongbow, in 1175. Portions of the ruins of this stronghold were still in existence up to a recent period.

#### TEMPLE PETER.

This old parochial Church exists in ruins, surrounded by a burial-ground. The rude style of the masonry would indicate that it is one of great antiquity. Its dimensions were 36 feet in length by 18 feet in width; the west gable, and portion of the south wall, are standing. A very ancient Baptismal font, octagon-shaped, and pierced in the centre, is to be seen within the ruin. Many of the O'Nolans are here interred, as the monumental inscriptions shew; amongst them are two priests, one "the Rev. Bartholomew Nolan, who departed this life March 20th, 1780, aged 51 years;" another is thus recorded: "This monument has been erected by Mr. James Nolan in memory of his son, Rev. John Nolan, who died Sept. 10th, 1825, at his father's seat at Tinneclash, in the 39th year of his age. He lived beloved, and died lamented; and his mortal remains are entombed beneath this stone."

In the townland of Graignaspiddogue (*the village of the robins*) are the ruins of a castle formerly belonging to, and inhabited by, a branch of the Butler family.

#### CASTLEMORE.

This is another of the old parochial districts now included in the modern parish of Ballon. Castlemore grave-yard lies on the road-side, in the direction of Tullow, and at the junction of two ways. In all likelihood the ancient church stood on this site,

but of it there are now no traces ; and the burial-ground itself, now but little used, has been evidently encroached upon by the public road. The portion that remains was enclosed by a Father Duggan, who formerly ministered in this parish. The ancient name for this place was Luimneach, a name by which it is still known by some of the old inhabitants. It is traditionally regarded as a place of special sanctity. The following reference to a king of Connaught, named Finnachta, who became a recluse, and died in 848, is found in the *Neamshancus* of Mac Firbis, p. 709, R.I.A. : “ Finnachta, of Luimnech, whose church is in Hy Censelagh, was a saint of the Sil-Muiredhaigh, who resigned his kingdom of Connaught of his own will, for love of God. He was the third son of Tomaltach *ut dictur*—

Finnachta, son of Tomaltach  
With all his great possessions,  
Exchanged the sovereignty of fair Connaught  
For going to Formael's side.

Such was the extent of his zeal for God, that he obtained heaven for his brethren in consideration of his servitude, i.e. for the sons of Tomaltach, son of Murghal, *a quo* Sil-Muiredhaigh. Great are his virtues and indescribable are his miracles in the land, for exchanging the kingship of his country to serve the God of Heaven, and for enslaving his own body and freeing his own soul. At Tech De in Ui-Dega-Mor, his church is, i.e. Luimnech Finnachta.” It is true that O'Curry, and Fr. Shearman after him (*Loca Patr.* 100, *note*) regard the Luimnech whither this saint retired, as identical with Little Limbrick, near Courtown Harbour, but there appears to be a sufficient probability for putting in a claim to him on the part of the locality here treated of.

The Abbey of St. Thomas, Dublin, had possessions here; King James I., 20th of July, 1612, made a grant to William Brouncker, Esq., of one quarter of the town of Castlemore, containing six acres, great county measure (each containing 15 acres of the small measure), parcel of the estate of the late Monastery of Thomas Court; rent, 16s. 8d., to hold for ever, as of the Castle of Dublin, in common soccage. Within the demesne of Mr. Eustace, at Castlemore, there is a well, reputed Holy, named after St. Catherine, and which was much frequented by pilgrims up to recent times. The present proprietor has had it protected by a wall. There is a remarkable Tumulus at Castlemore; it is about 30 feet in height, having on top a square cut stone 5 feet high. On one side of the mound there is an appearance as of an entrance to a cave underneath.



An Inquisition taken at Tullow, 14th March, 1690, finds that Francis Eustace, together with Oliver Eustace, his son and heir, were, on the 1st May, 1689, in actual and public rebellion against the King and Queen, and, after the Battle of the Boyne, had retired with Richard, Earl of Tyrconnell, William, Earl of Limerick, and divers other traitors and malefactors then in rebellion, to other rebels and traitors beyond the River Shannon, and had there continued in actual war and rebellion. The aforesaid Francis, 1st May, 1689, was seized in his own right as of fee, of the towns and lands of Killknock, Ballykenna, and Ulymore alias Ellivoe, Bendenstown, Tartayne, half of Killmoglish, half of Killgarran, and half of . . . lying in the barony of Forth;—the towns and lands of Castlemore and Rath, situate in the barony of Rathvilly, Ballyvohill and Knockenerorum, in the barony of Forth, Gilbertstown, Garryline alias Flaxgarden, in the said barony, and Agha, Boreduff and Cloneen, in the barony of Idrone.—(*Inquis. Lagenien.*)

#### GRANGEFORTH.

This ancient parish lies partly in the present union of Ballon, and partly in that of Tullow. It is bounded N. by parish of Killerig; N.W. by that of Urglin; W. by Kellistown; and E. by Fennagh. The name is frequently written Grangeford, but Grangeforth appears to be the more correct form, and is derived from the Rath. The graveyard of Grange-Rath lies on the left of the road leading from Carlow to Tullow, and probably marks the site of the former church, though of this there are no traces. Amongst the monumental inscriptions the following appear to be the most ancient and interesting: "This stone was laid here by David Gormogan, of Kellystown, for his posterity. Here lyeth the body of Catherine Gormogan, late wife of David Gormogan, who deceased 10th December, 1722, in the 56th year of her age. Underneath lies the body of the above-named David Gormogan, who departed the 31st July, 17—, in the 75th year of his age. Also the body of Terence Gormogan, their son, who died January 6th, 1715, aged 17." Another stone marks the grave of Timothy Doyle, who died in 1728. In a Return dated 1731, the Rev. Murtogh Doyle is named as P.P. of Grangeforth; he and Timothy were probably members of the same family.

In the Name Book the site is set down of Fardurraghagranchy Castle. *Fardurragha* means "a dark man," and *granchy*, "of Grange," i.e. the genitive form. It appears to refer to an inhabitant of the castle. In an Inquisition, 1<sup>o</sup> of Charles I., "Fferdorroghe O'Gormogan of Grangeforte," is referred to as

executing a Deed, on the 2nd of May, 1602. On 10th Oct. 1612, a Grant was made from the king to Christopher Cheevers, Esq., of the manor, mansion-house, castle, and lands of Grange-forth, and 36 acres, and the tithes of the said manor, issuing out of Littleton, Ballygorey, Glenock, Rathveon alias Ravrehon, and Clinclough, to hold in capite by the 20th part of a knight's fee, and for a fine of £10 Irish.—(*Ryan*, 127.) Sir John Ponsonby obtained a grant of this district in 1669.—(*Lewis' Top. Dict.*)

### GILBERTSTOWN.

This parochial district was also called Bendenstown. The site of the church is marked by a graveyard, now but little used. The walls of the church have disappeared, but a large amount of the stones which composed them are still lying about. An ancient Baptismal font is also here.

### KILLMURRY.

The church in ruins bearing this name (i.e. St. Mary's Church), is situate in the townland of Ballynunnery, or *Ballygownrey* as it appears in Inquis. 5th Chas. I. The portions of the walls which remain have been enclosed and appropriated by the Eustaces as a family burial-place. Some few other interments still take place here.

In 1175, Raymond le Gros, and his wife, Basilia, daughter of Earl Gilbert, directed their bodies to be buried in St. Thomas's Abbey at Dublin, and made a grant to it of the Churches of St. Mary and St. David, and all the tithes of their lordship of Fothard, and also a carrucate of land; a mill and fishery therein excepted. (*King*, p. 168.) About the year 1201 the same Basilia granted to the said Abbey, the advowson of the Church of Radsillan . . . . Fothart O'Nolan, with the carrucate of land assigned to that church, and all the tithes and dues of her whole lordship, in the territory of Fothard; and, having married Geoffrey FitzHerbert, they joined in a re-grant of the church of St. Mary and St. David in Fothart O'Nolan, etc. (*Id.*) The Church of St. Mary, here referred to appears to have been that of Killmurry. Gilbertstown was probably so named from Earl Gilbert, father of the Lady Basilia.

Besides the Church at Ballon, there is another at Rathoe, built about the end of the last century. It had long been the desire of the late Rev. W. Kinsella, P.P., and of his successor, the Rev. John Kehoe, P.P., to replace this humble structure by one more worthy of its sacred purpose. Both of these pastors made considerable provision towards this object; and accordingly,



on 17th of May, 1885, the first stone of a new church, to be dedicated under the invocation of St. Patrick, was laid, and the work has already advanced far towards completion.

### BALLYVEALE.

This is the name of an old burial-ground placed at the distance of about a mile to the north-west of Ballon. It is now but little used ; and, if it was at any time the site of a church, no traces of such can now be discovered.

A fine silver chalice in use in the parish, bears the inscription :—*Ora pro anima Catharinæ Rochfort*, 1758. It is not known who was the donor of this chalice, but there is a local tradition that, sometime in the last century, a poor woman who subsisted on alms, put together a sum of £50, which she gave to purchase a chalice for the use of the parish ; very probably this is the chalice thus procured.

### SUCCESSION OF PASTORS.

MURTAGH DOYLE, registered in 1704, as residing at Kilmurry, aged 50, was Parish Priest of Ballon, Myshall, Kellistown, Temple Peter, Ahada, part of Ardreston and part of Fennagh ; he was ordained in 1681 at Garricken, Co. Kilkenny, by James Phelan, Bishop of Ossory ; and his sureties were James Sinnott of Ballinrush, Gent., and John Dowling of Carlow, Gent. In an Account of the State of Popery, in 1731 (*See Vol. I. p. 268*), Murthogh Doyle is set down as Popish Priest of Grangeforth.

THOMAS FITZGERALD is named in this Account, as priest of Kellistown ; and in a List of the P.Ps. made by Dean Skelton in 1733, (*See Vol. I. p. 274*), FitzGerald is named as P.P. of Ballon. It is probable that Fr. FitzGerald was assistant to Fr. Doyle, and that he succeeded him as P.P. previous to 1733. It has not been ascertained when this priest died ; it is stated that he lies interred at Kellistown.

JAMES BRETT succeeded ; he died the 19th of January, 1764, aged 41, and is interred at Kellistown.

MICHAEL SHORTELL succeeded ; he is named in a Return of 1766 (*See Appendix*) as P.P. of Ahade. This priest, who survived up to the year 1794, lies interred with his family at Ballyellen.

NICHOLAS NOWLAN succeeded ; he was a native of Kilbride, Parish of Clonegal. He was translated to Rathvilly in succession to Daniel Murphy, who died 5th Dec. 1798, aged 102. It is not

unlikely that Fr. Nowlan was in charge of the parish of Rathvilly as Administrator for some time before the death of the plusquam centenarian P.P.

JOHN KELLY, D.D., succeeded; he had been Professor at Carlow College (*See Vol. I. p. 169,*) which position he relinquished in March, 1794. He resided at Ballycurra, district of Rathoe, where he died on the 5th of March, 1799, aged 43, and is interred at Kellistown.

THADY DUNN was appointed P.P. of Ballon on the death of Dr. Kelly. In 1802 he was translated to Rosenallis, and was succeeded by the

VERY REV. JAMES CONRAN, who had been previously P.P. of Rosenallis. On the death of the Bishop, Dr. Corcoran, in 1819, Fr. Conran was elected to the position of Vicar-Capitular. During his tenure of that office it became his duty to receive the Cathedraticum or contribution of the clergy to the maintenance of the Bishop. On the following night his cottage was broken into and this money stolen. The thieves were traced, curiously enough, through means of the cry of curlews whom they had disturbed in their retreat across the bog, and some of them were captured in Tullow with the money in their possession. Fr. Conran, after a Pastorate of 23 years, died on the 9th of August, 1825, aged 67, and is interred at Ballon.

REV. WILLIAM KINSELLA succeeded. On the receipt of the intelligence of the death of Fr. Conran, Dr. Doyle wrote thus to Fr. Kinsella who had been curate in this parish: "I shall endeavour to be at Rathrush on Wednesday evening; if this be not in my power, I hope to be in Ballon early on Thursday, to pay the last sad office to our departed friend. May the Lord grant him peace! I suppose I need not tell you that I intend to appoint yourself to succeed Mr. Conran. I shall do so, God willing, without delay, and I can with truth assure you that I have not hitherto made any appointment more agreeable to my own feelings, and from which I anticipate more advantages to Religion. I only regret that the sphere of your exertions is somewhat confined, but in your present family circumstances it could not conveniently be fixed elsewhere." Fr. Kinsella died, January 26th, 1872, and was interred at Rathoe, where a monument to his memory bears the following inscription:—"Blessed are the dead who die in the Lord.—Apoc. xiv. Pray for the soul of the Rev. William Kinsella. He laboured with patient and generous zeal in this parish for 52 years, the last 43 of which he was Parish Priest. When infirmities incident to old age no longer allowed his wonted exertions for his flock, he



resigned the pastoral charge and, about three years later, closed his edifying earthly career by a peaceful and holy death, on the 26th January, 1872, in the 56th year of his Sacred Ministry and the 81st of his age. May he rest in peace. Amen."

REV. JOHN KEHOE, previously curate in the parish, succeeded as Pastor on the resignation of Fr. Kinsella. He died on the 21st of July, 1883, and is interred at Ballon.

The REV. PATRICK F. NOLAN, the present esteemed Pastor, who had previously been Administrator of Tullow, was inducted on the 23rd of August, 1883.

## PARISH OF BALLYADAMS.

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THE parish now so named comprises the old parochial divisions of Ballyadams, Tullomoy, Ballyquillane, Fontstown or Ballintubber, Tecolme, and part of Rathaspick.

### BALLYADAMS.

This name is written *Baile-Adam* in the Four Masters ; it signifies Adam's town or residence, but we have no account of the Adam from whom the name is derived. Perhaps he was Adam O'More. Lewis (*Top. Dict.*) states that this parish is sometimes called *Kilmakedy*, which would mean "the church of the flat-topped hill." The old church of Ballyadams is about three or four hundred years old. It is about 60 feet long, by 18 feet broad, and consists of a nave and choir, the latter being 22 feet in length. There is a Sacrarium in the usual place on the Epistle side of the altar, and a small lancet window close to it in the southern wall. A very pretentious monument of the Bowens is placed on the north side of the choir ; it originally had recumbent effigies of Robert Bowen and Alice Hartpole his wife, but these have been destroyed. Around the three sides of the tomb are eight recesses, containing miniature figures of members of the Bowen family, with their names inscribed overhead. At top are placed the armorial bearings of Robert and Allis, or Alice, Bowen, with the date 1631, under which is the following inscription :

An Epitaph upon the death of Robert Bowen, Esquire :

" If tears prevent not, every reader's eye  
May well perceive that on this tomb dooth lye  
Friend's hope, foe's dread, whose thrice victorious hand  
Gain'd love, wrought peace, within this joyful land ;  
Whose worth dooth mount itself on angell's wings,  
Whose great descent was first from Royal Kings ;  
Whose never-dying virtues live for why (aye ?)  
Whose fame's eternized ; it can never dye." \*

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\* The *Anthologia Hibernica* for September, 1794, has an engraving of this monument, which was then perfect, and a description, from which the following



Another account of Ballyadams Church (the preceding is taken substantially from the Ord. Surv. papers), states that it was built by Robert Bowen, who was a Catholic. Perhaps he meant it to be, in some sort, in expiation of the share he had in the massacre of Mullaghmast, and the despoiling of the native Irish. The monument was erected by his son, Sir John Bowen, still remembered as *Shawn-na-phica*, or "John of the pike," from the very free use he made of that weapon in dealing with the unfortunate Irish in 1641. Alice Hartpole, the wife of Robert Bowen, was a daughter of Robert Hartpole, of Shrule, Constable of Carlow Castle in 1577. Ballyadams Church was subsequently used for Protestant service.

On the hill opposite the church, to the north, are the ruins of the Castle of Ballyadams, which is said to have been built by the O'Mores. The ruins consist of embattled walls, with projecting towers, and a lofty keep. This stronghold was taken by the Geraldines in the rebellion of Silken Thomas. In 1546, as we learn from the Four Masters, "The Lord Justice (Sir William Brabazon), . . . proceeded with a great army into Leix, whither the Earl of Desmond came with a numerous army to join him. They remained for fifteen days plundering that country, and they took Baile-Adam, a castle belonging to the O'More, and left warders in it."

The following is found in the Patent Rolls (*Morrin*, n. 199):—  
From the Lord Protector and Council, to the Lord Deputy and Council of Ireland:—

"After our hartie comendacons; whereas, the Castle of Ballyadame being parcel of the late O'Mores country, is presentlye with the rest in the King's Majesty's hands and disposition, and as yet remeyneth unserveyede; ye shall understand the King's Majestie, by our advyce, having inclined to the humble suite of William Jarbard, whose service there hath bene, for longe and

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is extracted:—"On the entablature are the Bowen arms, quartered with those of Harpole; and the crest is composed of those of Bowen and Harpole, that is, a helmet for the former, and a hart or stag for the latter. In the Bowen arms are the insignia of the order of baronets, though Sir John, and not his father, Robert, was the first that bore that dignity. Underneath the arms are in Roman capitals, ROBERT BOWEN AND ALLIS HARPOLE, 1631. On the plinth is the following Epitaph (*given above*.) On the sarcophagus lie the effigies of Robert Bowen and Alice Harpole; he is dressed in the buff armour and morion, she in the close dress of the times. On the front of the sarcophagus are the figures of four of their children, Joan, Margaret, Thomas, and Oliver; at the foot end are Sir John Bowen and his wife, Thela Ellis; at the head are Alice and Margaret 2a. The names of these are written on the arches over their heads. The monument is about eight feet high, of grey stone, and but indifferently cut.

payneful endurance, commended, his Highness' pleasure is, that ye shall immediatelie proceed to the surveying of the castell, with the appurtenances, and thereupon make a lease thereof unto the said William Jarbard for xxi yeares accordingly ; thus fare ye hertily well.—Westminster, the xxii of July, 1550.

Your loving frendes,

E. SOMERSET.

W. WILTES.

JOHNE BEDFORDE.

WILLIAM NORTHE.

WILLIAM PETRE.

ANTHONY WYNGFELDE."

Near the castle are two ancient wells, sunk some two feet in the solid rock, the water of which is supposed to have had curative properties imparted to it by St. Patrick.—(*Lewis' Top. Dict.*)

An Inquisition, taken at Maryborough, 14th January, 1622, finds that Robert Bowen was seized in fee of the following:—the castle, town and lands of Ballyadame, the town and lands of Rathgilbert, the castle, town and lands of Ballentobrid alias Fontstowne, parcel of the lands called Dirrearowe, the towns of Crevagh and Ballitarsney, the town and lands of Killaganor, and the town and lands of Downebrinne, Ballintle, Killmohoide, Farraghmore, and Monestrebane ; all which premises contain a total of 902 acres. These were (with other possessions) granted to the said Robert Bowen and his heirs in tail, by letters patent of Queen Elizabeth, dated 31st of August, 1578, and are now held of the king in capite by military service . . . The aforesaid Robert Bowen had a grant of the patronage of the parochial churches of Fonstowne alias Ballentobrid, and Killmohoide, and of the town and lands of Rossebrannagh, containing 5 acres, besides wood and brushwood, mountain or bog, &c., with a water-mill, parcel of the possessions of the late religious house of St. John of Athye, but by what right of tenure the jury is ignorant. . . . He was also seized in fee of one tenement and one garden within the town of Maryborough, which he holds of the king as a burgage. The said Robert obtained licence of the king to alienate all the aforesaid castles, towns, lands and tenements, as by letters patent bearing date the 22nd May, 1608, appears; by deed dated 2nd May, 1617, he enfeoffed George Hetherington of Tully, David Hetherington of Ballirony, and Henry Brereton of Loghtioge, of all the foregoing, for the use in said deed set forth. The said Robert Bowen died on the last day of July 1621. John Bowen is his son and heir, was aged 48 at the time of his father's death, and was married. The said possessions passed to the said John under the deed referred to.



BALLINTUBBER *alias* FONTSTOWN

Is an ancient benefice included in the present parish of Ballyadams. Fontstown, i.e. "the town of the fount or well," is merely the English translation of the older Irish name *Baile-an-tobair*. In the ancient Taxation of the Diocese (*see Vol. 1, p. 238*) the Rectory of Fonston alias Ballintobber, is set down at £10 2s. 0d., and the Vicarage at £3 1s. 0d. And in the Return of Dr. Ram, A.D. 1612, the Vicarage of Fontstowne is estimated at £7 sterling, tempore pacis, but reduced to £3, propter Rebellionem. The Protestant Church of Ballintubber occupies the site of the primitive parochial church; this is evidenced by the fact of Catholics being still interred in the burial ground attached to it.

## TULLOMOY.

The district now comprised in the Barony of Ballyadams is the ancient Ui-Buidhe, so called from an ancient sept who were seated there. Colgan states that the Church of St. Abban was located in the territory of the Ui-m Buidhe. *AA. SS. p. 617.*

A.D. 1010. Faelan, son of Dunlaing, lord of the Ui-Buidhe, died—(*Four Masters.*)

A.D. 1014. An army was led by Ua-Neill, i.e. Flaithbheartach, with the men of Meath and Breagha about him, into Leinster; and he plundered the country as far as Leithghlinn, carried off spoils and prisoners, and slew the lord of Ui-m Buidhe, and many others.—(*Id.*)

A.D. 1046. Conchobhar Ua Loingsigh, lord of Dal-Araidhe, was slain by the son of Domhnall Ua Loingsigh, in Leinster (i.e. in Ui-Buidhe), in violation of (the guarantee of) Niall, son of Eochaidh, King of Uildia, and of Diarmaid, son of Mael-na-mbo.—(*Id.*)

This living is styled "Rectoria seu Capella de Tullomoy" in Dr. Ram's Return, already referred to. At a short distance from the present parochial house, the site of the old church is pointed out, in a grave-yard which is no longer used.

## BALLYQUILLANE.

An Inquisition taken at Maryborough, 18th of March, 1623, finds Henry Davells of Killeshin seized, inter alia, of the rectory of Ballyquillane, with all the lands and holdings belonging to

it, "which rectory extends into the town and lands of Ballyquillane, Cloghpooke alias Cloghpoole, Tomelevane, Nenagh, Ballecollen, and Curragh." The ancient church of this parish still exists in ruins at Clopoke. It was dedicated to the Blessed Virgin. In Pat. Rolls, Edwd. VI. (p. 163, *Morrin*), we find Bernard Dempsie presented to the Vicarage of St. Mary of Bealaquillane, Nov. 24th, 1550. This church consisted of a nave and chancel; the nave measured 38 feet by 18; the chancel, which has a round-headed arch, 24 feet by 15. The door was at the south-west. There are traces of an east window, and also of two lancet windows in the nave, 9 inches wide on the outside, one in the north, the other in the south wall. The remains of several priests repose in the graveyard in which this ruin stands; over some of whom the following inscriptions appear:—

"Roger Moore, Priest, to our grieve is dead, and in this narrow grave he now takes his rest. Let all that read this, with devotion pray, God rest his soul in peace. Amen say. He was born in 1640. Died December 10th, 1706."

"Here lies the body of Rev. Gerald Byrne, Parish Priest of Stradbally, Dunane, etc. for 15 years. Departed, July ye 24th, 1724, aged 57 years. Also the body of his nephew, ye Revd. William Byrne, Parish Priest of Stradbally, Esker, etc., for 19 years. Departed ye 11th of February, 1775, aged 56 years."

"Here lies the body of the Rev. Father Edmond O'Kelly, who departed this life Feb. ye 13th, 1775, aged 32 years."

"Here lyeth the body of the Rev. Patrick Kelly, who departed this life, March ye 7th, Anno Domini 175—, aged 74. Also the body of Rev. John Kelly, his nephew, who departed 7ber ye 9th, 1763, aged 32 years. Also, ye Rev. Francis Kelly, who departed 7ber 9th, 1784, aged 40."

The Rev. William Comerford, a native of this district, who died at Carlow College, 19th of April, 1794, is also interred here.

In the immediate vicinity of Clopoke is a place called "the Mass field," where the faithful used to assemble for the celebration of the divine mysteries in the penal times.

The following description of the Dun of Clopoke (i.e. "the fort of the goblin's stone"—*O'Donovan*) is given in Gough's Camden:—"The Dun of Clopoke, about five miles from Dunamase, is a curious object; it is a conical hill of limestone, its diameter on the summit is 312 feet, and round it ran a wall.



Its base was defended by a double entrenchment; from the base to the top it measures in some places 150 feet, being very precipitous and strong on every side. Under the N.E. side of the hill is a cave running 36 feet, and about 10 feet wide at the mouth,—a receptacle for robbers in former ages. The monument, *Clogh Leachdain*, is about 8 feet high, and is situate in the middle of a field near this Dun.” “The rock was artificially fortified,” writes O’Donovan (*Ord. Survey Letters*), “and still exhibits portions of an earthen work on its extremities at the top. The cave, which appears to be a natural one, is, as yet open, runs to an extent of 7 or 8 yards into the rock, and is from 5 to 6 or 7 feet high. It is said this cave runs farther into the rock than at first appears to an observer, and that a narrow passage, leading from it, gives admission to an internal part which is extensively wide, and the height of a man. The stone from which the Dun probably took its name, stands in a field about half a mile distant. The name by which it goes now, is *liagan*, which is a generic name for all such standing stones. It is about  $7\frac{1}{2}$  feet high, of unequal breadth, being about 4 feet 2 inches on one side in the broadest part, and about 22 inches on another side, which seems to be all of an equal breadth. Some persons who dug the earth around it out of curiosity to find how much of it was sunk in the ground, reported that there was as much concealed as appeared over ground. This is the *Clogh liahdan* in the passage quoted from Gough’s Camden.”

In the *Vita Tripartita* of St. Patrick, written by St. Evin, it is stated that St. Fiacc, Bishop of Sletty, used to go, on Shrove Tuesday, to a cave on the hill of Drum-Coblai, bringing with him five barley loaves mingled with ashes. At the end of Lent he returned to Sletty to celebrate the festival of Easter with his brethren, bringing with him a portion of one of the loaves. The learned author of the *Loca Patriciana* identifies the cave at the Dun of Clopoke as that to which St. Fiacc used to retire for the penitential observance of Lent. It is distant about 7 miles north-west of Sletty. There lingers still, he remarks, in the locality a tradition that in long ages past a Saint used to retire to this cave to pray and fast, after which he returned to his distant church by a subterraneous passage leading south, which is supposed to be still in existence.—(*See Loca Patr.* 195-6.)

“On the other side of the valley,” writes Daniel O’Byrne—*Hist. of Queen’s County*—“southwards, is the Dun of Luggacurren, on the north side of which is a cave 6 feet high, by 4 in width. The cave . . . is about 80 feet above the level of the plain, and about 200 feet below the summit of the Dun.” In March, 1881, a Cist-vaen, or pagan Irish tomb, was discovered

on the farm of Mr. Kilbride of Luggacurren. It contained a quantity of human bones, some of which, especially the frontal of one skull, and some femora, were in a good state of preservation. It also contained two earthenware urns, richly ornamented with zig-zag pattern (one of which, through the kindness of Mr. Kilbride, is in the possession of the writer), and some bronze rings.

About two miles south of Clopoke is an ancient place of interment, called Shanavally (*old town*). On a mountain flagstone is traced the device of a Celtic cross, the rest of the stone being left in the rough. Local tradition assigns this to mark the grave of a bishop.—(*O'Byrne, Hist. Queen's Co.*)

The O'Kellys were from a very early period seated in the neighbourhood of Luggacurren, their territory, termed Feran O'Kelly, or the country of O'Kelly, described in O'Heerin's topographical poem, as like the fertile Land of Promise, is traditionally described as extending from the ford of Ath-Baiteoige to the ford of Ath-fuiseoige, near Luggacurren. This territory is shown, on an old map of Leix and Offaly, as extending from Ballymaddock southward to the hills of Slewmarginie, and as comprising Ballymaddock, the Park, the churches of Grange and Oghteoge, the church of Clopoke, and the Castle of Coragh.—(*O'Donovan—note to 4, MM. ad an. 1394.*) In *Hardiman's Irish Minstrelsy*, it is related that an O'Kelly of the reign of Elizabeth married a daughter of O'Byrne of Glenmalure, Co. of Wicklow, and for her reception built a dwelling in a week, the site of which is still known by the name of *shanagh-clough*, or "the old stone." A dispute having arisen between the wife of O'Kelly and a man named Macgloud, who was in her husband's employment, he in revenge conspired with FitzGerald of Morett (not of Kilkea, as Hardiman erroneously states), who under the guise of friendship visited O'Kelly. O'Kelly received him kindly, and had him to act as sponsor to his child; the child and its mother were found dead in their bed the same night. O'Kelly does not appear to have suspected FitzGerald of having had anything to do in compassing the death of his wife and child, as he, shortly after, accompanied FitzGerald to Morett. FitzGerald having brought O'Kelly to the ramparts of the castle, had his head struck off. He then wrote to the Queen, informing her that he had despatched a chief rebel, named O'Kelly, who was in close alliance with the O'Mores; whereupon he received from her Majesty a grant of O'Kelly's territory. It appears that John Bowen of Ballyadams, whose daughter was wife of FitzGerald, hated O'Kelly, and made use of his son-in-law to make away



with him. The O'Mores avenged O'Kelly by slaying FitzGerald and burning his castle. FitzGerald, the subsequent owner of Luggacurren, called Short Garrett, sold the estate to Sir Walter Whelan, who again sold it to Daniel O'Byrne. This Daniel O'Byrne was son of Loughlin O'Byrne of Ballentlea, near Red Cross, in the County of Wicklow. Loughlin had two sons, Denis and Daniel. Denis inherited the estate of Ballentlea; Daniel, who was a clothier, amassed a large fortune, chiefly by army contracts. Daniel's son, Gregory, was created a baronet, and lived at Timogue Castle. Sir John, grandson to Sir Gregory, married a daughter of Sir Peter Leyster of Pointon, Cheshire, whose son, Sir Peter, assumed the name of Leyster. During his minority the Irish property was sold, and other property purchased in England. The Marquis of Lansdowne became the purchaser, in whose family it still remains.—(*O'Byrne.*)

For further interesting and amusing particulars regarding this branch of the O'Byrnes, see information supplied to O'Donovan from MS. written by O'Byrne of Fallaghbeg, who was born in 1716.—*Note to Four Masters, ad ann. 1578.*

#### TECOLME.

Adjoining Corbally are the remains of the old church of this parochial district, the name of which signifies "the house of Colum, Colman, or Columba,"—these names being radically the same. The saint who gave name to this place is, most probably, St. Colman of Oughaval, Parish of Stradbally, who was of the family of the O'Mores of Leix, and a disciple of St. Columbkille, under whom he spent some years at Iona. He established himself at Stradbally about the middle of the 7th century.

Of the church at Tecolme only the west gable remains, in which was the doorway. Mounds indicate the outlines of this church, from which it appears to have been about 36 feet long by 18 wide. It is called in the locality, *Teampull*. A graveyard, in which it is situate, has ceased to be used for interments.

#### RATHASPICK.

This parish is partly in the union of Ballyadams; other portions being in the Parish of Doonane and in that of Clough, Diocese of Ossory. The name signifies "the Bishop's Rath." In the Martyrology of Tallaght, on the 16th of February, is registered, *Oengus Eps. Ratha nae Espuc*, i.e., "Oengus, Bishop of Rathaspick." In the Martyrology of Donegal, too,

at the same date, we find the entry: "Aedh Glas, Bishop of Rath-na-n-Epscop." Besides the Rathaspick with which we are at present concerned, there are at least two other places of the same name, one in Co. Westmeath, and the other in Co. Wexford. With which of these localities the saints venerated on the 16th of February were identified it is impossible to establish for certain. Colgan inclines to the belief that Oengus was an Ossory saint, which would go far towards identifying him with the present district. As to Aedh Glas, Colgan and the Bollandists notice him and his six brothers, all bishops, it is said; their names were Diermit, Foebarchus, MacLasrius, Manchinus, Tarchellus, and Tinnius. All these are stated to have been venerated at Rath-na-Nespoc, and are ranked amongst the disciples of St. Patrick.—(*See O'Hanlon's Lives of Irish SS. at date.*)

"The monastic ruins of Rathaspick,—the Bishop's fort,—on the estate of Sir William Grace, Bart.," writes Brewer, "formerly presented an interesting object. Its ivy-mantled walls, high belfry, and large east window, were conspicuous in the scenery. From the materials of these ruins the adjoining church \* has been lately erected. In the topographical collections of Sheffield Grace, a faithful representation of these very ancient ruins, as they appeared previous to 1813, is preserved. Their Gothic simplicity, and apparent antiquity, with the broken outline of the monastery walls, present a happy subject for the pencil. The monastery was apparently on a small and humble scale, and was probably only a cell subordinate to the more considerable establishment of Old Court, situated in the townland of Clonpierce, about two miles from hence. To the family of O'More the foundation of both is ascribed. At the distance of about 150 yards are the remains of a Rath. This probably is the feature which enters into the name of the place. Under the site of the buildings connected with the former church, three vaulted chambers continued, until 1813, in perfect preservation; in one of which was a well of remarkably fine spring water. In these vaults were found, some years back, two cumbrous door-keys, with curiously constructed wards and handles, together with an ill-shaped drinking vessel and some coins. In the adjoining fields have been also found many pieces of ancient coin, a short dagger or sword of brass, and a pin, five inches long, with a chased brooch of brass, adorned with yellow

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\* Since the abolition of the State Establishment, the Protestant church at Rathaspick has been disused.



stones. About a quarter of a mile north of the church is Milltown Castle or Ballyvuilling, consisting of a square tower and some other remains of a fortified mansion, with a modern dwelling-house annexed."

In *Gough's Camden* it is remarked that "at Milltown have been found many brass rings and heads of halberts, tokens of the engagement of Ballylehane." The Grace family, the descendants of Raymond le Gros, have been settled at Shanganagh,—re-named from them, Gracefield,—since the 17th century.—(*See chapter on Arles*). Amongst the P.Ps. registered in 1704, as then in the Queen's County, we meet with John Brady, residing at Shanganagh, in the Barony of Ballyadams, aged 28, P.P. of Tankardstown, ordained in 1697 at Cork, by John Baptist Sleyne, Bishop of Cork, and he had as sureties, Richard Keating of Shanganagh-more, Farmer, and Edward Keating of the same, Farmer. It appears probable that Fr. Brady acted as chaplain to the Grace family, and that he entered himself as P.P. of Tankardstown to evade the terms of the penal law, which forbade any but P.Ps. to remain in the country.

#### SUCCESSION OF PASTORS.

KEDAGH MOORE, as we learn from the Registry of 1704, then aged 59, was appointed in 1680 to the united parishes of Ballyadams, Fonstown, Tully, Clopoke, Tecolme, and Rathaspick; he was ordained in 1674, at Kilkenny, by Dr. James Phelan, Bishop of Ossory; he resided at Corbally; and he had as sureties, Henry Toole, of Luggacurren, Gent., and Theobald Denn of Killabban, Gent. Roger Moore, who is buried at Clopoke, and Bryan Moore, buried at Arles, are stated to have been brothers of Kedagh. Fr. Moore died in 1709, aged 64, and was succeeded by

GERALD BYRNE. The MS. of Garrett Byrne, already referred to, gives the following particulars with reference to this priest. He was one of the eight sons of Garrett Byrne of Luggacurren, who died, 10th of March, 1722, at the age of 96. Fr. Byrne was parish priest of Stradbally, Timahoe, Ballyadams, Doonane, and the districts belonging to them, for 15 years, and died in Luggacurren on the 24th of July, 1724, at the age of 57 years. He served as a dragoon under King James, and fought in all the memorable battles against King William, until discharged at Limerick, and was the first priest ordained in Ireland after the conditions thereof. He is buried at Clopoke.

MOORE is the name of the next P.P. of Ballyadams of whom we have an account. The Returns of 1731 (*See Vol. I., p. 268*)

state that in Tullomoy there was one priest, name not given, who said Mass in a private house. In Dean Skelton's List of 1733 (*Vol. I., p. 274.*) *Moor, junr.*, is given as P.P. of Clopoke. This may have been the Rev. William Moore, P.P. of (*name obliterated*) who died on the 19th of April, 1766, aged 66, and is interred at Arles.

JOHN BRENNAN is named as P.P. of Tullomoy and Ballyquillane, in a Return of 1766 (*See Appendix*). The time when this pastor died has not been ascertained. He was living in March, 1770, as we learn from a letter of Dr. Keefe of that date (*Vol. II., p. 251*). The line of succession for some time after the demise of Fr. Brennan is uncertain. A *Father Dooley* is supposed to have succeeded Fr. Brennan. It is also stated that *Rev. James O'Neill*, who became P.P. of Maryborough in 1789, had charge of the parish of Ballyadams for some time previous. Rev. Wm. Travers, P.P. of Baltinglass, from which place he had to fly in 1798, ended his days in this parish.

REV. JAMES BYRNE, Parish Priest of his native parish, Luggacurren, Ballyadams, and Wolfhill, died on the 7th of February, 1816, and is interred at Clopoke.—(*Note by his grand-nephew, the late Rev. James Kilbride, P.P. of Clonmore*).

REV. MAURICE HART succeeded. He presided over the parish for 29 years, and died in 1844. His remains lie interred in the chapel of Ballyadams.

REV. EDWARD FENLON was the succeeding P.P. He died on the 7th of April, 1874, aged 74, and is interred at Ballyadams.

REV. THOMAS KEHOE, the present pastor, succeeded, having been translated from the parish of Clonbullogue.



## PARISH OF BALLYFIN.

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PREVIOUS to 1823, the district now constituting the parish of Ballyfin formed a portion of the parish of Clonenagh. In June of the above-named year, the Right Rev. Dr. Doyle erected Ballyfin into a separate cure. The present chapel is the third that has stood on the same site. In a Return made in 1731 (*See Vol. I., p. 268*), it is stated that there were then two Mass-houses in the parish of Clonenagh, both built subsequent to the accession of George 1st, 1714; of these one was at Ballyfin. In another Return made in 1765, by Robert Henry, Hearth-money Collector (*see Appendix*), three Mass-houses are said to have been then in the parish of Clonenagh. The original chapel was replaced by another in 1774, as we learn from an inscribed slab which now forms portion of a stile leading into the burial-ground. The following is the inscription:—"I.H.S. Hæc domus re-edificata a R. D. Laur<sup>is</sup> Colleton, B.T., An<sup>o</sup> Dm<sup>ni</sup>. 1774. Vocatur Aula Spiritus Sancti." The structure bearing this high-sounding title was an humble cruciform, thatched chapel. Archdeacon Colleton, here referred to, died in 1788, and is interred at Clonenagh. (*See Chapter on Mountrath.*)

The Rev. Christopher Doyle, who was appointed Curate here in 1818, and subsequently Administrator in 1823, built the present parish chapel. It appears to have been proposed to erect it on another site, which however could not be effected in consequence of an objection on the part of the landlord. The following is his reply to Dr. Doyle on the subject:—"Mr. Wellesley Pole presents his compliments to the R. Catholic Bishop of Kildare and Leighlin, and in reply to his communication respecting the chapel at Ballyfin, begs to observe that it stands on Mr. Wellesley Pole's Estate rent free, and that the Priest has also a few acres of land for which he does not pay rent. It has always been Mr. Wellesley Pole's practice to give every possible indulgence to his R. Catholic Tenants, and he has never

made any distinction between them and his Protestant Tenantry. Under these circumstances he does not think it desirable to make any change. If the chapel of Ballyfin is to be put into repair, Mr. Wellesley Pole has no objection to subscribe for that purpose.

MERRION SQUARE,  
7 April, 1820."

Within the chapel a mural tablet has been placed to the memory of a priest who was a native of this parish:—"This monument has been erected by Matthew Lalor of Clonagown, in memory of his uncle, the Rev. James Lalor, who departed this life, March the 27th, 1826, aged 26 years." This priest, to whom Dr. Doyle refers in complimentary terms (*see Vol. II., p. 246*), had been appointed curate of Ballinakill in October, 1825.

A fine massive chalice in use in this chapel bears two inscriptions; one, requesting prayers for the Lady Brigid, Viscountess Dillon Clanrickard, and for Rev. Dr. Edmund O'Reilly, with the date, 1749. The second inscription records that Elizabeth Delany, mother of Dr. Delany, Bishop of the Diocese, purchased this chalice, and made a gift of it to the Chapel of Ballyfin, in 1795:—"Ora pro Illustriss<sup>a</sup> D.D. Brigida V.-Com. Dillon Cl<sup>a</sup> Rick<sup>d</sup>. et pro Edmundo O'Reilly, S.T.D. 1749. Hunc Calicem emit Elizabetha Delany, mater Rd<sup>mi</sup>. D.D. Delany, Ep<sup>i</sup>. Kild<sup>a</sup>. donoque dedit Capellae de Ballyfin, 1795." The Lady Brigid, to whom the above inscription refers, was daughter of John de Burgh, 9th Earl of Clanrickarde; she married Richard, 9th Viscount Dillon in 1720.—(*De Brett's Peerage.*)

Ballyfin was originally part of the demesne lands of the O'Mores, chieftains of Leix. In the reign of Elizabeth this estate was granted to Patrick Crosbie in reward for his services against the O'Mores; but his great-grandson, Sir John Crosbie, Bart., having espoused the cause of Charles I., he was attainted by the Parliament, and the said attainder never having been removed, the king on the restoration became entitled to his great estate, of which Ballyfin was granted to Piriam Pole,\*

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\* The grant from the Cromwellian Commissioners was thus confirmed by the Act of Settlement, 18 Cha. II., "Peryam Pole, of Dublin, esq.—The town and lands of Eyrye, Ballyfynne, alias Ballytinne, and Camaloand, 1.198a. 1r. 28p. (1941a. and 33p. stat.) prof. 2056a. 2r. 32p.; unprof. £24 5s. 3½d. bar Maryborough, Queen's Co. Inchy, and Rathvadocke, part of the same, 196a. (317a. 1r. 38p. stat.), prof. 45a. 3r. 16p., unprof. £3 19s. 4d. bar Stradbally, same Co. Acragar, 259a. 3r. 24p. (420a. 3r. 24p. stat.), prof. 43a. 1r. 24p., unprof. £5 5s. 2½d.; bar Portnahinch, same county.—Total rent, £33 9s. 11d. Date, 27 June, 18th year (cert. 19 May, 1666).



brother of Sir John, and second son of Sir William Pole, of Shute, in Devonshire. His son, William Pole, pulled down the castle which had been erected by the Crosbies, and built a modern house on the site, which was destroyed by fire, and rebuilt by his son, and forms the north wing of the present edifice. He married Anne, daughter of Henry Colley, of the noble family of Mornington. He died in October, 1704, and was succeeded by Periam, his eldest son, who died unmarried on the 24th of April, 1748, and was succeeded by his brother, William, who, the same year, married Lady Sarah Moore, daughter of Edward, 5th Earl of Drogheda, and was, soon after, made a member of the Privy Council, and Governor of the Queen's County. He much improved Ballyfin, planting woods, sinking the lake, and adding to the house. Dying in 1781, without issue, he left the estate to a distant cousin, the Hon. William Wesley or Wellesley, younger son of the Earl of Mornington, who assumed the name of Pole. The family of the present owner, Sir Charles Coote, acquired it by purchase. Most of the furniture of the saloon and ball-room was made for George IV. when Prince of Wales.—(*Anth. Hib. July, 1794; Gazetteer of Ireland.*)

#### BUCHLONE.

This name is derived from *Bo-cluain*, "the cow pasture:" *cluain*, strictly means a fertile spot surrounded, or nearly so, by bog.—(*Joyce.*)

The Martyrology of Donegal has two entries, both probably relating to this place, at the 20th of November:—"Easconn Eps. o. Bo-Chluain i Laoighis" (Easconn, Bishop of Bo-Chluain in Leix); and again:—"Fraochan Eps o Bo-Chluain i Laoighis" (Fraochan Bishop of Bo-Chluain in Leix.) To this, the gloss adds:—"i.e. to the east of Cluain-Eidhniach (*Clonenagh*), or of Inis-mac-Earca." There is an ancient and still used cemetery at Buclone, but no traces of a church are observable, nor is there any local tradition as to one having stood here.

#### SUCCESSION OF PASTORS.

JAMES DWIGAN aged 50, is named in Registry of 1704 as P.P. of the united parishes of Clonenagh and Clonaheen—which included Ballyfin. In Dean Skelton's list of priests in the diocese of Leighlin, in 1733 (*see Vol. I., p. 274*), a name is given of one, belonging to Ballyfin, which at first could not be deciphered. It is that of a Father Horoghan, who lies interred at Clonenagh, and whose grave is marked with the following

inscription:—"Here lieth the body of the Revd. Daniel Horoghan, who departed, 13th November, 1749, aged 60." It is more probable that this priest was only an assistant to Fathers Corcoran and Lalor, P.P.s of Clonenagh. On Clonenagh becoming a mensal parish, in 1788, it was governed by a succession of Administrators.—(*See chapter on Mountrath.*)

It, however, appears that, from 1805 to 1811, a Father Doyle had the distinct administration of the district of Ballyfin. This priest lies interred at Tullow, where a tablet to his memory bears the following inscription:—"Pray for the soul of the Rev. Patrick Doyle, who discharged the duties of the sacred ministry, for seven years, as Administrator of the Parish of Ballyfin, with zeal, prudence, and piety, and departed this life in peace on the 26th of August, 1811, aged 34 years."

REV. THOMAS DOWLING had charge of this district from the death of Father Doyle until 1818, when he was appointed Curate of Stradbally; he became P.P. of St. Mullin's in 1824.

REV. CHRISTOPHER DOYLE was resident Curate at Ballyfin from 1818 until 1823, when on this being formed into a separate and mensal parish, he became Administrator. He received the appointment of P.P. of Borris in 1836, and was succeeded by

REV. THOMAS NOLAN. In July, 1838, Father Nolan was appointed P.P. of Abbeyleix.

REV. JOHN WHELAN succeeded; he became P.P. of Clonegal in 1842, when

REV. JOHN MOONEY was appointed Administrator. He became P.P. of Rosenallis in 1847, and had for successor

REV. DANIEL NOLAN. Father Nolan, from being Administrator, was appointed by Dr. Haly Parish Priest of Ballyfin. In 1858 he was translated to Leighlin, and was succeeded by

REV. WILLIAM COMERFORD. On the death of Father Comerford, July 6th, 1884, he was succeeded by

The REV. HUGH MCCONAGHTY, the present P.P.



## PARISH OF BALTINGLASS.



SOME of our Irish antiquarians have written learned nonsense in trying to account for the name of this place, chiefly connecting it with Pagan fire-worship. The true, and now fully accepted derivation is *Bealach Conglais*, i.e. "The Pass or Road of Co-glas." This Coglas, son of Donn Desa, King of Leinster, was foster-son and master of the hounds to Eterscoel, son of Conaire Mor, King of Ireland. Having, on one occasion, hunted a wild boar from Tara to this place, he continued the chase up the hill over Beallach Duthaire, the original name of Baltinglass; the boar, hounds and huntsmen disappeared in a cave, and were never seen after. Hence the cave came to be called *Uaimh-Bealach-Conglais*, or the cave of the road of Coglas.—(*O'Curry ; Loc. Patr. p. 13*).

The Martyrology of Donegal, at Nov. 24th, records the name of an early Irish saint as connected with this place:—"Colman Dubh Chuillenn of Dun in the Renna, and of Bealach Chonglais in Leinster;" and a gloss in the *Leabhar Breac* states that "Cuillenn is a mountain which is at Belach Conglais. (Baltinglass).

### *Abbey of Baltinglass*

Styled "De Valle Salutis."

Keating calls the Abbey of Baltinglass, the *Monasterium de via*—the Monastery of the way, or pass. Diarmait MacMurchad O'Cavanagh, King of Leinster, founded an Abbey here about the year 1148 or 1151, for Cistercian monks,\* where he was

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\* The following is from a list of the Cistercian Abbeys in Ireland, copied from a MS. (E. 3-8, p. 65) in Lib. T.C.D. It is in handwriting of the 17th century, and has been apparently copied from some more ancient authority, which is not given:—"Anni foundationum Monasteriorum Cisterciensium Hiberniæ, et contributiones eorum antiquæ, ex. vet. cod. MS. de statutis, bullis, et aliis rebus, ordinis Cisterc. Hiberniæ."

1148. De Valle Salutis, Lagenia, xiii s. iii d. (*Baltinglass*),

1183. De Lege Dei, Lagenia, viii s. viii d. (*Abbeyleix*).

1189. De Rosea Valle, Lagenia, vi s. (*Monasterevan*).

1205. De S. Salvatore, Lagenia, xiii s. iiii d. (*Druske, or Graignamonagh*).

interred. (*Ware: Cænob. Cist.*, p. 65.) Dermot MacMorrough was more probably interred at Ferns, where he died. The inhabitants of Baltinglass will not be anxious to claim the doubtful distinction of having the arch-betrayer of their country buried in their midst.

John Earl of Morton (afterwards King John) confirmed the following grant of lands, &c., made to this Abbey, viz.: Valathimam and Vathiaridir, Ratha-Chiva, Mochan, and the townland of Raithbranaib (Rathban), extending from the ford of Mac Snull to the summit of Arda-Sellach, and so on to the fosse from the north part of Raithbranaib, thence to the top of Mount Cross-Cromn, and to Croidaniel, and from the fosse to the north of Macroadanley and to the ford of Comrae da Ushe; also from the ford in Lochlaig, with the river of the said water, extending to the ford of Culamucca, thence to the ford of Inderi, and from that to the fosse of Nabelfressi, extending as far as Dum Muked; and the said Earl did, for himself, grant to this Abbey the lands of Teth in Noderan, Ross in Alinem, and Rodhart, with those of Cluan-mel-fige, Cartinamain, Kelcomch, Athargith, Kennanus and Teath, in Madaith; also Kelcru, Thirconan, Kelnigdohey, Dun-Crinthin, and Carnabradan; with Insiobreslein,\* Magafin, and two other carucates of land, with a salt-pit at Arklow.—(*Harris 2*, p. 234.)

A.D. 1163. Moylisa O'Leyn, Bishop and Abbot of Imleach Ivar, and Abbot of Belagh-Conglais, in Christo quievit. (*Ann. Ult.*)

A.D. 1142. The Abbey of Maur, or *De Fonte Vivo*, Co. Cork, was founded, they say, by Dermot MacCormac (MacCarthy, King of Desmond, son of Cormac, the friend of St. Malachy. *Lanigan IV.*, 248), who supplied it with Cisterians from the Abbey of Baltinglass. (*Ware.*)

A.D. 1183. The Abbey of Leix (*Abbeyleix*) was founded by Corchegeer O'More, who filled this house with Cisterian monks from the Abbey of Baltinglass. (*Ware.*)

A.D. 1185. Albin O'Molloy was Abbot. About the middle of Lent, in this year, John Cumin, Archbishop of Dublin, held a Provincial Synod in Dublin, in the Church of the Blessed Trinity (*Christ's Church*), where he himself the first day preached of the Sacraments of the Church, and the next day after, Albin O'Molloy, Abbot of Baltinglass (afterwards Bishop

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\* i.e. Inchebrislane, in the parish of Yagoestown, in B. of S. Naas; this place, from an extensive Grange belonging to the Abbey of Baltinglass, obtained the name of Grangia Monachorum. (*Lewis Top. Dict.*)



of Ferns), preached on the continence of the clergy, says Giraldus Cambrensis, who was present at the Synod, and made a long discourse wholly against the clergy that came into Ireland from England and Wales, and laying the fault upon them that, by their ill example, they had vitiated the probity and innocence of the clergy of Ireland; the sermon ended, Giraldus made a sharp reply, and great contention followed between him and Albinus, which Giraldus in his *Life*, as is extant in MS., in Cotton's Library, particularly mentions. (*Ware.*) Joseph O'Hethe, Bishop of Ferns, dying this year, Prince John offered the See to Gerald Barry (*Cambrensis*), and promised to unite with it that of Leighlin, but upon his refusal, it was given to Albin O'Molloy, first a monk and afterwards Abbot of Baltinglass. He died, very old, about the end of the year 1222. (*Ware.*)

A.D. 1199. William le Nas gives to the King 100 marks to have an Inquisition of *Mort d'Ancestor* against the Abbot and monks of Baltinglass touching the lands whereof they deforce him. Mandate accordingly to the Justiciary of Ireland. (*I. John, m. 15.—Sweetman.*)

A.D. 1251. Thomas De Shotindon was Abbot. May 5th, Protection for three years for Brother Thomas De Shotindon, Abbot De Valle Salutis, Ireland. (*Pat. Rot. 35 Hen. III., m. 9.—Sweetman, Vol. I.*)

A.D. 1260. A question as to the limits of the parishes of the Dublin See, contiguous to Baltinglass, having arisen between Fulk de Sandford, Archbishop of Dublin, and the Fraternity of the Cistercian Abbey there, it was decided by Bull of Pope Adrian IV., dated the 20th of April in this year. (*D'Alton's Archbps. Dub. 97.*)

A.D. 1278. (*circa*) Sir Richard Bagot, Knt., Chief Justice of the King's Bench, built a Monastery for Carmelites, in the Parish of St. Peter's, Dublin, in the South suburbs of the city, on a plot of land which he purchased from the Abbey of Baltinglass. (*King, 248*). The present Carmelite Convent, Aungier-street, occupies the site of the house founded on this occasion.

A.D. 1285. Writ to H. de Kendal, W. de Odiham, and A. de Barton, to direct the Justiciary of Ireland to maintain and defend the Abbot and Convent *de Valle Salutis*, in Ireland, in their rights, liberties, and possessions, according to letters of protection of the King, which they have. (*Chancery Files, Ed. I., 6.—Sweetman Vol. II.*)

A.D. 1314. Griffin was Abbot. In this year we find him permitted to hold conferences with the septs of the O'Tooles and O'Byrnes, and many others of the inhabitants of the mountains, denominated Irish felons, for the purpose of receiving from them goods, chattels, etc., which the said Abbot and his tenants had been plundered and robbed of, or to return a just and full equivalent for same. (*King*, p. 415.)

A.D. 1316. Circa Octavas Baptistae, fit magna strages juxta Abbaciam de Balkynglas, ubi circiter 300 occiduntur. (*Clyn.*)

A.D. 1322. John was Abbot; and was succeeded by Donatus. (*Harris's Collect.*, p. 237.)

A.D. 1345. Graianus was Abbot some time before this year, when he recovered, against Gilbert de Palmer and Joan, his wife, one carucate of the lands of New Grange, which a former Abbot had demised for a term of years to John de Valle. (*King*, p. 415.)

A.D. 1346. To enable the King, Edward III., to resist his Irish enemies, the clergy of Meath granted to him, in this year, £40; the County of Louth, £20; the prebendaries of the Church of St. Patrick, Dublin, 40 marks; the Prior of St. John of Jerusalem, 40 marks; the clergy of Ossory, £20; the clergy of Ferns, £10; and the Abbot of Baltinglass, 10 marks for the aforesaid purpose. (*Id.*)

A.D. 1375. This year, the Abbot of Jerpoint, by Petition to King Edward III., set forth that his house was a dependent upon the Abbot of Baltinglass, who did use to attend Parliaments and make answer for those Abbots dependent upon him; nevertheless, the Abbot of Jerpoint was often compelled, by writ, to appear in Parliament, to his particular loss and distress, and to the great expenditure and costs of his house; he therefore prayed to be exempt for the future from this, his inconvenient attendance. The King did therefore, by writ, dated Kilkenny, Oct. 28th (where a Parliament was then being held), exonerate him from all and every such attendance (*Harris's Collect.*, Vol. II.)

A.D. 1377. Philip, the Abbot, received a full and free pardon, in this year, for all seditions, felonies, breaches of the peace, conspiracies, confederacies, false allegations, and all other transgressions whatsoever, by him committed, and for which he had been indicted. (*Id.*, p. 417.) The same year Peter was Abbot, when he recovered at Naas the sum of £10, against Henry, the son of Thomas de la Bere, and Oliver, the son of Henry de la Bere, they having diverted the water-course of the Gryse, which



supplied the Abbot's mill, in Rosvalvan, and which mill could formerly grind 24 quarters of corn in as many hours, but was now of no manner of use. (*Id.*)

A.D. 1380. The Abbey of Baltinglass was one of those which, by Act of Parliament, passed this year, were forbidden to admit any mere Irishman to the Religious Profession. (*King.*) \*

A.D. 1382. Henry Crump, a Cistercian of Baltinglass, and D.D. of Oxford, publicly maintained at Oxford—That the Friars of the Four Orders of Mendicants were not of Divine Institution, but contrary to the General Lateran Council, held under Innocent III.; and that Pope Honorius was persuaded by the Friars, through pretended and false dreams, to grant them a confirmation. He was forced to abjure these positions, in a convent of Carmelites at Stamford, in presence of William Courtney, Archbishop of Canterbury. He was charged also with Heresy, by William Andrew, a Dominican, previously Bishop of Achonry, then of Meath, for teaching that Christ's Body, in the Sacrament of the Altar, was only a looking-glass to

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\* In the Statutes of the Cistercians, printed by Martene, in the fourth volume of the *Thesaurus Anecdotorum*, there are several notices of the Irish houses of the Order which have not been quoted by Archdall. At a General Chapter, held in 1190, the Abbots of Ireland had licence to absent themselves from the Chapter for three years, and to attend the fourth; and the Abbot of Mellifont was commissioned so to arrange their turns that some of them might attend every year. . . . In 1275, the Abbot of Mellifont petitioned the Chapter that there might be a Commemoration of St. Malachy, St. Patrick, and St. Brigid in *Horis S. Mariæ*, in all houses descended from Mellifont. Cox, from a record in the Tower of London, of 1321, states that no person was admitted into the Abbey of Mellifont unless he made oath that he was not of English descent. (*Hib. Anglican*, p. 100.) The Chapter of 1323, condemns this exclusion, and warns all abbots to remove such walls of separation, and to indifferently admit all fit persons of all nations. In 1324, King Edward II. complained to the Pope that the Irish refused to admit Englishmen into their monasteries. (*Rymer*, Vol. II., p. 554.) And, in 1337, Edward III. says that his father had ordered that no Irishman should be admitted into an English monastery, but had afterwards revoked the order, and he now orders that all loyal Irish be admitted in the same way as Englishmen. (*Id.* 2, 964.) In the famous Parliament of Kilkenny, 1366, the exclusion of Irishmen from English monasteries was again enacted, and in 1380 the following writ was sent to the Abbot of St. Mary's, Dublin, of Mellifont, of St. Thomas the Martyr, near Dublin, of *Balkynlasse* (Baltinglass), of Dunbrody, of Bective, of *Dowysk* (Graignamanagh), etc., etc., and to the Priors of the M. H. Trinity, Dublin, of St. Patrick's, Down, of *Conall* (Newbridge), 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. (*Rot. Claus.* 4, Ric. II. 116). Note by Dean Butler.

Christ's Body in Heaven. He wrote, according to Bale, School Determinations, against the Religious Mendicants; An Answer to Objections; also An Account of the foundation of all the Monasteries in England, from the time of Birin, the first Bishop of Dorchester, to the age of Robert Grosted, Bishop of Lincoln, who died in 1253. (*Harris's Ware.*)

A.D. 1486. Henry was Abbot.—(*Ware's Annals.*)

A.D. 1488. The Abbot of this House received the Royal Pardon for his participation in the rebellion of Lambert Simnell.—(*Id.*)

A.D. 1528. Edmund, Abbot of Baltinglass, subscribed an Order of the Deputy and Council, to pay O'Connor his Pension.—(*Id.*)

A.D. 1536. John Galbally was the last Abbot; on the suppression of the Abbey, 15th December, 1537, an annual pension was granted to him.—(*King, p. 418.*)

By an Inquisition taken at Raiville (*Rathvilly*) die Mercurii prox. post festum Sti. Brendani, 23rd year of Henry VIII., the Abbot, John Galbally, was found seized of the site, containing a castle, hall, dormitory, with two cellars, a chamber with a store beneath, a kitchen, granary, garden and orchard, and 24 messuages, 24 gardens, 24 acres of arable, 16 acres of pasture, 100 of wood, and a mill and water-course in Baltinglass, annual value, besides reprises, £3 3s. 4d.; 16 acres of arable, 4 of pasture, and one of wood, in Grange-Golden, annual value, besides reprises, 5s. 4d.; 5 messuages, 20 acres of arable, and 8 of pasture, in Kilmoreth, annual value, besides 5 reprises, 26s. 8d.; 8 acres of arable, 8 of pasture, and 3 of moor, in Ladiestown, annual value, besides reprises, 2s. 8d.; 16 acres of arable, and 4 of pasture, in Hilltonstown. alias Shiltonstown, annual value, besides reprises, 6s. 4d.; a castle, 1 messuage, 32 acres of arable land, 4 of pasture, and 4 of moor in Slerath, annual value, besides reprises, 20s.; 14 acres of arable, 4 of pasture, and 4 of moor, in New Grange, annual value, besides reprises, 4s. 8d.; 2 messuages, 16 acres of arable, 4 of pasture, and 4 of wood, in Cargyn (*Carrigeen*), annual value, besides reprises, 26s. 8d.; 4 messuages, 56 acres of arable, 4 of meadow, 4 of pasture, and 8 of moor, in Taghnawran (*Tinoran*), annual value, besides reprises, 4s. 4d.; 1 messuage, 12 acres of arable, and 8 of pasture, with the appurtenances, in Rahyn, annual value, besides reprises, 10s.; 8 acres of arable, and 2 of mountain, in Ballybratnaghe, annual value, besides reprises, 3s. 10d.; 8 acres of arable in Newtown, annual value, besides reprises, 2s. 8d.; 21 acres of arable, and 2 of wood, in Monkswood, annual value,



besides reprises, 4s. ; a castle, 2 messuages, 48 acres of arable, 8 of pasture, and 2 of meadow, in Grangecon, annual value, besides reprises, 20s. 6d. ; another castle, with a messuage, 16 acres of arable, 2 of pasture, and 2 of meadow, in Knockworke, annual value, besides reprises, 20s. ; a castle, 2 messuages, a water-mill, 64 acres of arable, 20 of pasture, and 6 of meadow, in Newhouse, annual value, besides reprises, 26s. 8d. ; 20 acres of arable, and 4 of pasture, in Baronstown, annual value, beside reprises, 6s. 8d. ; 8 acres of arable, and 1 of pasture, in Gryffenstown, annual value, besides reprises, 8d. ; a castle, messuage, 12 acres of arable, 8 of pasture, and 6 of mountain scrub, in Reditown, annual value, besides reprises, 14s. ; 3 messuages, 3 gardens, 40 acres of arable, and 8 of pasture, in Rathbran, annual value, besides reprises, £3 6s. 8d. ; 16 acres of land in Billystown, annual value, besides reprises, 12s. ; 24 acres of arable, and 6 of pasture, in Ballyhocke (*Ballyhook*) alias Hakistown, annual value, besides reprises, 8s. ; 8 acres of arable in Tukmyll, annual value, besides reprises, 2s. ; 16 acres of arable, and 8 of pasture, in Mangerterraghliaghe, alias Croaill, annual value, besides reprises, 12s. ; and the rectory of Newhouse, annual value, besides reprises, 20s.—(*Chief Remembrancer.*)

On 30th of June, 33rd of same reign, a Grant was made to Thomas Eustace, Viscount Baltinglass, of this Abbey, with its possessions, in capite, at the annual rent of £10 9s. 7d. Irish.—(*Auditor-General.*)

An Inquisition, taken 23rd August, 1606, finds that the Abbot of this house was seized of 3 messuages and 40 acres of arable land of the great measure, in the Grange of Rossenalvan, annual value, besides reprises, 20s., and sundry other messuages, with 80 acres of arable in the townland of Rathargith, annual value, besides reprises, 40s. ; all in the County of Kildare. (*Chief Remembrancer.*) The chapel of Inchbrislán belonged to this Abbey.—(*King*, 415.)

Titular Abbots continued to be appointed after the suppression of this Abbey. *James Barron* was Abbot in 1631. In the Wadding MSS., Vol. 2, 410, is a letter signed "Fr. Jacobus Baron, Ordinis Cist., indignis Abbas Vallis Salutis ;" this is dated Dublin, 21st Aug. 1631. And in the same Collection, Vol. 3, 452, there is another document, without date, making complaint of Matthew Roche, Vicar Apostolic of Leighlin.

The Abbot of Baltinglass was a Mitred Abbot, and sat as one of the twenty-four Spiritual Peers in the Irish Parliament. (*Ware.*)

Portions of the Abbey Church still remain. The Abbey appears to have been built after the same plan as the Abbeys of Tintern and Dunbrody, in the County of Wexford, but to have been less extensive. The chancel was converted into a church for the use of the Protestants; part of an east window, which was composed of six lights, exists, and six pointed arches of the aisle, remain. In Grose's *Antiquities*, an engraving of this Abbey is given—Plate 116, Vol. 2—and the accompanying text, written in 1792, states:—"There are a long, ruined chapel, a belfry, and a lofty plain east window. Not far is Baltinglass Castle, in good repair, and inhabited." The castle here referred to, was originally the residence of the Abbot, and afterwards the seat of the Viscounts Baltinglass. It is an irregular, and not very extensive, edifice, and bears marks of having been built at different periods. The outward doors are in the Saxon or round-arched style; the other parts in less ancient style.\*

Thomas Eustace, Viscount Baltinglass, above referred to, was descended from John Eustace, a Norman noble, who accompanied King Henry II. to Ireland, and who, with a grant of large possessions, was appointed Governor of the County of Kildare. His descendant, Sir Edward Eustace, Knt., was constituted, early in the 15th century, Lord Deputy to Richard, Duke of York. His son, Sir Roland Eustace, was created, in 1454, Baron of Portlester, and a Knight of St. George of the Pale. This Sir Roland founded, in 1560, the Franciscan Monastery of New Abbey, near Kilcullen Bridge. An ancestor of his had founded, about a century before, the Dominican Convent of Naas, under the invocation of St. Eustachius. Sir Roland was succeeded by his nephew, Sir Thomas Eustace, Knt., who was created Baron of Kilcullen in 1541, and Viscount Baltinglass in the year following, being then possessed of one-half of the County of Kildare, with large possessions in the Counties of Meath, Wicklow, and Dublin. His son, Rowland, 2nd Viscount, filled, for 38 years, the offices of Lord Treasurer and Lord Deputy. He was succeeded by his eldest son, James, 3rd Viscount; he, having resisted the ordinance of Queen Elizabeth which required that no more Parliaments should be held in Ireland, but that the nation should be cessed for the support of the State at the will of the Deputy, was committed

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\* Since the above was written, the old castellated residence of the Abbots of Baltinglass has been demolished by the Rev. Mr. Ussher, the Protestant Incumbent. It is a subject of additional regret that one bearing the name of our distinguished Irish antiquary should be responsible for this act.



with the Barons Howth, Delvin, and Trimbleston, to the Tower of Dublin. Subsequently, with three of his brothers, he joined in opposing the introduction of Protestantism into Ireland, and was attainted by the Statute of Baltinglass passed in the Irish Parliament in 1585. The foregoing facts are taken from a Petition of Rev. Charles Eustace of Kilmague, Co. Kildare, praying for restoration of Title to him as descendant of William, youngest brother of James, 3rd Viscount. The Attorney General for Ireland reported in favour of his claim, "in case the attainder against James, 3rd Viscount, were reversed." In 1580 James, Lord Baltinglass, wrote a letter to the Earl of Ormond, of which Cox gives the following account, (*Hibernia Anglicana*): "About this time (July, 1580,) the Lord Baltinglass wrote an answer to the Earl of Ormond, assuring his lordship that he had two councillors, one that said, "Fear not those who can kill the body only," &c., and the other bids us obey the higher power, for he that resisteth it, resisteth God. Seeing that the highest power upon earth commands us to take the sword, and to fight and defend ourselves against Traytors and Rebels, which do seek only the murdering of our souls, he is no Christian who will not obey." In a "Brief Compendium of the sufferings endured by Catholics for the Faith, in the reign of Elizabeth," drawn up by Father John Holing, S.J., preserved in the Archives of the Irish College of Salamanca, it is related that Walter and Thomas Eustace, together with their eldest brother, James, Baron of Kilcullen and Baltinglass, having taken up arms in defence of their religion, and having fallen by fraud into the hands of their enemies, they were tempted in various ways to renounce obedience to the Pope and to acknowledge the Queen's supremacy. In case of refusal they were threatened, as traitors, with the severest punishments. They however, persisting most resolutely in the confession of the true Faith, were, in consequence, condemned to suffer an ignominious death. These noble soldiers of Christ suffered with great fortitude the sufferings that were heaped upon them. Finally, being led together to the place of execution, commending to God the Catholic cause, they were hanged and quartered at Dublin in the month of February, 1582. (*Spic. Ossor. Vol. I. p. 101.*)\*

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\*This writer is in error ; Viscount Baltinglass did not meet with a violent death. He engaged in the rebellion of Desmond and O'Neill, made war on the English Governor, Lord Grey de Wilton, and took part in the battle of Glenmalur in 1580, when 800 English were slain. On the downfall of Desmond in 1583 he and his brother fled into Spain where he was kindly received by King

The town of Baltinglass was incorporated by Charter of 13th of Charles II. The Corporation is styled, "The Sovereign, Burgesses, and Free Commons of the Borough of Baltinglass," and its officers were, a Sovereign, 12 Burgesses, a Recorder, and Town Clerk, a Sergeant-at-Mace, and a Clerk of the Market. The Sovereign was elected annually by and from the Burgesses, and the Burgesses were elected for life from among the body of the Freemen. Such was the constitution enjoined by the Charter, but, says the Commissioner on Municipal Corporations, "prior to 29th of Sept., 1832, there were but two Burgesses and no Freemen. On that day, 10 of the existing Burgesses were nominated and sworn, the majority of whom are non-resident, but live many miles distant from the town. Burgesses have no functions to perform. Lord Aldborough is the patron of the Borough; there is no select body, all power being vested in him." The Aldborough family received the £15,000 compensation money granted for the loss of the elective franchise, in 1800. In 1763, the Stratfords received the title of Barons of Baltinglass, they subsequently had the title of Earl of Aldborough conferred upon them.

In the burial-ground at Baltinglass, a large cross has been erected to commemorate three priests who are interred there. The following are the inscriptions:—

"Pray for the soul of Rev. William Dooly, who departed this life, 31st of March, 1807."

Philip II. He was with his four brothers, convicted of high treason, and suffered a total confiscation of his estates, by a Statute emphatically called the *Statute of Baltinglass*, which declared any kind of inheritance forfeitable for high treason. O'Sullivan Beare ascribes the misfortunes which befel this family to their having, though Catholics, acquired and retained possession of the property of the Abbey of Baltinglass; and he relates a vision in which this was foretold to Thomas, 1st Viscount: "Mirum est quod Rolando Eustatio Kilcollinnæ Vicecomiti accidit. Is, cum alioquin fuisset Catholicus bonus et pius, tamen (ut accepi) Monasterium Ordinis Divi Bernardi sibi adjudicavit: nec diu post per quietem vidit quendam ibi minitantem, et carmen Hibernicum referentem, cujus hæc est sententia. 'Tua cupiditas invadendi possessiones Ecclesiæ relinquet in servitute tuos pagos, et faciet, ut tua strips pereat omnis, ut frondes ex alto præcipitio cadentes.' Id ita metro quoque nos protulimus:—

Quæ jus Ecclesiæ pervasit avara cupido,  
Illa gravi pagos opprimet ære tuos;  
Et dabit, ut subito soboles tua corruat omnis,  
Ut folia ærio præcipitata loco.

Quod ita plane contigit . . . Vicecomes et ejus frater, in Hispaniam fugientes, a Philippo Secundo rege pientissimo excepti, dum vixerunt regis munificentis donis fuerunt aliti et ornati. Ita Rolandi Eustatii Vicecomitis filii, et familia corruerunt, ut ipsi nocturnum carmen quod superius memoravi, portendit."



"Pray for the soul of Rev. John Dunne, who departed this life, 11th August, 1821."

"Erected by the Parishioners of Baltinglass, in grateful remembrance of their beloved pastor, Rev. John Shea, who died on the 21st day of February, 1831, in the 65th year of his age. R.I.P.

It is a holy and a wholesome thought to pray for the dead."

Another cross marks the grave of a priest, and has the following inscription: "Pray for the soul of Rev. R. Barry. R.I.P. I have finished my course; I have kept the faith.—2 *Tim. iv.* 7."

The fine parochial Church of Baltinglass was built during the incumbency of Rev. Daniel Lalor, but chiefly through the exertions of his curate, Rev. John Nolan. The finishing and decoration of the interior were carried into effect by the Very Rev. Dr. Kane. The Altar of the B. Virgin is a memorial to Fr. Lalor, as the subjoined inscription upon it indicates: "Erected in memory of Rev. D. Lalor, P.P., whose enlightened munificence in the cause of education and religion deserves deep and abiding gratitude. Died, 24th January, 1871, aged 81 years. May he rest in peace."

The second side-altar has been erected in memory of Dr. Kane, and is dedicated to St. Philip Neri, his patron Saint. A monumental Brass records the fact: "This altar has been erected principally by the Parishioners of Baltinglass, in grateful remembrance of the eminent talents, great services, and exalted religious sentiments of the Very Rev. Dr. Kane, P.P. of Baltinglass, and V.G. of Kildare and Leighlin. Died, 2nd July, 1883, in the 61st year of his age, and 35th year of his Sacred Ministry."

The tower in the adjoining cemetery was erected to serve as a belfry. The Statute, 21 and 22 Geo. III., c. 24, enacted, that no Roman Catholic chapel could have a steeple or a bell. To evade this penal enactment, bells were placed in detached buildings erected for the purpose, in various parts of the country; this one at Baltinglass being of the number. The bell, which is still in use, was purchased by means of subscriptions raised by the Rev. Henry Young whilst engaged in conducting a mission here, about the year 1828. After the lapse of nearly 60 years, the apostolic labours of this saintly priest are still distinctly remembered in the parish. He gave a mission at Stratford previous to that at Baltinglass. It is related of him that he came into the town on foot, and went about asking for lodging. He remained at Stratford, for some months. He slept but little; never used flesh meat, eggs or butter; he took bread and tea at noon, and gruel and toast at night. On Wednesdays and Fridays he took only a piece of bread and some water at

mid-day, and tea in the evening. He was engaged the whole day preaching, hearing the confessions of the people who crowded around him, and instructing the children and preparing them for first Holy Communion and Confirmation. He afterwards proceeded to Baltinglass and spent a considerable time in the same manner. During his stay there, an exhibition of rope-dancing took place in the street. When the hour for the Rosary came without the usual congregation, Father Young sallied out in search of them, and found them spectators of the performance. In the confusion attending his appearance, the rope-dancer fell or leaped off the rope. For this, Father Young was summoned before the magistrates, was rated severely by Lord Aldborough, and fined £5. The fine was paid by subscription on the spot, and the exhibition in the street, of course, was at an end; but the Protestant gentry of the neighbourhood had it carried on inside the enclosure of the gaol, and came in their carriages to patronize it. Those who were acquainted with this singularly holy priest, or to whom he has become known through the graceful Memoir written by the late Lady Georgina Fullerton, will be interested in the following correspondence:—

*Extract from a Letter from the Rev. William Young, Phibsboro', to his brother, the Rev Henry Young.*

“Sunday night, 30th March, 1828.

“DEAR HENRY. . . . You may guess at my situation here when I inform you that the whole business of this place has, for some time back, devolved solely on me. I am endeavouring to prepare the chapel for consecration—the windows and doors are in; the altar is being splendidly finished; a gallery is being erected; my rooms are just in readiness; and all at my own labour and risk. I depend upon God, but God loves help. I know of no better way of succeeding at our Dedication than by getting Dr. Doyle of Carlow to preach the consecration sermon. We could then expect an over-flowing attendance. From what I understand I know Dr. Doyle has an objection to preach in Dublin; but the Circular Road is not in Dublin. I am also well informed that there is no person whom he would be more willing to oblige in this way than yourself. . . . Trinity Sunday is the anniversary of the opening of this chapel and of my first Mass. I was thinking of proposing to Dr. Murray to entitle this chapel *the Church of the Holy Trinity*. If Dr. Doyle were to consent to preach, I would be free from all embarrassment, and it would give life and energy to the whole undertaking. I have engaged, besides, an organ from Mr. Lawless for £150. . . . As you began a little mission in this chapel, you will do this one more act of religion for the people. I would be sorry to urge you thus, if I were not assured that Dr. Doyle would not know how to say No, to your application. I am longing for the time when God will give me strength and grace to follow your edifying system of life. Pray for this, Dear Henry, and I shall be happy.

“WILLIAM YOUNG.”



[*From Father Henry Young to Dr. Doyle.*]

“Davidstown, 7th of April, 1828.

“MY LORD,—With pleasure I take this opportunity of writing to you, but with regret I undertake the painful task imposed on me by my Rev. brother William, now residing at Phibsborough, in the north outlets of Dublin. His commission you will understand better from his own letter enclosed. He begs me to solicit you to preach the Dedication Sermon of his new grand chapel, built some years back, on an elevated situation on the Circular Road, which passes through Phibsboro'. The shell only was built, and the windows and doors closed up with timber, till he was appointed to that chapel; so that the most weighty part of the work fell on his shoulders. It is now nearly completed, and, I hear, in the most superb style. When I saw it last, all hands were at work under his direction. If your Lordship should agree to his petition, I and he likewise, would rather you accommodate yourself as to the day. My present condition of life forbids me to interfere in these matters, but as I was obliged to beg the assistance of my said brother in settling some of my worldly engagements, I thought I could not well refuse his pressing application. I shall in future be quite free from worldly ties, so that I can devote my whole time and attention to the spiritual exercises.

I will give you a brief account of my duties. I go to the Parish destined by my Bishop, on Saturday, and open the Exercises on Sunday, by explaining them to the Congregations at both Masses. I give 7 or 8 weeks to each Parish, which I find too short to go through a regular course of Instruction, and attend to their pressing calls. Early in the morning we have Prayer and Meditation; then Mass and Confessions of grown people till 12. In the meantime the children flock to Catechism immediately after their breakfast, and are taught till 12; 6 in a class, filed off from the wall, with teachers and head-governors; the girls on Mondays, Wednesdays, and Fridays; the boys on Tuesdays, Thursdays, and Saturdays. At 12 o'clock we assemble them around the rails, and interrogate them from the altar-steps, commenting a little on the answers; after which we attend to their Confessions till 4. After the third week, we admit them, in classes, to general Communion, which they make with fervour, in neat dress, and with lighted wax candles in their hands, which they blow out when on the point of Receiving. I give them, on those feast mornings, a little exhortation at Mass, preparatory to Communion, and we enrol them members of the Confraternity of the Sacred Heart of Jesus, or other pious Confraternity,—the Rosary and Scapular—for which I have obtained the necessary faculties. In the evening we give instruction to the people at a convenient hour, and hear the Confessions of the adults till near Repose. This is the order of the days, weeks, and months, and I hope of my whole life, for I take the greatest delight in labouring in the vineyard of the Lord God of Sabaoth, who, I hope, will give us all a reward, and no less a reward than the possession of Himself in eternal glory.

“Your Lordship's obedient servant,

“HENRY YOUNG.”

## GRANY, OR GRANEY.

The following historical extracts have reference to this place :—

A.D. 480. The battle of Graine in the land of Leinster, between the Leinstermen themselves, wherein Finnochadh, Lord of the Ui-Cinnsealaigh, was slain by Cairbre.—(*Four Masters*.)

A.D. 497. The battle of Graine, where Moriortagh mac Ercka had the victory. There was another battle of Graine (the one above referred to), between Lynstermen themselves, fought, where Finncha, King of O'Keansely, was slain, and Carbrey had the victory.—(*Annals of Clonmacnoise*.)

## GRANY NUNNERY.

Walter de Riddlesford founded a Nunnery at Grany, in present Baronies of Kilkea and Moone, about the year 1200, under the invocation of the Blessed Virgin, for Canonesses of the Order of St. Augustine.—(*Ware*.)

Nov. 12th, 1207. Grant and Confirmation to the Convent of St. Mary of Grane, and the nuns there, of the land of Grane and Dolkae, given to them by Walter de Redelesford, namely, 21 carucates of land, and one carucate between Dolke and the Long Ford; all the profit of the benefices, tithes, and obventions, in those lands; the mill of Uggressy, with the water of Lirna running thereto; liberty of toll throughout all Walter's land; all benefices of churches of Derdae, Kilmohud (Kilmacud), and Kilescosther; the tithes of his mill of Bre; the church of Tristeldermot (Castledermot), with its tithes and benefices, and all his patrimony; and the tithes of the expenditure of his house in meat, drink, and everything belonging to his table; as is witnessed by Walter's charters held by the nuns.—Witnesses, Godfrey FitzPeter, Earl of Essex; Ranulph, Earl of Chester; Suier de Quincy, Earl of Winchester; Robert de Vipont; Meyler FitzHenry, Justiciary of Ireland; John Marshall, Philip de Prendigast, William de Barry, Eustace de Rupe, Robert Fitzmartin.—*Tewkesbury. Chart. 9th John, M. 5. Sweetman's Cal. St. Papers, 1, 355.*

Pope Innocent III. by a Bull in the year 1207 takes this nunnery and all its possessions into his especial protection, and particularly the grants made to them by Walter de Riddlesford, *ut supra*, the right of patronage of the churches of Tristeldermot, St. Nicholas of Balinsderic in Fotherdonolan (Fortonolan), and Kenheigh; and of all the churches throughout the whole barony of Bre, viz., the Church of Kergham, of Kilmehad,



and of Koulescopsachen, &c. The right of patronage of the Church of Dunsetin, a burgage in the said town, with 12 acres of land and the tithe of the mill; and also the tithe of his fishery; 8 burgages in Taghmelinmor (Timolin), the gift of William de ———. The tithes of the lands of Ballivedin, Balliovelin, Fanchó, and Baliscuman, and 2 burgages near Triscum, being the gift of R. de Guines. A carucate of land in Sirelethi, with the tithes of Mainfothered, the gift of ——— de Rupe. The tithes of Leunaub, the gift of Gillebert Fitzhugh. The tithes of Kilmachen, and of all the land which he held from Walter de Riddlesford between Brey and ———, also the right of patronage of the Church of Kenheith, the gift of Hamet de Riddlesford. Twenty shillings yearly, the gift of Maurice FitzPhilip; and seven shillings, sterling, payable yearly by Falk Senublan, the gift of John de Penris.—*Monast. Angl. Vol. 2, p. 1022.*

By a Patent Roll, dated 24th April, 18th Richard II., the king, "ob Dampna (Damna) Priorissae et conventui de Grane per Hibernicos illata," grants permission to the Prioress and community to acquire and hold for ever lands to the yearly value of 20 marks.—(*Note to Archdall's Monast., new Edn.*)

In the *Charter Book of Dublin* (fol. 49), there is an entry to the effect that Matilda de Rupe (*Roche*), Prioress of this Convent, granted to the mayor and citizens of Dublin 16s. of annual rent, for 8 marks of silver.—(*Id.*)

A.D. 1409. Margery was Prioress; for we find in a patent of King Henry IV., bearing date same year, the following citation: "The king, on reflecting that the nunnery of Graane, in the County of Kildare, was so surrounded by Irish enemies and English rebels that neither the Prioress Margery nor her tenants could there dwell without holding communication with them; and also reflecting that the said nunnery is a great comfort and support to his liege subjects of the said county, his Majesty grants full licence to the Prioress and her tenants to hold communication with the said enemies and rebels, and to afford them a safe conduct to come to the nunnery and the tenants of the house, and there safely to abide and with safety to return; to give and to sell bread, wine, ale, and English and Irish clothing; and that the Prioress and her tenants may lawfully pay all fines and ransoms necessary for the good and conveniency of themselves and their property." This patent is dated Kilkenny, February 10th.—(*Harris's Collect. 4, apud. Archdall.*)

In the patent for suppressing this nunnery, and placing the Prioress and nuns in other convents, dated the 14th of June, 1535, before the general dissolution of monasteries, we have

seen (*Vol. I. p. 22*), the name of Dr. Wellesley, Bishop of Kildare, inserted as one of the Royal Commissioners; this, no doubt, was done without his consent, and there is no evidence of his having acted on the Commission.

Ægidia Wale (*Wall*), the last Prioress, was found to have been seized of the rectories of the Churches of St. Patrick Dunabate, Kylmacud, and Brey, in the County of Dublin, appropriated to the said abbey, and demised to Thomas Porsivyke, Rector of Lyons (Lyons), and John FitzSimon, of Dublin, merchant, with their tithes and other emoluments, for the term of sixty years, at the annual rent of ten marks of silver, Irish money.—(*Chief Remembrancer.*)

An Inquisition, dated 20th July, 1539, found the said Prioress seized of the manor of Grany, and of 100 messuages, 20 carucates of lands in Grany, Little Daneston, Plankeston, Brodeston, Horganston, and Calrigeston, the same being of the annual value of 23s.; that the said Prioress was also seized of the rectory of Grany, Aghir-Ballyhaket (Hacketstown), Kyltegan, Kylkorney, Kylmore, Kylcashell, and Kylpipe, and the third part of the rectory of Dunleknor (Dunleckny), the whole situate and lying in the County of Carlow, of the annual value of £22, besides all reprises; and George, Archbishop of Dublin, was also seized of the annual rent of 53s. 4d., payable out of the rectory of Dunabate, in the County of Dublin, parcel of the possessions of this house. The nunnery of Grany paid ten marks and forty pence proxies to the Archbishop of Dublin.—(*Harris's Collect., p. 80.*)

May 4th, 1543, a grant for ever was made to Sir Anthony St. Leger, Knt., of this monastery, the manor of Graney, Little Daneston, Plankeston, Brodeston, Horeganston, and Gallnygeston; the churches or chapels of Grany, Aghryballye Hackett, Kiltegan, Kilcornye, Kylmore, Kylcashell, and Kilpipe; a third part of the rectory of Dunlecknor; the rectory of Killalan, and of Carne in the County of Wexford; the rectories of Kylwanton, Kyllrogan, Bahebelison alias Neghroan, Ballynhegan, and Kenny, in the County of Cork; the rectories of Dunabate, Kyllmahode and Brey, in the County of Dublin; and the churches and rectories of Ballycotton and Tristledermot, in the County of Kildare.—*Auditor-General.*

Licence to Sir Anthony St. Leger to alienate to Edward Staple, Bishop of Meath, and others, the foregoing rectories, churches and chapels, parcel of the possessions of the late monastery of Grane.—*Pat. Rolls, April 4th, 2nd Ewd. VI.*

A Patent Roll, 31st Henry VIII., records a grant of a yearly pension of £4 to Ægidia Wale, late Abbess of the monastery of



Grany, payable out of the issues and profits of the late monastery.

This house was one of the six which the Lord Deputy and Council, in 1538, petitioned the king to have exempted from suppression, chiefly on account of the services rendered by the Community in the education of youth.

Lord Leonard Gray, the Lord Deputy, took the title of Viscount Grany from this Priory. The king's letter, dated Oct. 3rd, 27th Henry VIII., directed Letters Patent to be prepared, creating . . . Lord Leonard Gray, Marshall and Lieutenant of the king's army, Viscount Grane.—*Patent Rolls, Morrin, Vol. I. 32.*

St. Leger, to whom the property of this nunnery was granted, sold it to the Aylmers; they, in turn, parted with it to the Bunburys, from whom it came by purchase to Sir Richard Steele, Bart.—*Note to Monast. Hib. New Edn.*

The name Grany signifies *gravelly* or *stony*, and probably was originally applied to the adjoining river. In the *Name Book*, the river is described as a clear, swiftly-running stream, over a sandy and pebbly bottom, about 10 feet wide, and generally not more than 6 or 8 inches deep. It joins the Lerr or Lerna (above referred to) at Castledermott.—(*Ord. Survey.*)

A short distance to the east of the village of Graney is pointed out the site of the ancient Nunnery of St. Mary's. Pococke, in his Itinerary, particularly observes its ruins; these were totally pulled down about the year 1830. St. Mary's Well, in a flat marshy ground, is at the south-east extremity of the site of the nunnery. There is a flag-stone over the well, having ornaments upon it, which were supposed to be Greek letters, and hence it is called the Greek stone. (*Note, Monast. Hib. New Edition.*)

#### KNOCK PATRICK.

Following the route taken by St. Patrick towards the confines of Hy Kinselagh, within its borders, in the parish of Graney, we meet with an old church situated on the southern slope of Knock Patrick, adjoining which there is a large flat granite rock; on its surface the impression of two feet is clearly defined to the depth of an inch. Local tradition assigns these footprints to the Apostle, who thus impressed on the living rock from which he addressed his hearers the attestation of his presence and miraculous power. It is probably to Cnoc Patraic St. Fiacc's Hymn on St. Patrick alludes where he says:—"He pressed his foot on the stone; its trace remains, it wears not

away." The story of his miraculously impressing these marks probably arose from his converts, wishing to identify the spot where he had stood, had cut these footprints, which subsequent tradition set forth as having been miraculously impressed by the saint. As is usual, we find here also St. Patrick's Well, at which, more than a century ago, pilgrimages and stations were made on his festival, March 17th. About the time referred to, this well was filled up with stones and earth by the tenant of the farm on which it was located. His name was Haddaway; being an alien to the faith and traditions of the natives, he adopted these means to prevent their recourse to St. Patrick's Well. Curious stories are told by the people of the neighbourhood regarding Haddaway, and the misfortunes which came upon him, as they believed, in punishment of this impiety. (*Loca Patr.*, p. 125-6.) The ruins of the church which stood at Knock Patrick have quite disappeared; the place is still used for interments.

### RATHBRAN.

Here is a burial-ground occupying the site of a former church of which no traces now remain. Rathbran was, in the 6th century, the residence of the King of Leinster, Bran-Dubh, from whom it derives its name. The Four Masters record that in the year "A.D. 593 (*recté*, 597 *O'D.*) Cumuscach, son of Aedh MacAinmiré, was slain by Bran Dubh, son of Eochaidh, at Dun-Bucat (*Dunboyke*). The ancient tract called the *Borumha-Laighean*, relates that this Cumuscach, son of the Monarch Aedh MacAinmiré, having visited Rath-Bran, made shameful proposals to the wife of Bran-Dubh; she, under pretence of first exercising hospitality to his attendants, fled from her palace and betook herself to the fastnesses of Dun-Bucat. In punishment for his wickedness, Bran-Dubh set fire to the house in which Cumuscach was; he, however escaped the fire, only to fall by the hands of Loichine Lonn, Erenagh of Kilranelagh, who brought his head to the king at Rath-Bran. The Monarch of Ireland, hearing of the death of his son, marched an army into Leinster to revenge his death. A battle took place in 598, at Dun-Bolg ("The Fort of the Sacks,"), a place to the south of Dunboyke, near Donard, Co. Wicklow, in which Aedh MacAinmiré, Monarch of Ireland, was defeated and slain. For the details of this battle, and the stratagem by means of which it was gained, see the *Borumha-Laighean*.

Adjoining Rathbran is Knockarig, "the hill of the king." Golden ornaments are stated to have been found here several



years ago, from which fact a part of Rathbran is named Golden Fort.

### BALLYNURE.

The present Protestant church stands upon the site of the old church of this parochial district. Catholics continue to be interred in the adjoining burial-ground.

The subjoined letter from Dr. Delany to Archbishop Troy is inserted here, as it chiefly relates to the parish of Baltinglass. It appears in Cardinal Moran's *Spicilegium Ossoriense*—Third Series :—

*Letter of the Bishop of Kildare and Leighlin to the Archbishop of Dublin :—*

[From the Diocesan Archives, Dublin.]

“Tullow, 14th Nov., 1788.

“MOST HONOURED SIR,—The date of your Grace's favour of last month was precisely that of my departure hence for the purpose of visiting seven or eight parishes in the most distant parts of the County of Kildare, King's, and Queen's Counties, from which expedition I returned only last night to Tullow, where your Lordship's very gracious letter containing the Indulgences granted to the Confraternity of the Christian Doctrine, on my arrival first came to hand, and brought with them the most home-felt heart-gladdening satisfaction to my inmost breast. It is not one of the least-prized relicks in his Holiness's collection, or one enclosed in an ordinary shrine. Shall I say that nothing could prove more grateful to me than the above valued envelope, and its precious contents, which letter I shall be bold to assert, with a holy confidence, cannot fail to be productive, ere long, of the most estimable fruits among our poor people. In a word, this kind testimony of your Grace's partial regards towards your spiritual child—let me call him by that endearing name, added to such a token of the Holy Father's paternal tenderness for his little ones in the Lord entrusted to our care, afforded me unspeakable satisfaction, and ministered, I can truly aver, a most seasonable and potent cordial to my harassed and depressed spirits, after a hungry, solitary, and joyless November ride of about 30 miles, which I was obliged to perform from about 11 o'clock in the forenoon, without the smallest refreshment or company to beguile in any wise the tedious way. *Quantum patimur*, &c., may we perhaps at times be allowed to exclaim in good earnest, but how shortlived, alas, my Lord, is all sublunary joy, and how sure is the purest to be mingled with alloy, and with a bitter one was mine suddenly dashed, as will appear from the following exact copy at large of a letter handed to me immediately after the perusal of your Grace's packet. The purport of it will, I trust, prove a sufficient apology for the liberty I take in calling your attention to such a subject at the present busy and important moment, as well as plead my excuse for entreating you with much earnestness to favour me, by return of post, if at all convenient, with special instructions relative to the matter in which you may deem it expedient I should reply thereto, as I shall postpone giving any answer

till your letter has time to reach me. It is from my old correspondent, Lord Aldborough, in behalf of the unfortunate curé who, please to observe, never once vouchsafed to pay me a visit since our last curious interview in your Grace's apartments, or to let me hear a single tittle from him, directly or indirectly, in any wise whatsoever since the above period, the receipt of his noble patron's letter.

‘ Belan, Nov. 6th, 1788.

‘ REV. SIR,—I some time since troubled you with my sentiments respecting Mr. Connor, the late Parish Priest of Baltinglass, and that I thought his requisition of a trial was but fair and reasonable, to which I have received no answer. I have since received a long letter from him relying on finding substantialer justice from you than he did from Doctor O’Keeffe, who degraded him *sine foro et strepitu*: and this I can’t think warranted by Canon or Council of Trent law; besides he can prove his being offered another living and a salary from Mr. Archbold, and other matters I wish may not be made public for the sake of religion and justice; as I would not have it thought either Doctor O’Keeffe, for whose memory I have an esteem, or you, sir, for whose character and candour I have much respect, would upon any account step aside from either. I therefore do request his suspension, which implies but a temporary punishment, may be tried, to see whether or no the time he has been deprived of his parish be not fully adequate to any charge that can be brought against him; that if so, he may be restored, and if not, either longer suspended or totally deprived of his function. This is the usage of our Church, where severe penalties be against any who take away a person’s bread and character without the fullest proof, and this being my real opinion, and the rather as I was in some measure the cause of his censure, but which I never intended to have either lasting or inflicted on him without full proof, I do request he may have a trial, that he may vindicate himself or fall, *and I will myself attend the trial and issue.*

‘ I am, rev. sir,

‘ Your very assured friend and humble servant,

‘ ALDBOROUGH.’

“ A pleasant fellow after all this said earl appears, from ye funny complexion of the winding up of his letter, notwithstanding the formidable mien our doughty hero affects to exhibit in the commencement of it. Like the scorpion, there is a cure in the tail for the bite of the head. *And I myself will attend the trial.* Well, to be sure it is not in ye powers of face, as was said in ye last paper in praise of O’Reilly’s Viscomica, in ye powers of ye sourest and most rigid set of muscles that ever yet adorned ye walls of a Presbyterian Meeting-house, to resist the impression of so long, farcial, and burlesque a declaration from right honourable lips. Never, at least on the stage of real life, did an incident occur more laughable, except perhaps that serious air and warm earnestness with which my honest friend, Mr. Purcell, a neighbouring Spanish divine, has in downright earnest just now vehemently pledged himself to me to demonstrate against ye Earl of A. and the whole House of Lords, that the curé, on whose trial he sat, was duly and judicially condemned according to both Canon and Council of Trent law, which he will shew with the clearest evidence, tho’ not indeed, I



apprehend, *sine strepitu*, out of Van Espen, Rheiffenstuel, Pichler, Fagnanus, and twenty other canonical gentlemen of his acquaintance whose names I cannot actually recollect, professing himself ready to meet on those grounds his illustrious opponent, at any time or place your Grace, who is to be the moderator of ye dispute, think meet to assign; nor have I a doubt from the well-known eccentricity of his character, but Lord A. would instantly accept Purcell's challenge if notified to him, and without hesitation descend into the arena to combat the theologian at his own weapons. What a scene! Father Purcell, of Clonegall, and ye Earl of A. pitted against each other at ye approaching colloquy, if permitted to be held, which it would be more than realizing ye ideal force of Mendoza and ye boxing Bishop. Apropos, my Lord, the curé's cause rests now similar with your Grace. By this appeal it is actually before your tribunal, if not already decided by your Lordship. Should you at all events think proper to ordain a second hearing thereof, I trust the time appointed for that discussion will not interfere with my rev. champion's attendance on the Christmas confessions, ye only conditions put in, any more than with his noble adversaries attention to his Parliamentary duty. The sessions as well as the stations are shortly expected to begin; and what an unlucky untoward circumstance would it occur should a call of the house perhaps be ordered on ye very day that his lordship should be summoned to attend ye curé's trial at your Grace's bar. Do not be angry at this intemperate and ill-timed levity. I am myself perfectly aware of its extreme impropriety, and yet I could not for ye moment resist ye impulse, or help laughing most heartily several times within this half hour at this very ludicrous piece of business. God send, however, it may not end rather so tragically. Prithee, fail not, my lord, to direct me how I am to act, and to communicate your instructions with all convenient speed should the *Supreme Council*, a Supreme Council, and a . . . gone out to preside be still sitting. Did I say I have the honour hereby to vest your Grace with unlimited powers to speak in my name to every subject that may come under deliberation, and concur in the adoption of all proposed measures, according to your own superior discretion and prudence. I put my own interests, and those of the Diocese of Kildare and Leighlin, wholly in your keeping, as I should be disposed to do with the religious concerns of the whole nation were I their guardian. But no doubt your Grace jokes on the subject of this delegated trust, as well as on Dr. Dunn's supposed hauteur and my resentment, which was all a pure jest on my part, not the smallest grounds in the world for any such surmise as your Grace seems to throw out; now I should pluck out my heart were I to feel it susceptible for an instant of any such emotion towards my ever equal, dear, and respected old friend. Nothing in ye world could be further from my thoughts. How could one of your Grace's sagacity and discernment be thus similarly taken in? What is the meaning of *piorum hominum* in ye indulgence, surely females are not thereby excluded. They have been certainly most justly characterised by the fittest as the devout sex, and would be found to come forward, generally speaking, with ten times more ardent zeal, aye, and true piety, in promoting this most excellent institution, than the men. They will be found, I am persuaded, infinitely more useful than the others; besides how commit the instruction of girls to male catechists or teachers. But my grammar should here remind me that *Homo* is of ye common of two genders, which I presume solves the difficulty. I fear I shall be able to do little or nothing, at least for

the present, in this Diocese for Lombard. In reality the priests are all perfectly drained by their past and, indeed, daily subscriptions to the seminary in Carlow, which is still not completely finished and quite unfurnished, very considerably indebted, besides the yearly growing rent they have generously agreed to pay. I must own I felt and looked, I am sure, on this account, unspeakably awkward, embarrassed, and pained, in moving at the present juncture another collection to them, which, I am sorry to observe, they instantly and peremptorily rejected as soon as hinted, so as to prevent me from daring to return, at least speedily to the charge. I spoke particularly of it to such as had their education in Lombard, but they were the very persons who raised the greatest outcry against the measure, setting, to a man, their faces against it in the most open and avowed manner. Dr. Walsh's contemporaries, especially, and strangely, and, I believe, very unjustly, filled with unconquerable prejudices against him and all his undertakings, which they never failed to reprobate with a very unbecoming degree, indeed, of heat and acrimony, whenever I chanced them or hazard a word in their commendation, praiseworthy as they seem to be. I have too other ugly affairs on hands of a similar nature to curé's, and with which I must take the liberty to acquaint your Grace by next post, as in spite of my endeavours to catch this day's post, it has escaped me, and therefore I send this by an express to Castle Dermot, where I hope it will arrive timely enough to be forwarded this day to Dublin, interested as I am in receiving as speedy an answer as possible. I am in so great a hurry that I have scarce a moment to request your Grace would excuse, on that score, everything that needs it in this very hasty and blotted scrawl. All that is most respectful and kind, if you please, to your illustrious brethren on my part. Pray how are Dr. O'Reilly's eyes, and when does Dr. Butler leave town? Not a word of a complaint from your Grace in Mr. O'Connor's parish since his late lucky hit; not a line from his Grace of Cashel since his accession to, &c.

"Your Grace's ever devoted,

"D. DELANY."

#### SUCCESSION OF PASTORS.

JAMES MAKEE is named in the Registry of 1704, as residing at Kilmullen, aged 46, Parish Priest of Ballynure, ordained "the year before Plunkett was executed," (1680) at Castletown-Bellew, Co. of Louth, by Dr. Oliver Plunkett, Archbishop of Armagh; his sureties were James Wall of Knockrow and John Dunkley. There is no record as to when Fr. Makee died.

RICHARD BYRNE is named as P.P. of Baltinglass and Ballynure, in a Parliamentary Return made in 1731. (*See Vol. I. p. 269.*)

—DEMPSEY appears as P.P. of Baltinglass in Dean Skelton's List, dated 1733. (*See Vol. I. p. 274.*)

THE CURÉ CONNOR is the next P.P. on record; the Bishop, Dr. Keefe, who died in Sept., 1787, for some reason which has



not transpired, had removed this priest from his cure some time previously, as appears from Dr. Delany's letter to Dr. Troy.

WILLIAM TRAVIS appears to have been the P.P. who replaced Curé Connor. The name of *Rev. William Travis, Baltinglass*, is given as a subscriber for 20 copies of "*Mullala's View of Irish affairs from 1768 to 1795*," published in the latter year. In the troubled times of '98, Father Travis narrowly escaped a violent death. It is related that he was actually in the hands of his intended executioners, but was saved by Lady Aldborough, who threw herself between him and those who were about to take his life. He fled the district, and, according to the tradition, took refuge in the parish of Ballyadams, where he died, and is buried at Clopoke.

WILLIAM DOOLY succeeded. He died on the 31st of March, 1807. See Epitaph in the grave-yard at Baltinglass.

REV. JOHN SHEA, was the next Pastor. He was a native of Collentra, in the County of Wexford, and was a student at Carlow College from Sept., 1794, to Sept., 1797. (*College Roll*.) He survived until 21st February, 1831, when he was succeeded by

REV. DANIEL LALOR. Fr. Lalor died, 24th January, 1871, aged 81, and has for his successor

THE VERY REV. DENIS KANE, D.D., V.G., for notice of whom, see Vol. I. p. 330. Dr. Kane died, July 2nd, 1883, aged 61, and was succeeded by

THE REV. ARNOLD WALL, the present pastor.

## PARISH OF BORRIS.

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THE modern Parish of Borris comprises the Parish of Kiltennel, and parts of those of Clonagoose, Ullard, St. Mullin's, and Ballyellin. The town of Borris, called *Borris Idrone*, to distinguish it from other places of the name, is picturesquely situated on the richly wooded slopes adjoining the river Barrow, and at the base of the Blackstairs mountains.

### CLONAGOOSE.

The ruins of the Church of Clonagoose, in which Parish the town of Borris is situated, are distant from it about a mile. The name may be derived from *Cluain-na-cuas*, "the meadow of the caves;" it is marked on Mercator's map, Clongash. The annotator of Archdall's *Monast. Hib.* states the Irish name is *Cluain-nag-Cluash*. The church consisted of chancel and nave; of the former the greater part of the walls remains, a double-lancet window is in the east end, each light measuring only six inches in the outside, but widely splayed within; a small flat-headed window appears in the north wall of chancel. In Ryan's *Hist. Co. Carlow*, published in 1833, the ruin as it then existed is thus described: "The length of the building was 72 feet, the breadth, 24. The remains of five windows yet appear, the breadth of each of which on the exterior is but six inches, while from their gradually opening to the interior they are rendered there perhaps five feet across. Part of the walls had been recently thrown down, obviously for the stone. A stone reservoir lay within the ruins." The Baptismal font here referred to, still remains. A Holy Well, called Lady Well, lies about 120 yards to the south-east of the church. The Patron used to be celebrated here on the last Sunday of June. The only monumental inscription worthy of note is that marking the grave of *General Daniel Egan*: "Here lyes ye body of Daniel Egan, who departed this life the 11th of March, 1717, aged 62 years. The Lord have mercie on his soule."



## KILLTENNIL.

This name is a corruption of *Cill-Senchill*, the Church of St. Senchill. Two Saints of this name flourished in the 6th century at Killeigh, King's County, one styled Sinchell, senior, an Abbot, the other Senchill junior, a Bishop. The Patron used to be celebrated at Killtennill on the 15th of June; that day being the feast day of *Bishop Sennill*, proves that he was the titular saint of the place. In a Return, made by the Protestant Bishop in 1731, (*See Vol. I. p. 268.*) it is stated that "several archbishops, bishops, and other Popish clergy assembled daily last summer for above a month together, at or near ye Church of Kiltennell, under pretence of drinking spaw water, where they convened several persons before them, and exercised ecclesiastical jurisdiction." This appears to have been a very exaggerated report of what really was the celebration of the Patron day, and perhaps its octave. An intelligent inhabitant of the locality, now some years dead, remembers his grand-mother stating that she often prepared breakfast for as many as 28 priests, on the Patron day. The ruins of the old parochial church measure some 50 feet long by 20 wide, and included a nave and aisle. It contains a slab with the following inscription: "Underneath lieth the body of Mr. Edmond Byrne, junr., who departed this life Dec. 3rd, 1768, aged 33 years. Also the body of Mr. Edmond Byrne of Spawhill, his father, who departed this life June 16th, 1770, aged 72 years. Requiescant in Pace."

At the east end, an addition was erected at the commencement of the last century, and was 28 feet long by 15 in width; this also is in ruins. A slab is let into the wall, having armorial bearings carved on it, with the motto *In Domino confido*, and underneath, the inscription: "Captain Edmund Byrne erected this chapel, and Doctor Edmund Byrne, Archbishop of Dublin, consecrated the same, 1709."

Within the walls lies an ancient Baptismal font, round, and pierced in the centre; and near it is the stone top of a double-lancet window.

In the adjoining cemetery some priests lie interred. Over one grave appears the following quaint inscription:

"The body of the Reverend Denny's Doyle lieth here;  
 Who loved his neighbours and his God did feare;  
 His glass was out, his hour was spent,  
 He died with grace and off he went. 1733, April 21.  
                     and Gregory, 21 of June.  
                     Both tossed in one womb,  
                     And lie in one tombe."

"Here lieth the body of the Rev. Terence Gormley, deceased June 29, 1758, aged 51 years."

Other priests are stated to be buried here, named Byrne, Comerford, and Doyle. A tombstone with inscription to one or more of them, is now concealed by *debris*.

A portion of the burial-ground is reserved for interment of Protestants; one of the monuments was "Erected by Lieut. John Stone, in memory of his father, who was killed by the rebels, on the 26th of June, 1798, aged 75 years." He fell in an engagement at Scullogue Gap. Byrne, who was hanged with his accomplice, Strang, at Kilkenny, for the abduction of the Miss Kennedys, at Graig, in April, 1779, is interred at Kiltennill. There is a Holy Well at about a quarter of a mile's distance from the old church which gives its name—Tober-modalowan (*Tober-Modalamhan*, "St. Magdalen's Well?") to the townland in which it is situated. Within half-a-mile of the church ruins is a place called the Chapel-field, where in penal times a temporary chapel stood.

Dr. Edmund Byrne, Archbishop of Dublin, who performed the ceremony of consecration of the second chapel of Kiltennill in 1709, was a native of Ballybrack in this parish. He was born in 1656, and having completed his education in Spain, was ordained priest in 1678, at Seville, by the Coadjutor Bishop of that See. He served on the mission in Dublin, where, by the Registry of 1704, we find him residing in St. Francis-street, aged 48, P.P. of St. Nicholas Without, and having for his sureties Patrick Howard, of Francis-street, baker; and Denis Byrne, of the same, tailor. In 1707 he was appointed to the See of Dublin in succession to Dr. Peter Creagh. "Soon after his promotion," writes D'Alton—*Memoirs of Archbps., Dublin*, p. 460—"it was proposed, under parliamentary sanction, that a public convention of Protestant and Catholic prelates and doctors should be held for two months, to propound and debate on the disputed articles of faith, on which occasion, says the Rev. John Clinch, this praiseworthy Archbishop alone, of all the Catholic prelates, attended said conferences, and there with such zeal, such wisdom, and such superhuman eloquence, propounded the principles of his religion in the public College of Dublin, that many, illuminated by the rays of truth, shaking off the yoke of heresy, sought the harbour of safety in the bosom of the Church." The Executive, however, were not influenced by this reasoning. Queen Anne, on her accession, shamelessly broke the public faith pledged to the Catholics as the condition of their sub-



mission at Limerick. The effects of the penal statutes, then ruthlessly enforced, are thus summarized by Mr. D'Alton:— Catholics were interdicted from realizing the profits of their own industry, under the penalty of forfeiture; excluded from all leasehold interests for terms longer than 31 years; informers were encouraged to acquire legal benefits by treachery, where nature or justice could confer none; and, what was still more fiendishly aggravating, a son, conforming to the established religion, entitled himself to divest his Catholic father of his inheritance; and, while on the one hand an annuity of £30 was offered to every conformist priest, rewards were prescribed for the apprehension of those who maintained their faith; £50 for every archbishop, bishop, vicar-general, etc.; £20 for every priest, regular or secular; and £10 for every Popish schoolmaster, tutor, or usher. The leading act of this code (8 *Anne*, c. 3.) required that the doomed ecclesiastics should take the oath of abjuration, under pain of being transported; but even with this alternative only a few out of the 1,080 registered priests were influenced to take the oath.

When in 1712, Edward Eyre, Mayor of Galway, was directed to suppress the nunneries in that town, Dr. John Burke, Provincial of the Franciscans in Ireland, got permission from Archbishop Byrne to admit the Franciscan nuns into his diocese. A few of these unhappy ladies were accordingly transferred to Dublin, but they had scarcely reached the city, when the Lords Justices received information of their arrival, and immediately issued orders for their apprehension; in consequence of which several of them were taken in their conventual habits. A proclamation then issued, dated the 20th of Sept., 1712, to apprehend said John Burke, Doctor Byrne, and Doctor Nary, as Popish priests attempting to exercise ecclesiastical jurisdiction, contrary to the laws of the kingdom, and it was ordered that all the laws in force against the Papists should be rigidly enforced.

On the 7th of August, 1714, in the proclamation announcing the accession of George the First, it was required that all Papists, heretofore licensed to keep and wear arms, should deliver same and all ammunition to the next justice of the peace, and all justices were commanded to seize and take all serviceable horses found in the possession of any Papist or suspected person. This proclamation was signed by the Protestant Archbishop of Dublin, the Protestant Bishop of Kildare, and others. Dr. Byrne died in 1724, "leaving the memory of his virtues to be recorded only in some Irish poems by John

O'Neachtan and by Hugh MacCurtin respectively."—D'Alton's *Memoirs Archbps. Dub.*

### BALLYNAGRAINE.

Within the deer-park attached to Mr. Kavanagh's demesne at Borris, in the townland bearing the name of Ballynagraine (perhaps derived from *baile-na-grian*, "the town of the sun"), are the ruins of a church, measuring about 85 feet in length by 16 feet in width; beside the altar-place, on the south side, an aisle appears, which probably was built for the accommodation of the Kavanagh or Butler family; a separate door opened into this portion of the building. Three narrow, small windows were in each of the north and south sides, and two doorways stood in the west gable. The masonry was of a very rude description, yet the building does not appear to have been one that could lay claim to much antiquity. It is stated that Clonygoose was dismantled and unroofed by some intolerant members of the prevailing Protestant faction, early in the 18th century; it may have been that the chapel at Ballynagraine only came into existence after, and in consequence of, this outrage.

A fine school-house at Borris bears the following inscription: "This school-house was built in the year 1832, by money left for that purpose by Mrs. Butler, alias Kavanagh, sister to the late Walter Kavanagh, Esq., of Borris, and sister also to the present Mr. Kavanagh, under the superintendence of the Rev. John Walsh, P.P."

In a Missal belonging to Borris Church are the following entries:—"Thomas Kavanagh, Esq., departed this life in Borris, June 18th, 1790, aged 62. Requiescat in pace. Amen."

"This book was given as a present by Mrs. Kavanagh, of Borris, to ye Rev. Edmund Doyle, September 25th, 1790."

A massive and handsomely wrought chalice, which belongs to the Parish Church of Borris, bears the following inscription: "D. Bernardus Cavanagh de Borris me fieri fecit. Orate pro D. Jacobo Phelan, Epis. Ossor, 1730." Dr. Phelan died some 35 years previously.

The following objects of interest connected with this locality are described by Sir W. Betham in notes appended to the Kavanagh pedigree:—

*The Figeen*.—This curious piece of antiquity was found in the demesne of Borris, in digging a ditch. It is composed of a mixture of silver and tin, and weighs 16 oz. 17 dwts. These are, commonly though erroneously, called *Moran's rings*, which



were of a different character, and were worn round the neck of the king, and also of the chief brehon or judge, who was prime minister.

*The Charter Horn.*—The horn is made of ivory, mounted and ornamented with gilt brass. It has been in the possession of the family of Kavanagh of Borris-Idrone from a very early period, and is supposed to have originally been the charter horn or tenure by which they held certain estates.

*The Liath Meisicith.*—This very curious ancient box was for many ages an heir-loom in the family of Kavanagh of Borris-Idrone, until it was presented, together with the charter horn, to the Museum of Trinity College, Dublin, where they now are. It is made of brass cased with silver, and contained, when presented to the University, a number of loose sheets of vellum on which were written some extracts from the Gospels, and prayers for the sick, in the Latin language, but in the Irish character. There were also water-colour drawings of the Apostles, tolerably well executed, and supposed to have been the work of St. Moling, the patron saint of the family of Kavanagh. Vallency would make the box to be even older than the time of St. Moling. The writings and water-colour drawings above referred to have been reproduced in fac-simile by Mr. Gilbert, in his great work—*Fac-similes of National MSS.*

Over the graves of priests interred in the Parish Church of Borris, are the subjoined epitaphs:—

“Here lies the body of the Rev. John Walsh, for 32 years Parish Priest of Borris, who departed this life, 6th Sept., 1836.

“Also the body of his nephew, the Rev. John Walsh, for 12 years C.C. of Borris, who departed this life 30th of July, 1835. Requiescant in pace.”

“Beneath are deposited the mortal remains of the Very Rev. Christopher Doyle, P.P. of Borris, and Vicar-General of Kildare and Leighlin. The virtues of this Faithful Pastor honoured his holy ministry—his zeal to relieve the poor, and promote education, was eminent. He was beloved by his flock, and profoundly esteemed by all who knew him. He died on the 30th of November, 1859, aged 65 years. May he rest in peace. Amen.”

“This monument has been erected by the contributions of the generous people of Borris, Ballymurphy, and Rathanna, in memory of the Rev. John Cabill, C.C., who died the 4th of

Decr., 1855. He ministered to their spiritual wants for 17 years with piety, zeal, and efficiency. May he rest in peace."

"Pray for the soul of the Rev. Michael O'Connell, who died 24th July, 1863, aged 63 years, and the 36th of his ministry. What surplus money he received on the mission he gave back to God for establishing Christian Brothers in the Parish of Borris. May he rest in peace."

In the Chapel of Ballymurphy a former P.P. of Borris lies interred. The following is the inscription marking his grave:—"Here lieth the body of the Rev. Edmond Doyle, who departed this life, the 2nd of September, 1795, aged 65 years. Requiescat in pace. Amen."

In the townland of Tinnecarrig ("the house of the rock"), and within half-a-mile of Ballymurphy Chapel, are to be seen the remains of an old church with a graveyard attached, called Kilcullen. A large number of chiselled stones—probably belonging to the former church—lie scattered about, and also two hollowed or ballane stones. The latest interment took place here about ten years ago. A well in an adjoining field, called Kilcullen Well, was, within the memory of people still living, resorted to by pilgrims. Fr. Gormly, the P.P. who died in 1758, lived at Ballyroughan, in this neighbourhood, and, along with him, a priest named Kavanagh.

On the townland of Lacken, within less than half-a-mile of Kiltennell, there is a granite cross, about 3 feet high, "on which," writes Ryan, "is the following inscription—'O.K.L., DEC., 1737. A.C.' Near the cross is a cairn or heap of stones. The cross is mutilated—according to local account—by soldiers making it a target." The cross remains, but no inscription is now visible. It stands on a small plot, in which unbaptised children were, and perhaps still are, buried.

#### SUCCESSION OF PASTORS.

In the Registry of P.Ps. made in 1704, two are named—

ALEXIS DOYLE, residing at Rosdillig, aged 50, P.P. of Kiltennell, ordained in 1674; sureties, Eugene Doyle, of Rosdillig, and James Doyle, of Kilcumney, gents.

JOHN MATHEWS, residing at Borris, aged 60, P.P. of Clonegoose, ordained in 1674; sureties, Morgan Cavanagh of Borris, Esq., and Edmund Byrne of Corranellan, gent.

DENIS LYONS was the next P.P. of whom there is any record. His appointment took place previous to 1731, as his name occurs



in the Parliamentary return of that year; it appears also in Dean Skelton's list of 1733. He died on the 14th of August, 1741, aged 60 years, and was buried at St. Mullin's.

TERENCE GORMLEY probably succeeded Fr. Lyons; his grave is at Kiltennell, where his epitaph gives the date of his death, June 29th, 1758, aged 51 years.

TIMOTHY O'CONNOR succeeded. He died the 29th of May, 1771, aged 45 years. In a Parliamentary return of 1766 he is named as P.P. of Kiltennell and Clongoose. He was interred at St. Mullin's.

EDMOND DOYLE was the succeeding pastor. He died on the 2nd Sept., 1795, aged 65, and was interred at Ballymurphy.

PATRICK KEATING appears to have had pastoral charge of this parish, in succession to Edmond Doyle. He died previous to 1st Sept., 1799, as the first entry in Parochial Register in the handwriting of Father Moore is of that date.

LEWIS MOORE succeeded; he was translated to Graignamanagh in July, 1805, and had for his successor in Borris,

JOHN WALSH, who, after a pastorate of 32 years, died on the 6th Sept., 1836, and was buried at Borris.\*

VERY REV. CHRISTOPHER DOYLE next had charge of this parish; he died the 30th Nov., 1859, aged 65, having for some years discharged the duties of Vicar-General of the diocese.

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\* An entry in the Baptismal Register at Borris, dated January, 1834, states that John Walsh, son of Richard Walsh and Margaret Blanchfield, was born in Low Grange, Co. Kilkenny, in the year 1767. Having completed his classical studies at the Academy of Kilkenny, under Dr. Lanigan, afterwards Bishop of Ossory, the College of Carlow being just then established under the happy auspices of Dr. Keeffe, Bishop of Kildare and Leighlin, the Rev. Mr. Walsh, in company with eight others, all priests, became its first inmates. The names of his companions and first students of Carlow College were—Rev. Daniel Nowlan, P.P. of Kill, County Kildare, and afterwards first P.P. of Goresbridge; Rev. Mr. Cleary, P.P. of Myshall; Rev. Mr. O'Reilly, P.P. of Philipstown; Rev. Mr. Kelly, P.P. of Clonbullogue; Rev. Mr. Murphy, who died Curate of Ballinakill; Rev. Mr. Byrne, and Rev. Messrs. Comerford and Duane. Messrs. Shea, Kelly, Fitzpatrick and Keeffe, were amongst the first students of Carlow, but had not been ordained. Mr. Walsh studied theology under Mr. Labruné. He was appointed to the care of Raheen in the Queen's County, and afterwards was for two years curate to his uncle, the Rev. John Blanchfield, P.P. of Hacketstown. In the year 1805 he was appointed P.P. of Borris by the Right Rev. Dr. Delany. At that time the people were just recovering the effects of the disorders of 1798. He found the chapel in a sorry condition. He repaired the chapel of Ballymurphy, built the chapel of Rathana—the people of that district had previously to hear Mass either at Borris or Ballymurphy, and he built the chapel and the school-house of Borris. He survives all his companions at college.

**VERY REV. THOMAS GEOGHEGAN** was appointed P.P. on the demise of Dr. Doyle ; after two years, he was translated to the parish of Kilcock, over which parish he still happily presides, and is also V.G. of Kildare and Leighlin.

**REV. PATRICK CAREY**, the present zealous pastor, succeeded Dr. Geoghegan.



## PARISH OF CLONEGALL.

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THE parish of Clonegall, the name of which signifies *cluain-na-ngall* "the meadow of the foreigners," comprises the ancient parishes of Moyacomb and Barragh.

### MOYACOMB.

*Magh-da-chon*, i.e. "the plain of the two hounds." (*Joyce*.) This district is mentioned by O'Huidrin in his Topographical Poem, as being the ancestral patrimony of O'Neill of Leinster. Cernach, Lord of Ui Bairche tire, and of Magh-da-con, died A.D. 856. (*McFirbis*, p. 214.) The Four Masters, too, at the year A.D. 1087 refer to this place: "The battle of Rath-Edair (*Hill of Howth*) between the men of Leinster and Munster, where Muirheartach Ua Briain and the men of Munster defeated the Leinstermen and Domhnall, son of Mael-na-mho, and Diarmaid Ua Briain, and Enda, son of Diarmaid; and where a great slaughter was made of the Leinstermen, together with the son of Murchadh Ua Domhnaill, lord of Ui-Drona, and Conall Ua-Ciarmhaic, and Ua Neill of *Magh-da-chon*," &c. The Protestant Church most probably occupies the site of the old parochial church, of which no trace remains. In the grave-yard adjoining, there is what appears to be the socket of an ancient stone cross. Ryan, (*Hist. Co. Carlow*, p. 333,) copies the following from a monument here: "I.H.S. Here lyeth interred the body of Mr. John Esmond, who departed this life June the 9th, 1715. Requiescat in Pace. Amen."

The fine commodious parish church of Clonegall was built by Rev. Martin Doyle, about the year 1824, replacing an humble thatched chapel, the lease of the site for which, dated 1769, is preserved in the Diocesan Archives, Braganza, Carlow. The chapel which preceded this latter, stood about a mile away from Clonegall, on the west of the old road leading to Tullow, at a place named Knockafaugh—(*Cnuck a fada*—i.e. "the long hill.")

In the burial-ground adjoining, the following epitaphs are

found: "Here lieth the body of the Rev. James Purcell, 51 years Parish Priest of Moyacomb and Barragh, who departed this life the 24th day of January, 1810, aged 92 years. *O mors ero mors tua, morsus tuus ero inferne.*"

"Here are deposited the remains of the Rev. Thomas Cummins, P.P. of Moyacomb and Barragh. Distinguished through life for many excellent qualities, amiable and benevolent in private intercourse, zealous and laborious in the discharge of his pastoral duties, he died on the 14th day of March, 1818, in the 63rd year of his age. Requiescat in Pace.

"Beneath this tomb are deposited the remains of the Rev. Thomas Cummins, junr., who departed this life the 18th of April, 1824, aged 33 years."

"In memory of the deceased Mother Teresa Anne Sinnot of the Community of St. Brigid—died March, 1861, aged 71 years." This was the last survivor of a sisterhood established here by Father Purcell. They occupied the house in which the curates reside at the present time.

There is a local tradition that a Bishop named McGuire, a relative to a priest at Clonegall, died here and lies interred in what is the porch of the present church. Within the church are tablets having the following inscriptions:—"✠ *Hoc sub signo bellanti victoria certa est.* Here lie the remains of the Rev. Patrick Dolan, P.P., who departed this life on the 7th day of August, in the year of our Lord 1842, of his age 59. He presided over the Parish of Hacketstown wisely and piously from 1821 to 1827. Translated to that of Clonegall—after 17 years of edification he closed (it is hoped) a holy life by dying the death of the saints, beloved and regretted by his people. Requiescat in Pace."

"Sacred to the memory of the Rev. John Whelan, P.P., Clonegall, who died the 29th Oct., 1866, aged 70 years. By word and example he instructed his flock to walk in the paths of Christian peace and holiness. Having fulfilled his ministry, he calmly closed his earthly career in the brightness of the blessed hope which sustains the faithful Christian. May he rest in Peace."

"Sacred to the memory of Rev. Michael Nowlan, son of Mr. James Nowlan of Clonegall who erected this monument. He commenced his ecclesiastical studies at the celebrated College of Evreux in France, where he was beloved by his superiors and fellow students. He was ordained priest on the 1st of June, 1844, by the Right Rev. Claudius Hippolytus Clausel de Montals, the venerable Bishop of Bruges. His constitution becoming impaired, he returned to his father's, where he yielded up his



spirit unto his Maker on the 27th of March, 1845, aged 25 years. *In Pace factus est locus ejus, et in Sion habitatio ejus. Requiescat in Pace.*"

"Blessed are the dead who die in the Lord. Beneath are deposited the mortal remains of Rev. Robert Foster, for 25 years P.P. of the Parish of Houville, Diocese of Evereux, France. He died the 13th of June, 1871, aged 73 years. May he rest in Peace."

"Beneath are deposited the mortal remains of the Rev. James Dunny, C.C., who having laboured well and zealously in the Sacred Ministry for 17 years, died at Clonegall, 27th of March, 1883, in the 41st year of his age. Requiescat in Pace."

It would appear that this Rectory like that of Barragh, belonged to the Monastery of St. Thomas, Dublin. King James I. on the 15th of May, 1603, made a grant to John Eustace, *inter alia*, of the tithes of the rectories, churches and chapels of Straboe, Rathmore and Mohacon or Moyacon, the estates of St. Thomas Court, near Dublin; and on the 28th October, 1613, he further confirmed this grant, assigning him 65 pecks of port corn out of all these rectories, at the Purification, at Carlow, to be allowed two shillings per peck. (*Ryan—Hist. Carlow*, pp. 116-129.)

At a distance of about 300 yards from the Protestant Church, to the north-west, there is a well called after St. Brigid, at which a Patron was held on that saint's festival up to the close of the last century. In Clonogan townland they show the site of an old castle which gave name to the townland, and of the materials of which the present Clonogan House was built, about the year 1825. (*Ord. Papers.*)

Huntingdon Castle, near Clonegall, is worthy of notice. It was built by the Esmonde family in 1625. The ruins of the domestic chapel still remain. In the early part of the last century, Morgan Kavanagh of Borris married Frances, daughter of Sir Laurence Esmonde of Clonegall, Bart. (*Ryan.*)

#### BARRAGH.

This name is supposed to be of ecclesiastical origin and derived from a St. *Barrach*, who built a church here, but of whom there is now no further account. (*Ord. Survey Papers.*) The old church of this parish still remains in ruins, situated on the road leading to Newtownbarry at the distance of about a mile-and-half from Myshall. One gable and portion of one of the side walls are standing. The dimensions of the church were 78 feet long, by 21 feet broad. Ryan mentions a window—probably it

was in the gable—existing when he wrote in 1832, stone-cased and but six inches wide externally. The burial-ground lies about 20 yards from the ruins and is divided from them by a rivulet. Two graves, unmarked by any inscription, are pointed out as those of priests whose names are preserved; they were Bryan Cuirick and Thomas Dempsey. The former is given as P.P. of Barragh, in the Return of 1704.

The following is quoted by Ryan as amongst the inscriptions here: "Here lyeth the body of Margaret Neale alias Dempsey, who died on the——day of February, 1727, aged 29 years. Lord have mercy on her." A Death's head and the words *Memento mori*, underneath.

About the year 1210, a grant was made to St. Thomas's Abbey, Dublin, by Gilbert de Long, of the Church of Barrath with all its tithes, &c., and half an acre of land, for the health of his soul, his wife Rose, and Raymonda FitzWilliam. Witness, Simon, Bishop of Meath. (*King*, p. 167.) This entry appears to refer to Barragh.

An Inquisition taken at Carlow, 21st Oct., 1633, finds that Daniel Kavanagh alias Spaineach was seized of one-third of the town and land of Barragh and Knockbracke, a fifth of Carigue [ ] and town and land of Monygrogh in the County of Carlow, containing in all  $\frac{1}{2}$  mart land, and also of 4 acres in the said County, and by indenture dated 9th July, 1622, he assigned these premises, amongst others, to Maurice Kavanagh and Richard Brown, their heirs and assigns in tail, for certain uses specified in said indenture. He was likewise seized of the manor, castle, town, and land of Clonemullen, Kilboanish, and Tamshomicke alias Tomshomicke, alias Corriduffe, containing one mart land. He died 12th March, 1631. Morgan Kavanagh, Esq., is his son and heir, and of full age and married. Eleanor Kavanagh, wife of said late Daniel, is still living. The premises were held of the King.

At the distance of a quarter-of-a-mile, north of the old church, is a Blessed Well, called Cronavane Well, at which a Patron used to be held, but which has been discontinued since 1798. The Patron day even is forgotten, though the well is still frequented by those suffering from sore eyes and from pains and debility of limbs. (*Ord. Papers.*)

#### CLONMULLIN CASTLE,

named in the foregoing Inquisition, stood in this parish. Daniel O'Cavanagh of Clonmullin appears as one of the General Assembly of Confederate Catholics who assembled at Kilkenny in



1647. He forfeited his estate and died, unmarried, in Spain. Clonmullin Castle was the home of Ellen Kavanagh, the *Aileen Aroon* of the Poet whose romantic story is related by Hartstonge, *Minstrelsy of Erin*, p. 168 note: Carroll More O'Daly, brother to a chieftain in Connaught in the reign of Elizabeth, was one of the most accomplished men of his time, and excelled particularly in poetry and music. He and Aileen Kavanagh had become deeply attached to each other, but her family were opposed to their union. O'Daly having been called away to another part of the kingdom by an affair of consequence, and detained for a considerable time, her friends succeeded in persuading her that he was unfaithful and had actually married another. In this way they induced her to give her consent to her marriage with the person of their own choice. In the midst of the festivities preceding the marriage, her lover, who had heard of it, made his appearance disguised as a gleeman or minstrel, and, watching a favourable opportunity, revealed to her both his presence and his constancy in the now well-known song, *Aileen Aroon*, which he had composed for the purpose. The story goes that to avoid being forced into a union that was now doubly displeasing, she made good her escape, and was in due course wedded to Carroll O'Daly. A Pat. Roll, June 13th, 4° & 5° *Philip and Mary*, records the Pardon of Arte McMoriertaghe Kevenaghe, otherwise called Arte Boye, of Clanmullen, in the Co. of Carlow, gent. All traces of Clonmullin Castle have long since disappeared. Ryan writing in 1832 says that about 50 years previously some remains of the castle had been standing, "but that now the plough passes over its site."

#### KILDAVIN.

The Chapel-of-ease is located in the townland so named. A burial-ground on the bank of the Slaney marks the site of an ancient religious foundation from which the place derives its title. The foundations of the old church, measuring 39 feet in length, by 20 in width, may still be traced. St. Abban, amongst numerous churches which he established in this portion of Ireland, is stated to have built a cell at Disert Cheandubhoin in Hy Kenselagh. (*AA. SS.* p. 626.) St. Duban, Priest and Pilgrim, of Rath-Dubhain, who flourished at the close of the 5th or beginning of the 6th century, is calendared at the 11th of February. We find Kildavin styled *Kildowan* in an Inquisition taken at Carlow the 30th Sept., 1625, wherein Nicholas, Viscount Netterville of Dowth, is found seized of the towns of Clonegall, Ballypieris, Kildowan and Ballysheancarraghe, containing a

carucate and half of land, which by deed he granted to Laurence, Baron of Limerick, his heirs and assigns in tail. The premises are held of the king.

#### ABBEYDOWN.

This townland, which is in the County of Wexford, is included in the parish of Clonegall. The tradition of the place points it out as the site of a Monastery, which its name confirms. At present no traces of such are discernible. Though Archdall's inaccurate description of its location tends to mislead, still it, no doubt, is the Down on the river Derrihy where "an abbey was founded for Regular Canons before the arrival of the English into this kingdom." (*Ware.*) It still existed at the time of the general suppression, when, by an Inquisition, taken on the feast of St. Catherine, the virgin, 5th Edward VI., the Prior was found seized of 120 acres of arable land, 20 of pasture, and 5 of wood, in Down; and of all the lands and tenements of Ollarde Villarde. (*Chief Remembrancer.*) On the 24th of March, 1637, a grant of the same, and its possessions was passed to Lord Baltimore. (*Lodge, 4. p. 134.*)

The *Irish Magazine* for Nov., 1811, records "the death in Clonegall Co. Carlow, on the 14th October from a lingering illness, of Mr. William Carroll. He was a man of as noble and patriotic principles as any his suffering country ever gave birth to. He had no enemies but those who were enemies of Ireland. On all occasions he contributed to the utmost of his power, to alleviate the sufferings of his hunted and persecuted brethren. In the reign of terror in 1798 and 9, he visited in prison and succoured them in their hiding-places, and administered pecuniary aid and medical assistance, healed their wounds, and was their guide to lead them beyond the reach of their savage enemies. His benevolence marked him out as a victim, and the infuriated Orangeists of Clonegall, determined on his destruction, proceeded to his hospitable house, but he was so fortunate as to have an intimation of their designs, and effected his escape. Disappointed by the flight of their game, they wreaked their vengeance on his property, which was considerable; they destroyed such as they could not remove, and confiscated the most portable, which they divided amongst each other. He was afterwards obliged to lie concealed until the arrival of Lord Cornwallis, and again was restored to cheer his aged parents. His fortune was ruined and his health irreparably injured. One brother of his was expatriated, two brothers and an amiable sister still live to console a widowed mother for the loss of the best of sons."

#### SUCCESSION OF PASTORS.

PATRICK RYAN is named in a Return of 1704 as residing at Clonegall, aged 57, P.P. of Moyacomb, ordained in 1670 at Derrycey, Co. Armagh, by Oliver Plunkett, Archbishop of



Armagh. Sureties, William Hughes of Monagher, in said County, Gent., and Laurence Warren of Carlow, Merchant.

In the same Return BRYAN CUIRICK is named, as residing at Ballypierce, aged 70, P.P. of Barragh, ordained 1660 at Carrig-sall, Co. of Leitrim, by Edmund O'Reilly, Archbishop of Armagh. Sureties, Morgan Kavanagh of Borris, Gent., and Edmund Byrne of Coranellan, Gent.

FATHER NOLAN is the next P.P. of whom there is a record. He appears as such in Dean Skelton's list, Anno 1733 (*See Vol. I. p. 274*). He is called by tradition, the *Protestant Priest*, from his mother being a Protestant. If—as is most probable—he was the immediate predecessor of Fr. Purcell, he survived till the year 1758.

JAMES PURCELL, after presiding over the Parish for 51 years, died 24th January, 1810, aged 92. Fr. Purcell was educated at Salamanca, and appears to have been deeply versed in Canon Law. We find the Bishop, Dr. Delany, availing himself of his services as a Canonist. (*See letter in chapter on Baltinglass.*) It is related of him that he was accustomed to give a catechetical instruction to the congregation on Sundays, and afterwards interrogate his people at the Stations during the week on the subject of the instruction of the preceding Sunday.

THOMAS CUMMINS succeeded. He died, as his epitaph testifies, on the 14th of March, 1818, aged 63.

MARTIN DOYLE was the succeeding P.P. In 1827 Fr. Doyle was translated to Graig-na-managh. In the *Carlow Morning Post* of Oct. 25th, 1827, appears a complimentary Address from the Protestant clergy and gentry presented to Fr. Doyle on the occasion of his removal, and his reply to same.

PATRICK DOLAN succeeded, by translation from Hacketstown. He died August 7th, 1842, aged 59.

JOHN WHELAN was the next P.P. He died October 29th, 1866, aged 70, and was succeeded by

REV. PATRICK DUNNE. Fr. Dunne died January 22nd, 1880, and had for his successor the present Pastor,

REV. DANIEL MAHER.

## PARISH OF CLONMORE.

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THE Parish of Clonmore, as at present constituted, includes the parishes of Clonmore, Liscolman, and Mullinacuffe, and parts of those of Aghold, Haroldstown, Cricrim, and Fenagh.

### CLONMORE.

Two localities, bearing this name, figure prominently in our Irish ecclesiastical annals; one in the County of Wexford, styled Cluain-Dicolla-Gairbir; and the other in the County of Carlow, named Cluain-mor-Maethoc, the one here treated of. Some of our writers have been led into mistakes in consequence of confounding these distinct localities. Colgan refers only to the foundation of Clonmore in Wexford, though having several records relating to the Saints connected with Clonmore in the County of Carlow. Archdall, following Colgan, makes no mention of the Clonmore in Carlow, and transfers most of the entries relating to it to its County Wexford namesake; and Drs. Lanigan and Kelly have been betrayed into similar mistakes by having taken Archdall as their guide.

Clonmore, or *Cluain-mor-Maethoc*, i.e. "the great meadow of Maethoc,"\* is amongst the most hallowed places connected with the lives and labours of several of our Irish Saints. Clonmore in Leinster, writes Colgan, formerly a very celebrated monastery, in which many saints are buried, and are venerated, as St. Maedoc, whose feast was observed on the 11th of April; St. Finan Lobhair, on the 16th of March; St. Stephen, on 23rd of May; St. Ternoc, on 2nd of June; St. Lassa, on 15th of September; St. Dinertach, on the 9th of October; and St. Cumin, on 18th of December. (*AA. SS. p. 597*). The Monastery of Clonmore was founded by St. Maethoc in the sixth century; the precise year of its foundation is not known, nor

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\* Maethoc is a contraction for *Mo-Aidh-og*, i.e. "My little Aedh," or Hugh.



for how long St. Maedhoc presided over it, further than that he flourished in the reign of Aed Mac Ainmire, who reigned from 568 to 598, and that he died on the 11th of April, the day on which his feast was afterwards observed. "11th April. Maedhog, of Cluain-Mor-Maedhog, in Leinster. Aedh was his name. He was of the race of Cathair Mor. And Maedhog and Aed, son of Ainmire, monarch of Erin, had the same mother, as the Borumha states."—(*Mart. Donegal*.) The *Mart.* of Tallaght at the same date, has "Maedhoc of the race of Dunlaing, of Clonmore." The feast of a St. Aed, who was Abbot of Agha, was celebrated on the 11th of April, as Archdall remarks. It appears very probable that this was St. Maedhoc of Clonmore. It was not unusual for some of our early Irish Saints to preside at the same time over two or more monasteries.

*St. Finan*, surnamed *Lobhair*, or the Leper, is connected by our Annalists with the Monastery of Clonmore, and is said to be interred there. According to Colgan (*AA. SS. p. 628*), St. Finan, about the year 650, founded, or governed after it had been founded by another, the noble Monastery of Cluain-mor-Maedhoc. This writer further states that St. Finan remained at the head of this monastery thirty years; and Archdall fixes his death as having taken place in 680. It is further stated that he had charge of the Abbeys of Innisfallen in Kerry, and Ardfinane in Tipperary, and that he was, moreover, Prefectus of the Monastery of Swords, which had been founded by St. Columbkille. This will explain the statement of Dr. Ledwich that St. Finan had at one time no less than 3,500 monks under his jurisdiction.\* If a metrical work on Clonmore, attributed to St. Moling, be the composition of that Saint, it proves that St. Finan must have died before the year 694, as St. Moling's death took place in that year, and in his poem he indicates the resting-place of St. Finan. The surname *Lobhair*, though it literally signifies a Leper, yet has been applied by the Irish writers to persons suffering from a chronic infirmity of body, especially of a scrofulous or ulcerous nature. It is related in the Acts of this Saint that a certain woman came to him bringing a boy who had been blind, dumb, and afflicted with leprosy from his birth. The Saint supplicated God for his cure, but received for answer that if he wished the child to be healed he himself must bear

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\* Petrie (*Round Towers, p. 130*), gives a sketch of St. Finan's stone-house on Church Island, Lough Lee, where he resided before founding the Monastery of Innisfallen. This stone-house is situated about four miles north of Derrynane Abbey, which latter is itself called, after St. Finan, *Doire-Phoinain*, i.e. Derry-Finan, Finan's oak wood.

the leprosy; the Saint readily accepted the condition, and the boy was healed. St. Finan's feast was celebrated on the 16th of March; on which day he is thus calendared in the Martyrology of Donegal: "Fionain, the Leper, of Sord, and of Cluain-Mor, in Leinster, and of Ard-Fionain, in Munster. He was of the race of Cian, son of Oilíoll Olíum."—(*See O'Hanlon's Lives of Irish SS., March 16th.*)

St. Onchuo was another Saint connected with Clonmore, and a contemporary of its founder. The Bollandists at the 8th of February, which was his feast-day, say of him that he was an unparalleled poet, a native of Connaught, and that he lies buried at Clonmore, in Leinster. The Martyrology of Donegal thus refers to him: "Onchu Mac-in-Eccis (son of the poet) of the Connacius; it was he that collected a great many of the relics of the Saints of Erin, to Cluain-mor-Maedog. A very ancient vellum book states that Mac-in-Eccis was, in manners and life, like unto Ambrose." St. Onchuo conceived the idea of making a journey through Ireland, visiting the various monasteries and other places hallowed by the holy lives and miracles of the Saints, and collecting relics of those servants of God. He broached the subject to St. Finan Lobhar on the occasion of a visit which he paid to the Monastery of Clonmore, but St. Finan declined accompanying him as he proposed, and foretold that the place where they then were should be the one where they should die and be interred. When St. Onchuo had nearly completed his pious task, in which he was eminently successful, he went, Colgan tells us, to the noble Monastery of Clonmore, over which the holy Abbot Maedhoc then presided, who was also called Aidus, and Aidanus, the son of Eugenius of the royal race of Leinster. He asked of the holy man, as he did of others likewise, some memorial of his sanctity. After this prudent and humble man refusing his request as too difficult, his finger, as if cut off, fell to the ground, which St. Onchuo, eagerly taking up, added to his treasure. When St. Maedhoc felt the pain of his lost finger, moved by Divine inspiration, he said to Onchuo: "All the relics which you have collected will belong to this place, and your remains will also rest with them." Nor was the oracle without effect; for that most precious treasure of relics of the Saints of Ireland, placed in a large and magnificent casket, was afterwards deposited in the Monastery of Clonmore, in which cemetery—which was for the same, called the Angelic Cemetery—the body of St. Onchuo also, with those of St. Finan, and St. Maedhoc, was interred." In an ancient metrical tract on Clonmore, in Irish, by St. Moling, we read:—



“Dear the two who are at rest  
 At the cross with relics in the South,  
 Onchuo who loved not a despicable world,  
 Finan the Leper, Onchuo a forceful man  
 A poet vigorous in quelling tribes.  
 At the place where the tree falls  
 It is not easy to carry off its top.”

For (the gloss adds), the *membro*, i.e. the relics of Finan the Leper, and of Onchuo the poet, are in one place, i.e. in Cluain-Mor. From the concluding portion of the extract from the poem of St. Moling, Colgan is led to believe that a controversy arose concerning the relics collected by St. Onchuo,—perhaps between the monastery to which he belonged as a monk, and the one in which he died; but it would appear that he himself adjudged them to the place of his demise.

*St. Stephen* or *Straffan* was another Saint of Clonmore. He was, we are told, a brother of St. Laserian and St. Gobban, both of Leighlin. According to Colgan, *AA. SS.* 631, they were sons of Naschi or Nascani. It appears probable that this Saint succeeded St. Maedhoc in the government of the monastery of Clonmore, as Colgan, *AA. SS.* 853, states that these brothers flourished about the year 615; and, in a note, he adds that he was called St. Sraphan of Cloan-mor. He is amongst those who, according to the same authority, are buried at Clonmore, where his festival was celebrated on the 23rd of May. It is not unlikely that he is the St. Stephen from whom the Monastery at Old Leighlin was named.

*St. Mochæmoc, or Pulcherius.*—Colgan states that this Saint got possession of a place called Clonmore,—identified as the one now treated of,—but it does not appear that he ever made it his place of abode. According to Colgan, this Saint and St. Finan Lobhar had contracted the closest friendship, and that the latter frequently visited St. Mochæmoc at his Monastery of Lieth-mor, now Leigh, Parish of Two-mile-Borris, Co. Tipperary. St. Mochæmoc died in 655; his feast was observed on the 13th of March.

*St. Ternoc, or Ternog*, is another of the Saints buried at Clonmore (*Colgan*), where his festival was celebrated on the 2nd of July. Both the Martyrologies of Tallaght and Donegal have him entered at that date as Ternog of Clonmore.

*St. Lassa, or Lassair*, whose feast-day was the 15th of September; *St. Dinertach*, whose feast-day was the 9th of October; and *St. Cummen* or *Senan*, whose feast took place on the 18th of December, are named by Colgan as amongst the

many Saints whose remains co-mingle in the Angelic Cemetery of Cluain-mor-Maedhog.

“ I hear not in any Province, between earth and heaven,

Of a Cluain like the holy Relig of Aed Find, as I assert ;  
 Delightful place of resurrection (*it is*) ; where are the relics of the  
 Saints of Erin,  
 Nine score crumthies (priests) and five-thousand great wonder-  
 workers,  
 With Maedhoc Ua-Dunlaing are their graves.”

—*St. Brogan's Lay of the Graves; Book of Leinster, fol. 24, n. 2.*

*St. Brogan Cloen* resided for some time at the Monastery of Clonmore, and here he composed, at least in part, his famous Hymn in praise of St. Brigid, which is justly described as one of the most valuable records of the life of our great Patroness that have been handed down by our early Church. It is preserved in a very ancient MS. in Trinity College, Dublin, and also in the *Liber Hymnorum*, now in the Library of the Franciscan Convent, Merchant's Quay, Dublin. These MSS. are judged to be not later than the ninth century. In the latter copy a title, in the original hand, prefixed to the hymn, states: “ The place where this hymn was composed was Sliabh Bladhma, or Cluaim-mor-Maedhog. The author of it was Brogan Cloen. The time was when Lugbaidh, son of Loeghaire, was King of Ireland, and Ailill, son of Dunlang, was King of Leinster. The cause of writing it, viz.: Ultan of Ardbraccan, the tutor of Brogan, requested him to narrate the miracles of Brigid in appropriate poetical language, for Ultan had collected all the miracles of Brigid for him.” This hymn, which was composed probably between the years 620 and 650, is inserted, with a Latin translation, in the *Irish Ecclesiastical Record* for February, 1868.

In the grave-yard attached to the neighbouring modern Chapel of Clonmore, the subjoined epitaphs appear on the tombs of priests who are there interred: “ Here lie the remains of the Rev. Felix Nolan, who had the care of this parish for more than 50 years. He lived an exemplary life, was a friend to the poor, a father to the orphan, and died the 21st day of Nov., 1774, aged 84 years. The Lord have mercy on his soul.”

“ Here lyeth ye body of ye Revd. Thomas Holmes, who departed Sept. 8th, 1781, aged 58 years. Lord have mercy on his soul.”

“ Beneath this stone are the remains of Rev. Augustine McDonald, who was many years a good exemplary Coadjutor



and Pastor of this parish. He died, greatly regretted by a very numerous acquaintance, the 16th of March, 1788, aged 61 years. R.I.P."

Inside the chapel are two tablets, bearing the following inscriptions: "Underneath are enclosed the remains of the Rev. Thomas Kehoe, P.P. of Clonmore, who departed this life, Jany. 10th, 1813, in the 57th year of his age. Requiescat in Pace."

"Sacred to the memory of the Rev. John Kelly, P.P. of Clonmore. A most zealous and affectionate Pastor, whose piety, probity, and sweetness of disposition endeared him to his parishioners, and rendered him beloved by all who knew him. He was eminently distinguished for his warmth and purity of heart. The poor have lost in him a benefactor, the orphan and widow a faithful friend and guardian. He yielded his soul to the God who gave it, on Sunday, the 28th of Septr., 1828, in the 47th year of his age, and the 15th of his Rectorship. R.I.P."

*Castle of Clonmore.*—Who built this castle is matter of uncertainty. By some it is ascribed to DeLacy, who built many other castles in this and the adjoining Counties: Carlow, Tullow, Leighlin-Bridge, Castledermot, &c., about the year 1180. Dr. O'Donovan states that local tradition refers its erection to the family of Hackett, who owned a vast tract in the north of the County of Carlow, and from whom Hacketstown is named. According to the Chronicles of Ireland it was taken in 1332 by the English: "A.D. 1332. Antonius de Lacy, justiciarius, in crastino Trinitatis, collecto exercitu, castrum de Clonmore reparavit et renovavit."—*Clyn.* D'Alton, in *Collections of County of Carlow*, states that the custody of the Castle of Clonmore was, in 1345, granted to Thomas Wogan, a Kildare proprietor. The same authority says that in 1356, the custody of this castle was granted to Simon Reilly of Walterstown, in the County of Carlow; that, soon after, it was given in charge to James Archbold; and that, in 1357, Peter de Boutiller was appointed by the Lord Deputy, to keep the Castle of Clonmore for King Edward III.

In consideration of the eminent services of Peter, Earl of Ormond and Ossory, and his son James, lord Butler, treasurer of Ireland, in opposing the Geraldines when in rebellion, King Henry VIII., by letters patent, dated at Westminster, 23rd October, 1538, granted to the said Peter and James the manors, castles, and towns of Rathvilly, Clonmore, Calleghtmetelleyne, Kallarney, Powerstown, and Leighlin, for their lives, or to the longest liver, and the heirs male of the said Peter for ever.

On the 31st of May, 1610, King James I. re-granted to the

Earl of Ormonde the manors and Castles of Clonmore, Rathvilly, Tullogh Phelim, etc.

By an Inquisition dated Carlow, 31st Oct., 1636, the Earl of Ormond and Ossory, Lady Elizabeth, his wife, and Thomas Comerford, were found seized of the Castle of Clonmore, with its appurtenances, 200 messuages, 200 cottages, 200 lofts, 500 gardens, one orchard, and 8,000 acres of various descriptions of lands, in Clonmore, Kilmacartan, Hacketstown, Ballynefunshage alias Constable's Hill, Ballycullane, Croneskeagh, Ballygallduffe, Ballynekilly, Ballyduffe, Killongford, Raheen, Crewcrim, Tombeigh, Dromgome, and Coolemanagh. Being so seized, in Easter term, in 10th year of the present reign, they alienated the aforesaid premises to David Booth, Patrick Weymes, Gerald Fennell, M.D., Edward Comerford, and their heirs.

In 1641 the Castle of Clonmore, and those of Rathvilly and Tullow, were seized by the Confederate Irish, and were held in their name by Piers FitzGerald (of Ballyshannon.) In 1650, Hewson and Reynolds having got possession of the Castle of Clonmore, blew up the towers, walls, &c., and thus reduced it to its present ruinous condition. This castle formed a hollow square, 170 feet on each side, except on the south (that facing the present road), where it reached 230 feet. This latter portion has nearly disappeared. The castle was formerly surmounted by towers at each angle; that to the north-west angle, styled the Maiden's Tower, was 60 feet high, with stone stairs to the summit; nearly the whole of this town fell in 1848. The chief strength of this castle lay in the east wing, facing the County of Wicklow, from which danger was most to be apprehended. The north-east tower, commonly called *the six windows*, is still in good preservation; it is octagonal, each side four feet in the interior, and rises two stories above the adjoining walls. A fosse surrounded the whole edifice, twenty feet wide. The castle, with much of the property around, belongs to the Howard families, and gives the inferior title of Baron Clonmore to the Earl of Wicklow.

About a mile southwards of Clonmore in a secluded pasture-field in the townland of Killalongford, is a small disused cemetery, called Kilcrone. This is the site of a little church, founded about the year 540, by the Virgin Croine Beg, sister of Airmire, King of Ireland, 568. To the east, in the direction of Shillelagh, is St. Martin's Well of Croneleigh, dedicated to St. Martin of Tours.—(McCall's *History of the Parish of Clonmore*; a brochure which has been freely used in compiling this Paper.) Fr. Shearman, *Loca Patr.* 393, believes that this



well has been named after St. Martin *The Elder*, who was a missionary companion of St. Patrick.

#### AGHOLD.

"This parish," writes O'Donovan, *Ord. Survey Papers*, "lies in the west of the barony of Siol Elaigh (*Shilelagh*), and is bounded on the north by the Parishes of Liscolman and Cre-crim; on the east by the Parishes of Mullennacuffe and Carnew; on the south by the Parish of Moyacomb; and on the west by the County of Carlow. The name of this parish signifies *Applefield*. I have the honour of being the first who connected this parish with its ancient history; and though I am convinced that it will never be of any use to mankind to know that the Parish of Aghowle, in the barony of Shilely, in the County of Wicklow, is the Achadh-abhla and Achadh-n-abhall of the ancient Irish writers, still it gives me consolation to be the first Irish Topographer who proved their identity by book and field inquiry." St. Finnian, afterwards of Clonard, founded a monastery here at the beginning of the sixth century. On his return from Britain, where he had been engaged in missionary labours, St. Finian landed on the coast of Wexford. "Thence," writes Dr. Lanigan, (*I.* 465), "he sent messengers to Muiredach, sovereign of Hy Kinsellagh, requesting permission to enter his territory. The prince, highly rejoiced at his arrival, went to visit him, and throwing himself at his feet, told him that wherever he would wish to erect a church he should not want ground for that purpose. Finnian then set about his mission, erected some churches, and established a religious community at a place called Achadh-abhla." The Monastery of Achadh-abhla, Colgan remarks, is in the district of Hy Kenselaigh, and was previously named Cro-saileach (*the house or church of the willows*); here it is said the Saint remained for sixteen years. "St. Finnian, then, wishing to extend the worship of the Most High God, leaving several monks in the place already referred to, which is called Achadh-abhla, passed into the region of Hy-barche."—*AA. SS.*, p. 394.

"A.D. 1017. (*recté*, 1018, *O'Donovan*), Cormac Ua Mithidhein (*O'Meehin*), Abbot of Achadh-abhla, died."—*Four Masters*.

"A.D. 1050. Diarmid Ua Cele (*Kyley*, or *Kealy*), Airchinneach of Tealach-Foirtcheirn (*Tullow*), and Achadh-abhall, died."—*Id.*

"The Church of Aghowle," continues O'Donovan, "is identifiable with the ancient Achadh-abhall in every point of view; for, in the first place, the names are identical; in the second

place it is in the territory of Hy-Kinnsella; and in the third place the traditional founder of the church is St. Finden. The old church of Achadh-abhall is one of the most curious I have seen yet in my rambles through Ireland. It is situated about 5 miles to the south-east of Tullow, and 8 miles west and by south, of Tinnahely. It is a regular old Irish *Damliag* or *Teampull mor*, measuring on the inside 60 feet in length and 24 in breadth, which was the regular measurement of the primatial Irish Cathedrals and principal Abbey Churches, according to the Book of Armagh, the Tripartite Life of St. Patrick, published by Colgan, and the Life of the same Saint preserved in the Book of Lismore."

The *Journal of the Royal Historical and Archæological Association of Ireland*, for April, 1883, has a learned and interesting Paper on "The Damhliag of Achadhabhall," by the Rev. James Graves, A.B., with illustrations; from which we take the liberty of copying the following minute description of the existing ruins: "There can be little doubt that St. Finian, of the second order of the Saints of Ireland, in the first quarter of the sixth century, founded his first monastic community at Aghowle; that it was of sufficient importance to require the erection of a Damhliag or Teampull-Mor, we may conclude, for he placed many monks, "plures monachos," therein, and there he continued to reside for some time, till he removed to Clonard, and founded there the famous monastery of that name. Of the establishment at Aghowle nothing now remains but the Damhliag; but the area of the grave-yard in which it stands is of great extent, and could afford room for other structures. The site is placed on one of the grassy swelling subridges of the Wicklow range of mountains which rise round it, forming a grand amphitheatre, whilst south, south-east, and south-west, there is an extensive and varied prospect over great part of Wexford and the County of Carlow, bounded by the Sliabh Margie range. The church is very high for its size; and the masonry principally consists of field stones or boulders, chiefly granite, but some of the wall stones are of a schistose material; all are undressed, except in the quoins, and in the doors and windows, which are chiselled, and here the material is almost all of fine quartzitic granite, with some very fine grits. The centre of the walls is filled with small stones, and hard, well-made mortar grouting, thoroughly incorporated. The walls are 3 feet thick, and are perfect, except that the greater part of the south side was pulled down before 1839 to build the cross wall at west end, enclosing a burial-ground for the Nixon family. Some of the quoin stones of the N.E. angle have



been pulled out, and were used for the same purpose. The south wall is 20 feet high from the present surface, which is raised above its original level. The north wall is 24 feet high, and the gables, which are perfect, are each about 35 feet to the apex. There is a great open crack in the north wall, and the east gable leans outward considerably, and is in a very dangerous condition. Rather irregularly placed in the east gable are two windows, which inside are 2 feet 6 inches apart, the jambs 4 feet 6 inches to spring of semicircular arch, and each window is 3 feet 6 inches at base. They are widely and equally splayed in base, sides, and head. The stones are finely chiselled, and round the internal arrises of the splays runs a small, half-round moulding worked in the stones. The bases of the windows internally are about 6 feet from present surface. Externally they are respectively 10 feet and 9 feet 3 inches above the present surface, that to the north being placed highest in the wall. They are not placed quite centrally in gable. Each window has a shallow but broad hollow running round it continuously, outside of which is a square-shaped hood, the faces of which are carved with shallow chevrons, now very indistinct, and the edges of the arris notched at each joint. This hood springs from square capitals of an inverted cone shape, and these again rest on round attached columns. These columns spring from square blocks as bases corbelled out 4 inches from walls in one of the windows; whilst in the other these bases are carved rudely into monsters' heads, dog-like in aspect. In the north wall there is one small window; it is the same size and character as those in the east gable, only wanting the hood and side columns externally. It is 14 feet from the present surface of the ground. Its external splay is similar to that of the east windows, but it bears no round moulding on the arris as they do. There is no other ope on the north wall. It is probable that the south wall had windows also, but if so they have been destroyed with the portion pulled down. Internally there are not any recesses in the walls that are now standing, except an aumbry in the east, measuring 2 feet high by 1 foot 4 inches wide, at the south side of the altar-place. This aumbry is of rubble masonry, and not chiselled. There is a small window, evidently of the same character as those already described, very high up in the west gable, but it is so much concealed by the ivy, which covers the greater part of this gable, that it is not possible to give its details. This west window is above the level of the side walls: and it is probable that it lighted an internal croft or gallery constructed of timber. Evidence of the existence of this croft remains in the existence of two corbels in the west-ends of both

side walls internally, at the height of about 14 feet above the floor, and considerably above the level of the west door.

"We now come to the most remarkable feature of the Damhliag—namely, its west door. The doorway is trabeated, as usual in our very early churches, and has slightly inclined sides, but it presents a feature most rarely found: it is surrounded by an architrave of the same character as the door ope, and conforming to its lines, consisting of a bold round moulding surmounting a flat member, which has an ornament of pellets on the faces next the entrance, the face between the latter and this pellet moulding being still further recessed. The angle-joints of the external round moulding are joggled in a very peculiar way. The lintel of the door, although externally it shews as if composed of three separate stones, is really one immense block, which reaches full through the wall from back to front. What externally appears a separate stone, central over the doorway, is a part of the mass into which side stones are skilfully *grafted*, to make good defects in these parts of the original block—one joint being straight and the other joggled. Internally this great block of stone stretches unbroken across the head of the doorway, and is 5 feet long by 8 inches high. It is cut to the reveal of the internal face of the door. Above it internally are two stones, each 10 inches high; one 2 feet 3 inches long, the other 2 feet. The rest of the tympanum beneath the reveal is filled up with rubble masonry. The door ope has no other ornament than a small half-round moulding, notched into the arrises, like that on the interior arrises of the east window, which runs round the internal and external arrises of its joints and trabeated head. The doorway, as already remarked, is revealed or recessed on its internal face, the reveal rising like a semicircular head above the trabeated lintel of the door. In the face of this reveal was constructed in the original building of the wall a bolt-hole of 4 inches square, allowing a wooden bolt to run into the wall, and be drawn out to secure the door. This bolt-hole is  $3\frac{1}{2}$  inches from the face of the reveal, showing that such was about the thickness of the original stout oaken door of the church; which, from the small size of its windows, and their height above the ground, would thus be securely closed. This door was hung on strong iron hinges at the north side, traces of which remain, and must also have had an iron bolt attached to its south edge, which shot into a small shot-hole below the bolt. The material of the doorway is almost entirely quartzitic granite, finely chiselled. A few grit stones, however, are used in the work."

"About 36 feet distant from the north-west corner of this church," writes O'Donovan, "stand the pedestal and shaft of a



granite cross of the primitive ages of the Irish Church ; and the remaining part (which completed the cross) lies prostrate on the ground immediately to the west of them. The pedestal is a fine block of granite, 3 feet long, 2 feet 6 inches broad, and 2 feet over the ground. The shaft is 5 feet 4 inches in height, 1 foot 8 inches in breadth, and 11 inches in thickness. The stone which formed the top and arms now lying on the ground, as already said, measures in width 5 feet. It was apparently blown off by a storm." *Ord. Survey Papers*. Rev. Mr. Graves adds—"The head (of the cross) is plain and solid, the disc enclosing the arms not being pierced ; the shaft was worked into plain panels. There is also the base of a small cross not far from the E. end of the church, and the cross, which apparently stood in it, forms the head-stone of a grave close by. A large granite font or basin, rudely rectangular in form, lies near the cross. There is in the churchyard a granite boulder with a small *bullau*n or cavity worked in it, such as are often found near ancient churches. Inside the church at present lies a fragment of a round granite font 2 feet wide across the bottom, in which there is the usual drain-hole. The sides are broken away. This font is mediæval in date. That there should have been no round tower or cloighteach in connection with so important a church seems strange. But it may be that a careful search would disclose its foundations, as was the case when the base of a round tower was discovered at St. Molyng's Monastery during the recent operations of repair and removal of rubbish carried out by the Board of Works, consequent on the remains there being constituted a National monument. That St. Finian must, at all events, have erected some kind of cloichteach at Aghowle appears from the curious legend of the Fugitive Bell, which the Rev. J. O'Hanlon has given in *Lives of the Irish Saints*, Vol. IV., p. 117, 118. The following is the passage referred to, but in abridged form—It is related in an old Irish Life of St. Finan, that after founding his first Monastery of Achadh Abhla, he erected there a belfry, and placed therein a magnificent bell, the dulcet sounds of which could be heard for many miles around. After St. Finan's departure for Mugna Helchain, and even after he had left that place, seven years later, for Clonard, the bell continued at Aghold. When St. Maedhoc established his community at Clonmore, four miles off, this bell of Aghold served to summon the new Brotherhood each morning to their devotions. St. Maedhoc desired to have this bell at his own Monastery, and more than once begged of St. Finan to grant it to him, instead of which, however, he had it transferred to his College

at Clonard. Next morning when the brother whose duty it was to ring the bell repaired to the belfry to do so, he found, to his astonishment, that the bell had disappeared, while, on the other hand, the bell-ringer at Aghold was astonished to find it back in its old position. St. Finan had it brought back to Clonard, but only to find it gone again when next morning came. Finally, after several efforts to retain it at Clonard, St. Finan ordered that it should remain at Aghold.

### DOMNACH-FIACC.

There is another place in this neighbourhood with which St. Fiacc—whom St. Patrick, on the recommendation of Dubhtach, the bard, made the chief bishop of all the Leinstermen—is identified. St. Fiacc was born about the year 437, and was, at the time when St. Patrick selected him as the *materies* of a Bishop, a widower with one son, Fiacra, whom also St. Patrick afterwards raised to the episcopal grade, and who succeeded his father in the See of Sletty. The place where St. Fiacc established his first monastery was named after him Domnach-Fiacc, and was situated between Clonmore and Aghold. Tirechan, in annotations in Book of Armagh, writes that “Patrick conferred the degree of Bishop upon him (Fiacc); so that he was the first bishop that was ordained amongst the Lagenians; and he gave him a *cumtach* (i.e. a box or case), with a bell and a menster (*a travelling relic*), a crozier, and a Felire (*a Festology*) and he left seven of his people with him. The names and details of the missionary labours of these seven saints are given in *Loca Patriciana*, p. 223, et seq. In the Calendar of Cashel, Domnach-Fiacc is mentioned under the name of *Minbeg*: “Minbeg, i.e. the wood which lies between Cluain Mor Maedoc and Achedh Abhall.” The Felire of Aengus, at the 12th of Octr., which was the joint festival of SS. Fiacc and Fiacra, has the following:—

“Proclaim Fiacc and Fiacra  
*Omni*, great is its treasure.”

And the scholiast adds: “Omne, i.e. of Omin, i.e. a little church between Cluain-Mor Maedhoc and Achadh-nabhall, and in Slehti in Leinster, or in Ui-Drona, is Fiacc also.” Fiacc is there *Leabhar Briac*.

“The three names preserved in these venerable authorities,” writes Father Shearman (*Loca. Patr.*, p.188), “refer to the same locality, placed, as they state, between two old churches, which are well known at the present time. The name Domnach-Fiacc is obsolete. Omne is equally so; it means a great oak tree.



Its name was connected with the church, which was erected near it, and Minine or 'Min beg,' the *little wood*, is now represented by the townland called Kileabeg, i.e. the little wood or church, which lies in a direct line between Clonemor and Aghold. Near *Littlewood* in this townland there is an elevated knoll, beside which is the *chapel well* and the remains of the old chapel, which stood here till the present chapel of Kilquiggan was erected. This Holy Well indicates the site, perhaps, where the primitive church of St. Fiacc, i.e. Domnach-Fiacc, once stood." How long St. Fiacc remained at this place before leaving for Sletty is not recorded; but it must have lasted over a considerable period, if what is stated in the Book of Armagh be correct, namely, that he remained at Domnach-Fiacc until sixty of his community had passed to heaven. The true meaning of this appears to be, that sixty missionaries had been sped to their evangelical labours from the school of St. Fiacc at Domnach-Fiacc, when he removed to Sletty. The *Vita vi.*, Tr. Thaum., refers the departure of the sixty of his people to the close of the mortal career of St. Fiacc.—*Loca Patr.*, 187. "After that," the Egerton Tripartite states, "an angel went to him and said—It is on the west side of the river (Barrow) thy resurrection is in Cuil Maighe; and he said that where they would meet a boar, there they should build their refectory, but where they should meet a hind, there they should place the church. Fiacc said to the angel that he would not go until Patrick would come to mark out the boundary of the place, and to consecrate it, that he might get the place from him. Patrick went to Fiacc to mark out the place with him and fix its site; and Crinthann presented that place to Patrick, for it was Patrick that baptised him; and it is at Sleibhte he is buried." "Through the intervention of Patrick," the Egerton Trip. states, further on, "the king granted him (Fiacc) land, . . . and thereon it was that he built Sleibhte."

When leaving Domnach-Fiacc, the saint bestowed on that church a sacred vestment, a ministerial bell, St. Paul's Epistles, and a pastoral staff—"Ecclesiam edificavit primo S. Fiechus in loco qui ex ejus nomine Domnach-Fiacc postea appellata est, eique reliquit sacram suppelectilem, cymbalum nempe ministeriale, epistolas Paulinas, et baculum pastorem."—Tr. Thaum., p. 152. The date of the death of St. Fiacc is not recorded, and even the place where he and St. Fiacra were interred is a matter of dispute. The Calendar of Cashel, and the Martyrology of Cathal McGuire, distinctly state that they both were buried at Minbeag, and the passage in the Felire of Ængus seems to imply the same; whilst this latter writer, in the

Martyr. of Tallaght, at their feast day, Oct. 12th, has the entry: "Fiac ocus Fiachra ejus filius cum eo i Sleibhte;" and the Tr. Thaum., both in the 5th and 6th Life of St. Patrick, and Jocelyn, a later writer, all state that Sletty is the place of their sepulture. The weight of evidence, tradition, and the strong probability that where these holy men presided as bishops was also the locality where their sacred remains repose, all point to Sletty as the place. There must at the same time, have been some foundation for the contrary statement, which may probably be accounted for by supposing that later on, perhaps in the eighth century, when the relics of so many of the Irish saints were enshrined, some notable portions of the relics of these saints were bestowed on the Church of Domnach-Fiacc or Minbeag, and were there venerated by the faithful.

#### CRICRIM.

Some portions of the old parochial church still remain. It consisted of a nave and chancel, the former 24 feet in length, the latter 18 feet in length by 21 feet in breadth. A window in the chancel measured  $1\frac{1}{2}$  feet in width on the outside, and was splayed within; as only the base remains, the height could not be ascertained. There is a piscina still on the epistle side of the altar-place. A burial-ground, still in use, is attached.

#### LISCOLMAN.

The old church may be said to have disappeared, as little more than the traces of the foundation are discernible amongst the graves. Colman regulus of Hy-Cinnselagh, from whom the place is named, had a residence here besides his chief residence, which was at Rathmore.

#### SUCCESSION OF PASTORS.

In the Report of Dr. Ram, Protestant Bishop of Leighlin, in 1612, amongst the priests "resorting the diocese" named by him is "Sir Thomas Oge O'Hinnagan, frequenting the house of Garret M'Kilpatrick (*Fitzpatrick*), in the Rahen, in the parish of Clonmore." (*See Vol. I., p. 242.*)

CHARLES NOLAN. The Registry of Parish Priests made in 1704, records Charles Nolan, residing at Tullow, aged 40, as P.P. of Tullow, part of Ardreston, part of Barraugh, called Pubble Drum, Hacketstown, Harristown, Clonmore, Oryer in Liscolman, Aghold, and Mullinecuffe (an extensive charge, considering that the *law* would not tolerate the aid of a curate);



he had been ordained in 1685 at Garriricken, by Dr. Phelan, Bishop of Ossory, and the two who vouched for his good conduct, under penalty of £50 each, were Anthony Wolfe, of Carlow, brewer, and Bryan Roche, of Turragh, gent. The precise date of the death of this pastor is not known, further than that it took place in or before 1724, as appears from the inscription over the grave of his successor, at Clonmore.

REV. FELIX, or PHELM NOLAN. He had the care of this parish for more than 50 years, and died Nov. 21st, 1774, aged 84. In a Parliamentary Return made in 1731 (*See Vol. I., p. 269*), under the heading of *Hacketstown, Clonmore, Aghold, Haroldstown, and Kiltegan*, the priests of the district were Phelim Nowlan, Thomas Burn, and Father Andrew; and the only place of worship in this extensive district was "one covering for ye altar in ye fields." In a similar Return, made in 1766 (*see Appendix*), it is mentioned that "There are not either reputed Popish priests or Friars residing in any of the parishes of Aghold, Liscolman, or Cricrim. The reputed P.P. is Felix Nowlan, and his Coadjutor is Nicholas Duggan (died 28 January, 1767, aged 40; buried at Clonmore), both residing within the Union of Hacketstown." Again, in the Return of same date of *Parishes of Hacketstown, Clonmore, Haroldstown, and Kiltegan*, the Popish priests are given as Patrick Rossiter (died 9th Aug., 1771, aged 52, buried at Clonmore), Phelim Nowlan, Nicholas Duggan, Daniel Murphy, and John Neville.

THE REV. AUGUSTINE M'DONALD succeeded. The name "Aug. M'Danell, Popish priest," is found in same return as residing at Tullow. He is interred at Clonmore, and the inscription on his tomb states that he was for many years a good, exemplary Coadjutor and pastor of this parish, and that he died the 16th of March, 1788, aged 61.

REV. JAMES MURRAY succeeded; his name, with address of Clonmore, appears as a subscriber to an Edition of the Douay Bible, published in 1791.

THE REV. THOMAS KEHOE was the next P.P. He died, as his epitaph at Clonmore records, on the 10th January, 1813, aged 57.

THE REV. JOHN KELLY was the succeeding P.P. He is also buried at Clonmore, having died on the 28th Sept., 1828, in the 47th year of his age and 15th of his Rectorship.

REV. PHILIP HEALY was appointed P.P. on the 1st of February, 1829; he was translated to Monasterevan in 1834. At

Ballyconnell, alias Knockballestein, there is a fine commodious church, built by Father Healy. In this church the three succeeding P.Ps. are interred.

REV. MICHAEL SHEAHY, who died on the 15th of August, 1847, aged 50.

REV. MARTIN TYRRELL, who died on the 22nd of February, 1860, aged 57.

REV. JAMES KILBRIDE, who died in 1866, and had for successor,

THE REV. JOHN BOLAND, the present Pastor.

At Ballyconnell Church are also interred (1) Rev. James O'Connor, C.C., who died 24th February, 1862, in the 50th year of his age and the 23rd of his Curacy of Clonmore ; (2) Rev. Timothy O'Neill, C.C., who died, 13th February, 1879, in the 48th year of his age, and the 26th of his sacred ministry ; and (3) a Father O'Brien, a native of this parish, who died immediately after his ordination.



## PARISH OF DOONANE.

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THE name of this parish is derived from *Dun-an*, "the little fort." *Dun* was anciently, and is still, frequently applied to the great forts, with a high central mound, flat at top, and surrounded by several—very usually three—earthen circumvallations; these fortified *duns*, so many of which remain all over the country, were the residences of the kings and chiefs; they are constantly mentioned as such in the Irish authorities . . . . the diminutive in *an* is not common, but it gives name to some places, such as . . . Doonane in Queen's County.—(*Joyce*.)

Dr. Doyle describes this parish as consisting of a portion of the Abbacy of St. Abban, and of the parish of Rathaspick. Its formation into a distinct cure appears to be an arrangement of comparatively recent date. It is not referred to by name in the Registry of 1704, in the Returns of 1731 and 1766, or in Dean Skelton's list of parishes. The ancient parish of Rathaspick, as has been already stated, extended into not only this and the adjoining modern parish of Ballyadams, but also into that of Clough, in the diocese of Ossory. The details regarding Rathaspick already given, may therefore be taken as referring to this parish also.

In the ancient Taxation, given in *Vol. I.*, p. 238, the Vicarage of Rathaspick is valued at ten shillings. A Return, dated 1731 (*see Vol. I.*, p. 268), states that in Rathaspick there was one Mass-house, one schoolmaster, and one priest. There appears to be no reference to this district in any subsequent Return.

### KILLGOREY.

This is the *Cill-gabhra* with which one, if not more than one, of our earliest Irish Saints was identified. The Martyrologies of Donegal and Tallaght, at June 24th, have "Lon of Cill Gabhra." In the List of the Bishops of Kildare, as given in the Red Book of the Earl of Kildare, two bishops are named as having preceded St. Conlaeth in that See, the first of whom was called Lony. As Cill Gabhra was in the immediate vicinity of Sletty, the learned author of *Loca Patriciana* considers that Lon or Lonyus may be identified with Lonan, the son of Dubh-

tach the Druid, who, like his brother, was associated for a time with their cousin St. Fiacc. He thus would be one of the *Four true Druids* supposed to be referred to in the famous Bilingual Inscription at Killeen Cormac.—(*See Loca Patr. Pt. IV.*) Again, at September the 3rd, the Mart. of Donegal records St. Lonn or Loman Coisfin, i.e. of the white leg, of Cill Gabhra, Mairghe. There is a curious story related of his refusal to lend his books to St. Columba; this is referred to in the scholium in the Martyrology: "It is said that the book-satchels of Erinn and the Gospels, and the Lesson Books of the students fell from their racks on the night of Lon-garadh's death, so that no person should understand them as Longaradh used to understand them. A very ancient vellum book states that Lon-garadh, in his habits and life, was like to Augustine, who was very wise." The Feilire of Ængus, at 3rd Sept., has: "Longarad, a delightful sun." Upon which the gloss in the Leabhar Breac comments: i.e. in Slieb Mairghe, or in Mag Tuathat in Offaly. Longarad the Whitelegged, in Mag Tuathat in the north of Ossory, i.e. in Ui-Foirchellain, i.e. in Mag Garad in Disart Garad especially, and in Cell Gabra in Sliab Mairge in Les Longarad. *Whitelegged*, i.e. a great white hair through his legs. Or bright-white were his legs.

A sage of learning, and history, and jurisprudence, and poetry was he. To him Columbcille chanced to come as a guest, and he hid his books from Columb, and Columbcille left his curse on Longarad's books, to wit: "May that," quoth he, "as to which thou hast shown niggardliness be of no profit after thee." And this was fulfilled. For the books still remain, and no man reads them. Now when Longarad was dead, men of lore say this, that the book-satchels of Ireland fell down on that night. Or it is the satchels wherein were books of every science in the cell where Columbcille was, that fell down then, and Columbcille and every one in that house marvel, and all are silent at the noisy shaking of the books. "So then," said Columbcille, "Lon-garad in Ossory," quoth he, "a sage of every science, has now died." "May it be long till that comes true," quoth Baithin. "Unfaith on the man in thy place," says Columbcille, *et dixit Columbcille.*

"Dead is Lon  
Of Cell-garad—great the evil!  
To Erin with her many homesteads  
It is ruin of learning and schools.  
Died hath Lon  
In Cell Garad—great the evil!  
It is ruin of the learning and schools  
Of Erin's island over her border."



As St. Columbcille was not born till the year 520, the year after the death of St. Conlaeth, this story of the meeting between St. Lonn of Cill-gabhra and St. Columbcille would militate against the supposition of the former having preceded St. Conlaeth in the See of Kildare. It may, however, have been,—and the fact of different days being assigned to them in the Calendar of Donegal tends to prove it,—that there were two Saints Lonn connected with Killgorey. An ancient grave-yard, still extensively used, occupies the probable site of St. Lony's cell and oratory, the latter, no doubt, replaced in subsequent times by a public church. The trunk of a venerable tree remains, from an aperture in which, six feet from the ground, people still living state that they recollect to have seen water flow in a copious stream. Every available portion of the withered trunk is decorated with ex voto rags. The Saint's Well is immediately outside the burial-ground. A Patron used to be held here on the 24th of June; very old natives tell of crowds of people flocking to it, and of fields of tents set up for their accommodation. As has so frequently been the case, abuses resulting from these assemblages, caused the Patron to be discontinued; but even still, the well is resorted to by pilgrims, especially on festivals of the Blessed Virgin.

Within the Chapel of Doonane two marble tablets have been raised to the memory of two former pastors of the parish. The following are the inscriptions:—"Beneath are deposited the mortal remains of the Rev. Eugene Kelly, who laboured well in the sacred ministry for 44 years, during the last 31 of which he was the vigilant and zealous pastor of Doonane and Mayo. Having by word and example taught his flock the blessedness of walking blamelessly in the way of the Lord, this good priest, upon Easter Sunday, 1859, closed his earthly career in the precious peace procured by the bright hope which sustains the faithful Christian.

*"Blessed are the dead who die in the Lord.—APOC. xiv."*

"✠ Here lie the remains of Rev. James Kavanagh, P.P., who departed this life January 6th, 1876, aged 67 years. In your charity pray for the repose of his soul."

Anthracite coal abounds in this district. The coal formation commences near Timahoe, and extends east and south-east to the Barrow, and southwards almost to the Nore. . . . The portion included in the Queen's County extends about 3 miles by 2. . . . In the summer of 1836, 64 pits were at full work, for unwatering which five steam-engines were employed, but the coal is mostly raised by horses. The works furnished employment to 700 men, and the value of the coal raised is

estimated at upwards of £78,000 per annum.—(*Lewis' Top. Dict.*) The working of this coal-field has fallen away considerably since that date.

### SUCCESSION OF PASTORS.

This district appears to have been formed into a separate parish towards the close of the last century. Gerald Byrne, P.P. of Stradbally from 1709 to 1724, had in charge, at the same time, Ballyadams and *Doonane*.

REV. PATRICK WALL was P.P. during the last quarter of the century; he lies interred at Arles, in the same grave with his brother, the Rev. James Wall, who died on the 27th of April, 1771, aged 49. The Right Rev. Francis Haly, Bishop of Kildare and Leighlin, and himself, a native of the parish of Doonane, was nephew to these priests. On the death of Fr. Wall, in 1815,

REV. THOMAS TYRRELL was appointed; he was translated to Tinryland in 1823.

REV. CORNELIUS DOWLING succeeded; in 1826 he became P.P. of Stradbally, and had for his successor,

REV. EUGENE KELLY; he dying in 1859, was succeeded by

REV. JAMES KAVANAGH, on whose death, which took place in 1876,

REV. PATRICK DONOHUE, the present Parish Priest, was appointed.







E. O'LEARY DELT.



DUISKE ABBEY CHURCH. LOOKING WEST.



## PARISH OF GRAIG-NA-MANAGH.

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THE town and parish of Graig-na-managh derive their name from the celebrated Cistercian Abbey, called *De Valle Salvatoris*, which formerly flourished here, and of the noble church of which a large portion still remains. The name signifies the "Grange of the Monks," and indicates what constituted the grange of the first foundation. In ancient records it is styled the Abbey of Duiske, and was so called because it was built upon the confluence of the stream Duiske, *i.e.*, the *Blackwater*, with the Barrow. The original monastery was founded on lands granted for that purpose by Dermot O'Ryan, Prince of Idrone,\* which grant was confirmed by Dermot MacMurrough, King of Leinster. The foundation charter is still extant among the Ormonde archives. Mr. Gilbert has reproduced it in *fac-simile*, from whose work† the text is here copied.

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\* Dermot O'Ryan, here referred to, was, most probably, the same chief of Idrone who is mentioned as opposing, in conjunction with Reginald of Waterford, and O'Phelan, the Norman invaders at Dundonell, and afterwards at Waterford; unsuccessfully in both cases. On the latter occasion, having taken 70 of the chief men in Waterford prisoners, they consulted amongst themselves what they should do with them. Raymond le Gros pleaded on the side of mercy; he represented that they were no longer their enemies, but men absolutely vanquished, men who, standing in defence of their country, were, by evil fortune, overthrown. "With this," writes Hanmer, "they were all drawn to some mildness," and ready to shew favour; but Henry de Monte Marisco opposed, "bent on blood and villany, in whom there was neither manhood in battle abroad, nor mercy in consultation at home." When the matter was put to the vote, the cruel counsel of Monte Morisco prevailed, "whereupon the captains were brought to the rocks, and after their limbs were broken, they were cast headlong into the sea and drowned." O'Ryan was killed in an attack made on Strongbow, in the woods of Idrone, A.D. 1171.

† *Fac-similes* of National MSS. of Ireland, selected and edited under the direction of the Right Hon. Sir Edward Sullivan, Master of the Rolls, by John T. Gilbert, F.S.A., M.R.I.A.

## ANNALS OF THE ABBEY OF DUISKE.

## ORIGINAL FOUNDATION CHARTER.

[Dermod, King of the Leinstermen, confirms under his seal the donation of lands made by Dermod Ua Rian, chief of Idrone, to Felix, Abbot of Ossory, for the construction of a Monastery in honour of the Blessed Virgin Mary and St. Benedict. King Dermod interdicts any infringement of the rights of the monks, the monastery, or its granges, by fire, plunder, or otherwise, but all are to be free and untouched, in the peace of the Church. Should any man, in contravention to King Dermod, interfere with the Church of God, he shall irrevocably lose his goods, and if he have none, he shall forfeit his life.—Given at Belach Gowrain. Witnesses—Laurence, Archbishop of Dublin; Donat, Bishop of Leighlin; Felix, Abbot of Ossory; Murchad MacMurchad, Murchertach, his son; Donall Cavanagh Diarmid Ua Rian, and others.]

“Universis sanctae matris ecclesiae filiis, Archiepiscopis, Episcopis, Abbatibus, Presbyteris, Regibus, Ducibus, Comitibus, et Omnibus, tam laicis quam clericis in Christo fidelibus. Diarmetius nutu Dei, Rex Lagensium salutem et pacis spem, Notum facimus presentibus et posteris, quod nos, terram, quam Diarmait Uarrian dux Uaronai, per nostram licentiam in remissionem peccatorum suorum, Felici abbati de Ossarge et omni ejusdem loci conventui ad Monasterium in honorem Beatissimae Dei Genitricis semperque Virginis Mariae, Sanctique Benedicti abbatis tradidit construendum confirmamus, manu tenemus et nostri sigilli confirmatione munimus; haec igitur est terra monicis, jure perpetuo tradita, Dunini-ceal-Mochomoc, Mulean moram ardsem Dilli bule ochianugam, Raith imphoboil, Breslach ceall nisi, Bale meic marcaig, Drum ro, Bale meic lauroda, Bale ogaillin, Bale Omaille, Leas meic mellelua, cum omnibus suis pertinentiis, in aquis, in pascuis, in silvis. Nam ceal lamne cum omnibus adhuc suis pertinentiis, silicet, Raith membram et Ardpetuntam, in fluminibus quam in pratis et nemoribus. Donatus, venerabilis Lethglennensis Episcopus, ad grangiam faciendam sicut melius de nobis habuit perpetualiter cum nostra licentia prefatis monicis, quibus de sua parrochia in sua presentia predicta terra silicet dunini, etc, fuit data tradidit. Interdicimus ergo ne aliquis hominum de prefatis terris ausu temerario ab eisdem monacis et eorum in perpetuam successoribus nec passum pedum auferre, nec violentiam monasterio vel ejus grangiis ei habuit inferre aut ignem apponere sive aliquid ab eis furtim abstrahere presumat; sed omnia in pace ecclesiae integra et illibata dimittere. Quia, si quis, contra nos in Dei ecclesiam manum forefaciendo, audaciter porrexerit, res suas si habuerit, vitam si non, irrevocabiliter perdet. Datum apud



Belach gaurain. Teste Laurentio Dubliniense Archiepiscopo; Donato Lethglennensi Episcopo; Felice, abbate de Ossarge; Murchad filio Murchada; Murcherdach filio ejus; Domnallo Cavanach; Diarmait Uarrian, Padin Uaheda, Murchad Ua brain, Dalbach ejusdem filio, et Uonncuan Ua Diarmada."\*

It does not appear as if the pious intentions of the chief of Idrone were immediately carried into effect. The next information we have in connection with this monastery is that William Mariscall, Earl of Pembroke, introduced a colony of Cistercian monks from the Abbey of Stanley, in Wiltshire, about the year 1202. They settled first at Loughmeran, near Kilkenny; then they removed to Athermott (Annamult), and finally they established themselves at Duisk about A.D. 1212. The charter of this new foundation is also preserved amongst the Ormonde archives, and has been reproduced in fac-simile by Mr. Gilbert, in his work already referred to.

*Charter granted by William, Earl of Pembroke.†*

[According to the tenor of this deed, William Mariscall, Earl of Pembroke, for the love of God, the salvation of his soul, and that of his wife, Isabel, and the souls of their children, and all their predecessors, founds, in honour of the Blessed Virgin Mary, the Abbey of St. Saviour, of the Order of Cistercian monks, in the lands of Dowiskyr. By the will of his wife, Isabel, he, by this present charter, grants and confirms, in pure and perpetual alms, to the said Abbey, all the lands of Dowiskyr, with their appurtenances; and Athelmott (Annamult), for eleven carucates of land; and Tullachann, with its appurtenances, namely, Clundaf, Killmeggeth, and Liscrithan, near Kilkenny, for ten carucates of land; also one burgage in Kilkenny, another in Wexford, and a third in the island. He also confirms to the Abbey all that it may acquire hereafter, by pious donation or sale. He declares all the foregoing to be held with churches, chapels, and all liberties, and free customs, soch, sach, thol, theam, and infrangenetheof, with freedom in land and water. The monks to be exempt—their men and servants—from geld,

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\* St. Laurence O'Toole, Archbishop of Dublin, one of the subscribing witnesses to his deed, was advanced to that See in 1162. King Dermot Mac Murrough died in 1177. These facts fix the date of this document as between 1162 and 1177.

† In 1189, William, Lord Maxfield, Earl Marshal of England, married Isabel, the only daughter and heiress of Strongbow and Eva. He was fourth in descent from Walter Maxfield who accompanied William the Conqueror to England as his marshal. In 1191 he was appointed Governor of Ireland, in which office he continued for six years. In 1199 he was created Earl of Pembroke, thus attaining to the rank, as he had previously succeeded to the possessions of his father-in-law, Richard, Earl of Pembroke. He arrived in Ireland again as Chief Governor in 1207, having, in the interval, been employed as Ambassador to France, and in other offices of trust. He died 16th March, 1219; and Isabel his wife, in 1221.

denegeld, fines, payment of cows for heads of outlaws, and the various specified exactions, aids, and contributions. The Abbey and all its tenants are not to be subject to forest regulations, and the monks are to have freedom to do as they will in their woods and waters. They are to have all forfeiture of their own men—judgment of life and limb being retained to the donor and his heirs—through all whose forests they are to have free pasture for their hogs, and materials for building and firing. The donor warrants the monks against all present and future claims in connection with his grants. Those who maliciously disturb or aggrieve the monks shall incur a penalty of ten marks and the malediction of God and of the founder. Everyone who aids the place, and promotes the charity of the founder, may expect the blessing of God and eternal reward. Witnesses :—Albinus, Bishop of Ferns ; Hugh, Bishop of Ossory ; John Mariscall, John de Erleg, William de London, Radulph de Bendeville, Thomas FitzAnthony, Walter Porcell, William de St. Leger, &c., &c. The following is the text of this charter :—]

“ Willelmus Mariscallus, comes de Penbrochie, universis hominibus suis, Francis et Anglicis, Wallensibus et Hybernien-sibus, et omnibus amicis et fidelibus suis, salutem. Sciatis me, pro amore Dei et pro salute animae meae et pro salute Isabel uxoris meae ac liberorum nostrorum et pro animabus omnium antecessorum nostrorum, fundasse Beatæ Mariæ Virginis et matris Domini, abbatiam Sancti Salvatoris, de ordine monachorum in terra Dowiskyr ; voluntate prenominatæ Isabel uxoris meae eidem abbatiæ dedisse et concessisse, et in puram et perpetuam eleemosynam, carta mea presente confirmasse totam illam terram Dowiskyr cum pertinentiis suis, et Athelmott pro undecim carucatis terræ, et Tullacham cum pertinentiis suis silicet, Clundaf et Kilmeggith, et Liscrithian juxta Kilkenni pro decem carucatis terræ, unum quoque burgagium in Kilkenni et aliud in Weseford, et tertium in insula. Concessi etiam eidem Abbatiæ et carta mea presente confirmavi, quicquid ei potuerit in futuro, pia donatione seu venditione fidelium, salvo servitio meo et hæredum meorum, provenire. Volo igitur et firmiter statuo ut Abbatia prænominata et Abbas et monici ipsius loci habeant et teneant omnes prædictas terras et tementa prænominata, cum ecclesiis et capellis et omnibus libertatibus et liberis consuetudinibus suis et cum socha et sacha, et tholl et theam et infangenetheof, bene et in pace, liberé, et quieté, plenarié et honorificé, in bosco et in plano, in pratis et pasturis, in aquis et molendinis, in stagnis et vivariis, in mariscis et piscariis et gliseriis, in grangiis et virgultis, in viis et semitis, infra burgum et extra, et in omnibus aliis locis et rebus. Et sint quieti ipsi et homines et servientes sui et res et possessiones eorum, de geld et de denegeld, de murdro et latrocinio, et de pecunia quæ ad murdrum pertinet et de vaccarum solutione quæ dari solebant pro capitibus ultagorum, et de [Here



*follow several terms referring to various feudal enactments, which, as unintelligible and uninteresting to most readers, are omitted.]* Et habeant sibi omnimodam foris facturam priorum hominum suorum, sola justitia vitæ et membrorum mihi et heredibus meis retenta. Et per omnes forestas meas pasturam habeant porcorum suorum quietam a pannagio, et quicquid ad arandum et ædificandum habuerint necessarium. Si quis vero, vel in presenti vel in futuro, quicquam de his quæ prædictæ abbatiæ concessi, calumpniatus fuerit, non tenebuntur inde monaci respondere, sed ad me pertinebit et ad heredes meos calumpniatoribus eorum, vel ex cambio vel alio rationabili modo satisfacere monicisque quicquid eis donavi garantizare et integrum conservare. Districte ergo prohibeo super forisfacturam meam, videlicet decem marcarum, ne quis eos vel homines suos aut servientes suos, autres, aut possessiones eorum maliciose vexet aut gravet, vel in aliqua re disturbet. Quod si quis facere presumserit, Dei maledictione et mea simul et forisfacturam præmonstratam se noverit incidisse. Quicumque vero locum ipsum et eleemosynam meam eidem assignatam promoverint, sive manutenuerint, cum Dei benedictione et mea, remunerationem æternam inveniant. Testibus—Domino Albino, Episcopo Fernensi; et Hugone Ossoriense; Johanne Mariscallo; Johanne de Erleg; Willelmo de London; Radulpho de Bende-ville; Milone filio Episcopi; — Prendelgast; Thomas de Dummer; Mauritio de London; Andrea Avenel, Eustachio de Betrimunt, Terrico de Niver; Thoma . . . .”

A Bodleian MS., cited in Bowles Bremhill, p. 119, has the following curious passage relative to the foundation of this monastery:—“A.D. 1204, the Rev. Abbot of Stanlegh was deposed by the Cistercian Chapter for having brought a community of the Order into Ireland without the leave of the chapter. The same year a new convent was elected in Stanlegh in Wilts, with an abbot for same, namely the venerable Radulph, on the 10th of the kalends of August, who were sent into Ireland to the province of Ossory to a place called ‘of our Holy Saviour,’ which, together with many other lands, William Mareschall, Earl of Pembroke, of happy memory (the chronicler erroneously supposed him to be dead), had bestowed upon them.”\*

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\* “A.D. 1204. Depositus est R. Abbas Stanlegh a Capitulo Cisterciense eo quod duxerit conventum in Hiberniam absque licentia capituli. Eodem anno electus est Conventus novus in Stanlegh in Wilts cum Abbate proprio, scilicet venerabili viro Radulpho, 10 calendis Augusti et in Hiberniam missus in Provincia Ossoriense ad locum qui vocatur Sancti Salvatoris quem eis dedit bonæ memoriæ vir Wilhelmus Mareschallus, comes de Pembroke, cum aliis terris plurimis.”

Hugh Rufus, Bishop of Ossory (from 1202 to 1218), gave the village of Stathmarkestdivan, together with its churches, to the Church of St. Mary, of the Abbey of Duisk, reserving yearly to the mother church of Ossory 20s., in lieu of all services and exactions, whatsoever. (*Ware's Bishops*.) Witnesses: William Marescall, Earl of Pembroke; H. (Herlewin), Bishop of Leighlin, and Odo, Prior of Kilkenny. (*King*).

A.D. 1210 (*circa*), David Abbot of the Vale of St. Saviour, surrendered and quitted all the claims that he and his convent had to certain tithes near Fotharta Nolan, in favour of the Abbey of St. Thomas, Dublin. Witnesses: H. (Herlewin), Bishop of Leighlin; C. (Cornelius MacGelan), Bishop of Kildare; H. (Henry), Prior of Conall, and others. (*Lodge, Vol. I., p. 117.*)

A.D. 1225. William Marescall, junior, Earl of Pembroke, confirmed to this Abbey all that William his father had given. Witness: Peter, Bishop of Ossory. (*Dugdale, Vol II., p. 1032.*)

A.D. 1227. The Abbey of Kilenny, called *De Valle Dei*, was, by the General Chapter, united to this Abbey, after a long contest. (*Dowling's Annals*.) This union was afterwards confirmed by King Henry III. (*Dugdale*.) This Abbey had previously been a daughter of Jerpoint. In the Cistercian Annals this monastery is called Glendia or Glandy, whilst in the official records it is called Killenny. Archdall's *Monast. Hib.* (p. 70), quoting Allemande, states that Glandy, where the Abbey of the Vale of God was built, was in the diocese of Cork.

A.D. 1229. Died, Peter Manessin, Bishop of Ossory; he had succeeded Hugh Rufus, and confirmed to this Abbey the Church of Tullachany with all its appurtenances, and all the tithes of his own grange, reserving thereout a mark yearly to the Church of Kilkenny, payable after the death of Hugh, the Dean; he also confirmed to this Abbey the Church of Athermolt, and sundry others; the Church of Tullachany was chargeable with the aforesaid mark. (*Ware's Bishops*.)

A.D. 1243. Died, John St. John, Bishop of Ferns. He granted to this Abbey all the land of Killacy, reserving to himself and his successors the yearly rent of 10s.—(*Ware's Bishops*).

A.D. 1276. In this year an interdict was laid on this Abbey by the General Chapter, but in two years after it was removed, and a general absolution granted.—(*Dowling's Annals*).

A.D. 1330. Richard O'Nolan, on the vigil of the Circumcision, was besieged in the steeple of this Abbey; when he was



compelled to deliver up his son as a hostage for his future good behaviour.\*

A.D. 1331. The Lord William de Bermingham, with his suite, took up his residence in the wood belonging to this Abbey; and there Eustace, Lord le Poer, on Wednesday, being the feast of SS. Gervasius and Protasius, married the daughter of John de Bermingham, Earl of Louth.—(*Clyn*). †

A.D. 1342. Henry was Abbot.—(*King*, p. 381).

A.D. 1356. This year David Cornwalshe, the Abbot, for a fine of 40s., obtained the king's pardon for divers offences; to wit, when many of the king's enemies, who at sundry times did with ensigns displayed, invade his Majesty's territories in the respective counties of Carlow, Dublin, Kildare, and Wexford, and at all such times did rob, prey, or burn the same, and did also inhumanly murder Edward Trehern, sheriff of Carlow, and many others of his Majesty's good and faithful subjects; he, the said Abbot, did receive the said felons at Duisk, where he entertained them with bread, drink, fish, clothes, &c., and did also receive and harbour at Druisk aforesaid, Richard Brown, David, son of Henry Duff, &c., whom he knew to have been guilty of divers robberies and felonies. Also that William Porter, Robert Heehyn, Henry Roth, John Aylward, John Brown, and Richard Goodman, monks, did in the present year, at Duisk aforesaid, stop William Archer of Duisk, on the highway, and did there rob him of two horses, value 60s., one cloak, value 10s., one seal, value 20s., and sundry other goods and chattels, to the amount and value of a further sum of 20s.; and knowing that the said monks had committed the said robberies and felonies, he, the prior, had nevertheless received and entertained them in his Abbey of Duisk aforesaid.—(*King*).

A.D. 1380. It was enacted in Parliament that no mere Irishman should be admitted to profession in this Abbey.—(*King*).

\* "1330. In vigilio circumcisionis, Ricardus O'Nolan, in campanili monachorum de Dowsky fuit obcessus, et filium suum in obsidem dare compulsus est."—(*Clyn's Annals*).

† "A.D. 1331. Dominus Willelmus de Brimeghan cum sua familia, occupavit, tenuit et mansit in sylva monachorum de Dowsky, in estate, et ibidem Dominus Eustathius le Poer, die Mercurii in festo Gervasii et Prothasii, desponsavit filiam Jobannis de Brimegham, Comitiss de Lowht; et Sabbato proximo, sequenti, interfecti sunt 9 de Rupensibus; inter quos interfectus fuit David filius Alexandri de Fermoy et alii cum eis 19. Et captus est . . . filius Georgii de Rupe, gener domini Willelmi Brimegham de nuptiis versus Fernegylan redeundo." This flight of Sir William Bermingham to the woods of Dowske in the Summer of 1331, took place immediately after the slaughter of the Earl of Louth and most of the male members of the Bermingham family; Sir William, who appears to have instigated the act, was afterwards executed.

A.D. 1396. The Abbot is found in possession of the Churches of Tullachany and O'Ferclare, in the Diocese of Ossory.—(*King*).

A.D. 1415, July 24th, John Down, Doctor of Laws, was Abbot.—(*Rymer, Vol IX., p. 287*).

A.D. 1418. John was Abbot (*Lodge*). Whether the foregoing John or another, does not appear.

A.D. 1440. John Weyng, Abbot, died.—(*Dowling's Annals*).

A.D. 1475. Donal Keagh Kavanagh MacMurrough, Lord of all Leinster, by Deed, granted 8d. English from every ploughland in his dominions to the Abbey of Duiske. At a meeting of the Royal Archæological Association, on the 21st January, 1880, the Rev. Dean Graves, by permission of the Marquis of Ormonde, exhibited from the Evidence Chamber, Kilkenny Castle, the original Deed, by Donaldus Fuscus Kevanach Mac Murchu, Dominus totius Lageniæ (Donald Keagh Kavanagh Mac Murrough, Lord of all Leinster), granting 8d. lawful money of England, from every ploughland in his dominions to the Abbey of Duiske. This Deed is dated at Iniscorthy, April 3rd, 1471 (15th Edwd. IV). Appended to it is a fine seal, three inches in diameter, bearing within a quatrefoil a shield charged with a lion *passant*, with two crescents beneath, supported at each side by lions *rampant*, and above and below by demy angels, with the legend:—SIGILLUM DONAL MEIC MURCHADA REGIS LAGENIE.

A.D. 1501. Caher or Charles O'Cavanagh was appointed Abbot. Dr. Halsay, Bishop of Leighlin, who succeeded Dr. Nicholas Maguire, deceased in 1512, appointed Abbot Cavanagh as his Vicar-General, and assigned to him the government of his diocese during his absence at the Lateran Council, 1515-1516. Dr. Halsay appears to have never come to his diocese, which, consequently, Abbot Cavanagh continued to govern till the death of that prelate. Holinshed has the following:—“Cagher, a nobleman borne, in his time called McMorrough, he descended of that MacMorrough, that was some time King of Leinster, he was a surpassing divine, and for his learning and vertue was created Bishop of Leighlin, and Abbot of Graige; he flourished in the yeare 1515, and was an hundred years old when he deceased.” (*p. 61.*) That Abbot Cavanagh governed the diocese of Leighlin, in the absence of the Bishop, we have seen, but there is no evidence to show that he ever received Episcopal consecration. Most probably Stanihurst, and Holin-



shed after him, confound him with a Protestant Bishop of Leighlin, Daniel Cavanagh, appointed in 1551.

This Abbot made a present to the Abbey (1524), of a beautiful cross of silver, richly gilt and adorned with precious stones; he also (1525), purchased for this Monastery, expensive vestments, viz. : a cope, surplice, and two tunics (*Dowling's Annals*.) In 1535, foreseeing the approaching dissolution of his Abbey, he made a lease of a portion of the Abbey-lands to his kinsman, James, ninth Earl of Ormonde. On the suppression of this house, a pension of £10 a year was assigned to Abbot Cavanagh (*King, p. 360*). By Act 28, Henry VIII., the house was granted to the King, who was advised by the Deputy, Lord Gray, and other members of the Council, to give Dusque and other suppressed Abbeys to the Earl of Ossory, in lieu of castles belonging to the Earl of Kildare, and other territories then in his hands (*State Papers, Vol. I., p. 436*). Patrick Finglas, a Baron of the Exchequer, in his *Decay of Ireland*, presented to the King, says:—"There are many abbeys near the said borders where the rebels dwell, which are a greater succour to rebels than to the King's subjects, and should be suppressed. If they were inhabited by English lords and gentlemen, it would further the conquest of Connaught."

In 1541, the King granted a lease for twenty-one years, of the Abbey-lands, to James, 9th Earl of Ormonde. On the 17th October, 1546, he and 35 of his servants were poisoned at a supper at Ely House, in Holburn, of whom James White, steward of his household, and 18 more, died, and he, languishing until the 28th, then deceased. He was buried in St. Thomas D'Acres, but his heart was brought into Ireland and deposited in the Cathedral of Kilkenny.—(*Archdall*). On his death, he left by will, Duisk Abbey, to James, his fifth son. This James petitioned Elizabeth for a renewal of the lease, in 1559, which was granted. He afterwards, January 15th, 1566, had letters patent passed to him of the Abbey of Duiske, with the lands and possessions thereunto belonging, together with the reversion and rents of the late Monastery or Priory of Fertnageragh, in same county, amounting to the yearly value of £12 13s. 4d.; and of the townland called Shanevander, parcel of the possessions of the monastery of Duske (*Morrin, Pat. Rolls, 9th Elizabeth*). He died soon after, on which, the Queen, on 10th August, 1567, directed letters patent of the premises in the preceding article mentioned, to be passed to his son, James Butler (*Id*). This James dying without issue, the Abbey-lands passed to his uncle, Thomas Duff, tenth Earl of Ormonde, who gave them to his natural son, Piers Fitz-Thomas Butler, on

his majority in 1597. Piers was the first to reside in the Abbey, and became known as Piers Butler of the Abbey; he had a second residence at Low-Grange. Sir Edward, his son, on 2nd April, 1618, received a grant of the Abbey of Duiske, with divers other lands in the counties of Kilkenny, Wexford, and Carlow, which were erected into the manor of Graigduiske, with power to hold there a Thursday Market, and two fairs on the feasts of St. Barnabas, and SS. Simon and Jude. He, by Privy Seal, dated Oxford, 31st January, 1645, and by Patent, 16th May, 1646, was created Viscount of Galmoy, in the said county; he married Anne Butler, daughter of the second Lord Mountgarrett, by whom he had two sons, Piers and Thomas; and two daughters, one of whom was married to — Masterson, of County Wexford, Esq., and the other to Thomas Davells, of Killeslin, in the Queen's County, Esq. In 1641 Lord Galmoy took part with his fellow Catholics in the affairs of the Confederation of Kilkenny; he sat as a Peer, whilst his son, Piers of Barrowmount, was a member of the Commons. He was an Ormondist, and for The Peace. He lost his property on the triumph of Cromwell, emigrated about 1649, and died in 1653. His tomb and that of his wife still exists, and is inserted in the wall of the vestry of the present Church. A silver chalice is still in use in the Church of Graig, beautifully wrought, and bearing the inscription:—

“Nobma. Domina ANNA BUTLER,  
Hunc calicem parochiæ de Graige reliquit, 1636.  
Orate pro ea et posteris ejus.”

There is also at one of the entrance doors of the church a portion of a memorial cross, set up by this lady to the memory of her father. Of this, only the plinth remains; it bears the arms of Thomas, tenth Earl of Ormonde, and an inscription running round three of the sides:—

“Domina Anna Butlera, filia Edmundi Butleri,  
Vicecomitis Mountgarrett, in A.D. 16 . . . ”

Thomas, the younger son, died in 1667, and by Catherine, daughter of Geoffrey Fanning of Ballingarry, had an only daughter, Anne, born in 1663, and married to William Coke, of Painstown, now called Oak Park, near Carlow, who was governor of that county for King James II. Piers, the elder son, of Barrowmount, was a captain of horse in the King's army, and, being taken prisoner in the battle of Lampston, was slain (after safe quarter given), by Captain Wm. Bolton, in 1650, his father being still living. This Piers Butler had married, in November, 1626, Margaret, second daughter of Nicholas Vis-



count Netterville, and left twelve children, of whom Edward succeeded his grandfather in the title in 1653, and died in 1667. His son, Piers, became third Viscount; Richard, his brother, was an officer in the body-guard of King James; he raised on his own property a regiment called "Galmoy's Horse," which name it retained till 1715, when it was incorporated with Dillon's regiment. He married Lucy, daughter of — Kavanagh, Esq., and had a son Piers, and a daughter; the former married Domvile, daughter of Sir Robert Hartpoole, of Shrute, in Queen's County, and, dying in 1716, left three sons and four daughters. Piers, the third Viscount, was Colonel of "Galmoy's Horse," and was high in favour with King James, by whom he was made a Privy Councillor in 1688. We find him set down first on the list of new Burgesses under a new Charter, granted to Old Leighlin, in 1687. He had the degree of LL.D. bestowed on him on the 6th August, 1677, by the Duke of Ormonde, Chancellor of the University of Oxford. He was outlawed on 11th May, 1691; he was one of the Commissioners for agreeing to the Articles of surrender, on behalf of the Irish inhabitants of the city and county of Limerick, and the counties of Clare, Kerry, Cork, Sligo, and Mayo, which were ratified and confirmed by patent, bearing date at Westminster, 24th May, 1691. He was created Earl of Newcastle by King James; he left Ireland in 1697; his son Edward took service in the cause of France, and attained to the rank of Lieutenant-Colonel, and died in 1740, without issue; hence, but for the attainder, which has never been reversed, the title would have devolved on the lineal descendants of Richard, youngest son of the second Viscount Galmoy. Piers, his last male descendant, educated at Carlow College died at sea, a youth and unmarried, some 30 years ago. Minie, sister of Piers, married John Kilkelly, Esq.; their son has taken the name of Butler, by Royal licence. The Abbey-lands were sold in the Court of Claims in 1703, and were purchased by Mr. James Agar, of Gowran, ancestor of the Clifden family, who are the present owners.—(*Archdall's Peerage*; and "*The Abbey of Duiske*," by the late Rev. James Hughes, in *Journal of Arch. Association, Ireland*).

Though the Abbey was suppressed, Abbots continued to be appointed. In a *Note of the names of preestes, semynaries, fryers, etc., in the Citie of Kilkennie*—circa 1618, appears the Item: "Melchier Ragged, a franciscan (*sic*) fryer, keepeth usually with his father, Richard of ye said citie, Alderman, and is reputed as Lo; Abbot of the Monastery of Dawiske, within the county of Kilkennie." And in the *Spicilegium Ossoriense*, Vol. II., p. 281, there is a letter addressed to Pro-

paganda by the Rev. John Magher, dated Kilkenny, 27th August, 1686, which commences:—"Ego Joannes Macharius Abbas S. Mariæ de Valle Salvatoris, vulgo de Duisque, Ord. Cisterciensis in Hibernia in Comitatu Kilkeniensi," &c. In this letter Father Magher refers to his appointment as Abbot of Duiske, by Bull of Pope Innocent XI. He also relates how, on his landing at Cork, he was seized by the enemies of the Catholic faith and detained a prisoner and in chains, for two years.

In this Abbey was lodged an ancient division made of Ireland, by Henry II., and completed by his son John. It was, for the times, a tolerably exact survey, on the plan of that of Domesday Book, and the ground work of the present arrangement of shires (*Ledwich*).

The Abbot of Duiske sat as one of the 24 spiritual Peers in the Irish Parliament (*Ware*).

October 8th, and 9th year of Queen Elizabeth (1567), this monastery, with its appurtenances, situated in and near Duiske, and the lands of Rahendon, Ballyogan, Capponaghe, Teighkerleven, Moynticillany, Clayne, *alias* Clawnerowne, beyond the Grange, called the Wood-grange; the Lower-grange, called Willm—, Curragh-grange and Downings; and all other lands, &c., in the Fasaghbentrie of the counties of Wexford and Carlow, belonging to the said monastery, but reserving thereout the tithes of the said lands; sixty-four acres in and near the Grange of Hanumolt; one hundred acres in and near the Grange of Tullahanye; thirty-two acres in and near the town of old Abbey, in the county of Kilkenny; and all the tithes of the said town, were granted for ever, in *capite*, to James Butler, junior, at the annual rent of £41, Irish money.—(*Auditor-General*).

We find Sir Edward Butler, of Lowgrange, knight, was afterwards seized of the possessions of this Abbey—viz., the site, church, and cemetery, one close, one orchard, and a garden, containing in the whole two acres of great measure; the town of Graig Duiske, Old Grange, *alias* Garock, and Cowleroe, containing three acres of arable, fifteen of pasture, and twenty-five of wood, two mills, and three eel-weirs; Rahindownour, containing, by estimation, fourteen cottages, thirty acres of arable, fifteen of pasture, and fifteen of wood, of the large measure; in Ballyvogane, by estimation, ten acres of arable, five of pasture, and five of wood, large measure; Thikenlevank (Tighkeerlevan), and Athclare, ten acres of arable, five of pasture, and five of wood; Cupponagh, ten acres of arable, and ten of pasture and mountain; Glancoome, *alias* Claynehowne, ten acres of arable,



five of pasture, and fifteen of wood; Moynetilane, *alias* Mone-tolane, and Killine, with their appurtenances, ten acres of arable, eight of pasture, and two of wood; Uppergrange, *alias* Woodgrange, and Acrenamanagh, thirty-five acres of arable, one of meadow, and four of underwood; the Castle part of Lowgrange, eleven cottages and one mill, seventy-five acres of arable, and five of pasture and moor; Old Abbey, *alias* Shanevanister; Acrenemannet, near Gurtayne, thirty acres of arable, two of wood, a mill, and an eel-weir; Downynge, fifty-six acres of arable, three of pasture, and one of moor; and all the tithes, alterages, and offerings belonging to the premises aforesaid.—(*King*).

In Inquisition taken at Kilkenny, 19th September, 1607, Edward Butler de Oldabay (*i.e.* Old Abbey), claimed “villam et terram de Garneviddan (Barneviddann) ut parcellam abbatiæ de Dusk.”

The Abbey Church was a building of great extent. It had a fine octagonal tower, which fell in 1744, similar to one that stood at Tristernagh, County Westmeath. This tower, according to the Rev. G. Hansbow, was one of the most beautiful ecclesiastical structures in the kingdom. Three of the four great arches that supported it, fell at the same time, and also the fine groined roof of the chancel. The following is the local tradition relative to the fall of the tower. At the time, the large chamber of the tower over the arches—in which the bells once swung, to call the monks to their matins, and the people of the surrounding district to their devotions,—was used as a place of idle resort by the young people of the town, as also, the grassy plot formed over the arches of the chancel. Access to these was obtained by a stone stairway in the wall that still exists. This was the same stairway, that Richard O’Nolan held when besieged in the tower of the Abbey, on the eve of the Circumcision, A.D. 1330, as already recorded. A goat which belonged to a person residing hardby, was accustomed to find its way up the stairway attracted by the ivy which grew in profusion on the old walls. The animal became the means of saving the lives of several young people, which happened in this wise:—It was a bright sunshiny spring day, following a very wet winter. A party of youths went up, as was their wont, to amuse themselves in the old tower. They had just reached the head of the stairs when they saw the goat rushing towards them at frantic speed. The panic that had evidently seized upon the animal communicated itself to them, and without knowing why, they ran frightened away. They were not more than clear of the place when the entire tower, together

with the arched roof of the chancel, fell with a terrible crash. The goat was probably scared by the cracking or falling in of some upper portion of the tower.

In *Grose's Antiquities of Ireland*, two views are given of this Abbey as they existed in 1792. (Vol. I. plates 48 and 49.)

"Graig now appeared," writes Trotter in his *Walks through Ireland*, 1812, "and has the air of a Welsh village. An ancient castle stands in mournful solitude at some distance. The whole population here, and in the surrounding country, is Catholic. Graig contains about 2,000 inhabitants. . . . The celebrated Abbey of Graignamanagh now struck our view. I cannot describe how nobly venerable it looked. The aisle and arches afford beautiful specimens of the Gothic. The windows we thought remarkably handsome. The Abbey was well enclosed, and good gates at different entrances. A very ancient tomb is to be seen near the entrance of the Abbey. The figure of a man in armour is seen on it, and is said to be Lord Galway's. He is reputed, I know not why, to have been a son of Queen Elizabeth's. We discovered a very small chapel built and connected with this venerable Abbey. A holy gloom seemed to pervade it. Crimson curtains nearly shut out the glare of day. We observed a few respectable people crossing the grand and deserted aisles of the great building, and enter this chapel to perform their devotions. Never was place more suited for the solemnity and tranquillity of religious worship. They stayed a short time and retired. I left my companions, and rested half-an-hour in a seat on the gallery. It is a melancholy, yet sweet moment, when the soul is thus abstracted from the world. And the melancholy is pleasing; for in such solitude we converse with the Deity, and repose all our cares and anxieties in His paternal breast."

The aisles have disappeared, but the portions still remaining are very extensive. The ruin has been roofed in, and now forms the Parish Church of Graig, being, with the Black Abbey, Kilkenny, probably the only ancient Catholic Churches throughout Ireland that have been restored to the worship of the old faith. The circumstances under which the restoration took place, as related by the old inhabitants, are curious. It appears that the west end of the nave was roofed and prepared to serve as a Protestant Church (though never used as such), at the commencement of the present century; the windows having been glazed, it was found next morning that they had been broken by the jackdaws, who thus, as tenants in possession, represented the invasion of their prescriptive rights—again the glass was replaced, and again and again the aggrieved birds repeated



their work of demolition. This was reported to Lord Clifden, who replied that the birds appeared to be the ministers of the divine justice; that the Church had been built by Catholics, and for Catholic purposes; and, consequently, that it should be restored to the rightful owners. Lord Dover, in 1809, granted a lease for ever of the chapel and Abbey ruins to the Parish Priest and people of Graig, at a nominal rent of 10s., which has never been demanded. The present Lord Clifden is about to add to the holding the plot outside the western end of the church, in the Main Street. The walls of the chancel and transepts were pronounced secure, and remain; the walls of the nave were found to be ruinous, some of the arches having fallen. These were taken down and rebuilt, but, unfortunately, not in line with the walls of the west end of the nave; the consequence of which is that this portion of the old building, with its beautifully carved windows, cannot now be incorporated with the Church. It appears that a committee of the inhabitants was formed on the occasion of the restoration of the Church, who proceeded to debate as to what should be done. Father Lewis Moore and Thomas Cloony, better known as General Cloony, were anxious to have the Church restored fully according to the original plan, but their proposition was overruled by a majority. This fatal mistake is to be deeply regretted; the sums that have since been expended would have been sufficient to effect the complete restoration, towards which much of the materials were already provided. There is a rich mine of beautifully sculptured stones under the present floor to a depth of some five feet. When the grave for the late Rev. M. Doyle, P.P., was being made, no less than five cart-loads of sculptured stone were removed. There can be but little doubt that many monuments and other objects of interest are hidden away and consigned to oblivion beneath the present floor.

The ruins of the Abbey extend over a large portion of the eastern side of the present town; from the Main Street, the foundations and parts of the building are to be found, down to the present quay; and, in the walls of the stores, attached to some of the houses on that side of the street, handsome carved stone may be seen. An intelligent and gifted inhabitant of Graig, Mr. Patrick O'Leary, has applied himself to the task of tracing out and identifying the various portions of the extensive pile that once constituted the Abbey of Duisk; with what marked success, the accompanying ground-plan and explanatory notes will abundantly show.

## EXPLANATION OF THE PLAN OF THE ABBEY.

(1.) Stair-way formerly leading to the tower; it passes through the east wall of the north transept.

(2.) Three small chapels with groined roofs; each was lighted by a small Gothic window. Plate 48, Vol. I. of *Grose's Antiquities*, displays portions of these chapels as still standing in 1792.

(3.) North Transept; incorporated in present Church.

(4.) North Porch.

(5.) Part of wall of North Aisle; there are two modern houses built against this wall.

(6.) North Aisle; in preparing for the erection of a Mission Cross, some years ago, part of the incaustic tiling that formed the flooring of the original Church was here met with. The tiles were found to be four inches square and variously ornamented.

(7.) Nave—Total length from E. to W., 216 feet 10 inches.

(8.) Here stood the octagonal Tower; it was supported by four large arches, of which but one is now standing. The Tower is said to have been 140 feet in height.

(9.) Chancel. It had a beautiful groined roof of stone, which fell at the same time as the Tower; the pillars by which it was supported still project from the wall. The pillars inside the east window are modern. (The fine painted window is the gift of the Messrs. Hughes of Graig-na-managh.)

(10.) South Aisle.

(11.) South Transept; being portion of the present Church.

(12.) One of the lateral Chapels; now used as vestry.

(13.) Stair leading to the dormitory of the Choir Brothers; the entrance to it is directly opposite the door of the vestry.

(14.) An unlighted cell. In Penal times this was used as a place for hearing Mass by those who were banned by the iniquitous laws of the period. From the aperture of this dark cell they could see into the then chapel (see No. 15), and accompany the priest whilst they remained themselves unseen. These were either gentlemen whose properties were at stake were they known to assist at Mass, or officers or soldiers of the Irish Brigade home to visit their friends or in quest of "Wild Geese" to recruit the Brigade, or mayhap they were persons who had incurred the displeasure of some local tyrant from whose malevolence there was no law to shield a mere papist. Those who thus made use of this place, entered from the street through the houses and back premises of friends, and, thus unobserved, reached the little low door of the cell.

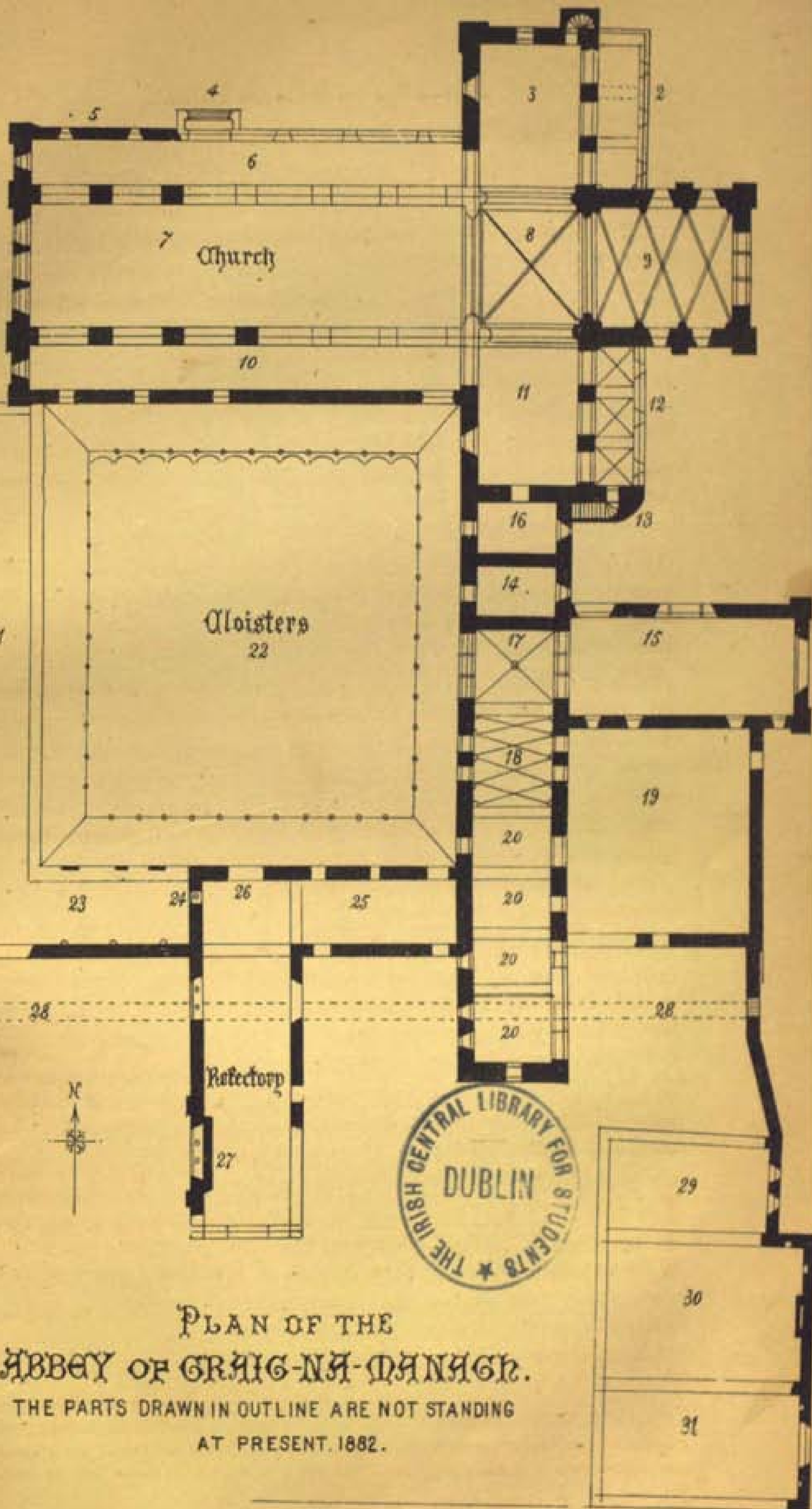
(15.) The Record Room, or Library of the Abbey. Here, no doubt, the scribes of the community compiled the *Annals of the Duisk*, which have been lost. They may yet be discovered like so many of our Irish literary treasures, in some library on the Continent, conveyed thither by the expelled religious.\* The portion of the Abbey ruins, north of

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\* Boyle, Protestant Bishop of Ossory, gives the following description of the uses the books and manuscripts found in the monasteries were put to:—"A greate nombre of them whyche purchased those superstychouse mansyons reserved of those librarye bookes, some to serve theyr jokes, some to scoure theyr candlestyckes, and some to rubbe theyr bootes, some they solde to the grossers and sopesellers, and some they sent over see to the book-bynders, not in small



MAIN STREET OF CRAIG.



PLAN OF THE  
ABBAY OF CRAIG-NA-MANAGH.

THE PARTS DRAWN IN OUTLINE ARE NOT STANDING  
AT PRESENT. 1862.

SCALE. 54 FEET TO THE INCH.

QUAY

RIVER BARROW





No. 15, was roofed, and converted into a Catholic Chapel in Penal times. It was the *Mass House* referred to in the return of 1731, and there stated to have been built in 1728. It had, like the present Church, two galleries; one for the boatmen, the other for the tradesmen. The altar that was used in this chapel is still preserved in the vestry. Father Broughall afterwards built a dwelling-house on this plot, and placed a tablet over the door, with the inscription:—"August 15th, 1820. Erected by the Rev. Benjamin Joseph Braughall, P.P. of Graig. Ad majorem Dei gloriam." This building was afterwards enlarged, and converted into National Schools, and continued to be so used until the present schools were erected by public subscription in 1861.

(16.) This was formerly used as a vestry; it bears the name of the *Black Bout*, and tradition has it that a massacre of Catholics,—some say of monks,—took place here in the times of persecution.

(17.) The Chapter House. This was the most elaborately ornamented apartment in the Abbey. It was a chamber 24 feet by 20, and opened upon the cloisters by a large Gothic arch containing within it three smaller arches of blue marble, beautifully carved. (Another arch on the opposite side led to the library.) Of the great central column, nothing but the foundation remains. This pillar,—spoken of by the old inhabitants as the *Marble Tree*,—stood some eight feet high from the base to the capital, whence the branches spread to meet the corresponding ribs of the groined roof. It is described as having been marvellously beautiful, enriched with carvings of the twelve Apostles, festoons of vine-branches, &c. The beauty of the carving tempted unscrupulous visitors to carry away stone after stone until nothing now remains but a few of the corbels from which the arches sprung. It is related that the *Marble Tree* was presented, about 70 years ago, by a Mr. Cheevers to a friend in Carlow, who got it carried away at night, and had it set up as an ornament in his garden at Somerton. The family named have quite disappeared from the neighbourhood, and it has been remarked that their decadence may be dated from the period when this piece of vandalism was perpetrated.

(18.) This chamber had a beautiful groined roof, some of the supporting corbels of which still remain.

(19.) A high-walled enclosure. It had a door to the east, the only one of the whole pile of building on this side.

(20.) These were probably the store-rooms of the Abbey. All the buildings in this range had arched ceilings; overhead was the dormitory of the Choir Brothers. The marks of the roof of the dormitory may still be seen in the south transept gable of the Church.

(21.) The workshops of the Monastery were situated here; they, too, had groined ceilings, and above them was the dormitory for the Working Brothers. This, and the dormitory on the opposite side of the cloister, were lighted by narrow arched windows.

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nombre, but at tymes whole shyppes full to the wonderynge of foren nacyons: yea ye universyties of this realme are not alle cleare in this detestable fact, but cursed is that bellye whych seketh to be fedde with such ungodlye gaynes, and so depelye shameth hys natural conterye. I know a merchant manne whyche shall at thys time be namelesse, that boughte ye contents of two noble lybraryes for forty shyllinges pryce: a shame it is to be spoken. Thys stuffe hathe he occupyied in the stedde of grey paper by the space of more than these ten years, and yet he hath store ynoughe for as many years to come.—A prodygyouse example is thys to be abhorred of all men which love they nacyon as they shoulde do," &c.

(22.) The Cloisters. The shedded roof was continued on the four sides of the square, and was supported on arched pillars, as indicated on the plan.

(23.) Here were situated the cooking apartments of the Abbey, including kitchen, bake-house, &c.

(24.) The Turn-stile used for conveying viands from the Kitchen to the Refectory was placed in this arch.

(25.) The Hall.

(26.) Entrance to Refectory.

(27.) This was a Reading Gallery of carved stone work springing from the wall under one of the large mullioned windows of the Refectory.

(28.) An underground passage running the entire breadth of the Abbey from east to west ; it was about four feet wide, and six feet high, and was arched. It is now filled with earth, and in some places the arch is broken away.

(29, 30, 31.) This range of buildings probably constituted the Infirmary of the Abbey. 29, seems to have been the Chapel of the Infirmary ; two Gothic windows, looking to the east, still remain : above these there was a small cruciform aperture. 30, was the kitchen ; part of the chimney is still standing. A fine cut-stone fire-place which *formerly stood here has been carried away*. There was a sleeping apartment overhead. 31, was the common room of the Infirmary. It had a fine window, commanding a beautiful view of the River Barrow with its well-wooded banks, and great rocks piled upon each other from the water's edge, festooned with holly, ivy, honeysuckle and wild flowers.

A curious cross-legged monumental effigy still remains at Graig, and has been built into the wall of the Church. It is thus referred to by the Rev. James Graves. "Perhaps from the existence of this class of monument in the famed Church of the Templars (London), the opinion has become prevalent that by the crossing of the legs was indicated the fact of the individual commemorated having taken upon himself the cross, and joined in the Crusades, or at least, being under vow to do so, at the time of his death. The discovery at Cashel, on the site of the Franciscan Abbey, of three female effigies of the 13th century, sculptured in the cross-legged position, appears to show the unsoundness of this assumption ; and the opinion which seems least open to objection is, that the position of the limbs was a conventional mode of sculpture prevailing at the period, perhaps designed to be symbolical of the Christian faith of the deceased. The cross-legged effigy at Graig is sculptured in high relief, on a slab which has been inserted in one of the walls of the ancient Abbey. The figure, which is very rudely executed, is larger than life, and represents a knight clad in a complete suit of mail, over which a surcoat, fitting closely round the throat, is worn ; the right hand grasps the sword-hilt, while the scabbard is held by the left ; the left leg is thrown over the right, and the entire attitude gives the idea of one starting for-



ward prompt for action, and in the act of drawing the sword. A broad belt, attached by curiously contrived straps to the scabbard, and buckled in front over the hips, sustains the sword. A fracture extends across the waist of the figure, and from the deficiency of the lower portion of the slab towards the feet, the spurs are not visible to assist in fixing the date. The effigy has not been represented with a shield, so that heraldry does not, any more than tradition, serve to indicate the family to which the monument belonged; but, from the character of the armour, it may be assigned to the early part or middle of the 13th century. It should be observed that the hood or chaperon of mail conforms to the globular shape of the head."—Paper "On the cross-legged effigies of the County Kilkenny." *Transactions Kilk. Arch. Soc.* 1852.

Inserted in the wall, near the vestry, are two ancient crosses, said (erroneously) to have been brought from Ullard by Father Braughall. One of these formerly stood at Auchailten, and the other at Ballyogan. These are described by O'Neill,—*Sculptured Crosses of ancient Ireland*:—"The smaller cross has at the top what are intended for human figures; perhaps the Apostles Peter and Paul. In the centre is Christ crucified, with the sponge and spear bearers as on the cross at Ullard; next we have Adam and Eve, with the tree of knowledge; below these, Abraham's Sacrifice; and, at the bottom, an injured panel that cannot be made out. The other cross has Christ Crucified, and some bold tracery."—(See *Illustration*.)

The Butler Monument is a handsome and imposing tablet inserted in the wall of the Church. It was erected to the memory of Edward, first Viscount Galmoy, and his wife Anne Butler. Under the Armorial bearings is inscribed the motto: *Non Fortior quam Justus*. Then the titles of the deceased are set forth: "Edvardus Butler, Eques Auratus, ill<sup>mus</sup> ac nob<sup>mus</sup>, primus Vicecomes de Galmoye, Dominus de Longrange, Barrowmonte, Balliogan, etc." It describes him as of noble descent, upright, courteous, prudent, generous, hospitable, zealous for the true faith, a useful public servant, and the best of parents towards his many children, etc. The epitaph concludes with a request for prayers, and a reminder to the reader that he, too, shall soon die:—"Bene illis precare viator, et te mortalem ac moriturum, cogita."

Several Priests lie interred at the Church of Graig, to whose memory monuments have been erected with the following inscriptions:—

1. A pater and ave is requested in honour of God, for the soul of the Rev. Wm. Timmins, who departed this life the 29th day of December, 1795, aged 46 years.

2. Here lieth the body of the Rev. R. Fitzgerald, Parish Priest of Graigue-na-managh. who departed this life July 6th, 1805, aged 53 years.

3. Underneath lie the remains of Rev. Lewis Moore, who was 13 years Parish Priest of Graigue. He departed on the 1st of June, 1818, aged 58 years.

4. Here lieth the Rev. James O'Donnell, who departed this life 26th of August, 1825, aged 78 years. He discharged the duties of his station in this parish for many years with zeal and fidelity. Mild and unassuming in manner, the simplicity of his heart and benevolent disposition secured him the esteem of all who knew him.

5. In memory of Rev. Martin Doyle, P.P. Died, August 4th, 1861, aged 79 years.—R.I.P.

6. Beneath are deposited the mortal remains of the Rev. Marcus Bray, who, having for nearly 25 years, laboured with enlightened and single-minded zeal in the sacred ministry, and edified all by the Christian simplicity of his life and conversation, died on the 10th of January, 1860.—R.I.P.

7. Sacred to the memory of Rev. Wm. Joyce, who caught fever in the discharge of his sacred ministry, of which he died on the 24th of May, 1848, aged 27 years.—*In pace factus est locus ejus, et in Sion habitatio ejus.—Requiescat in pace.*

9. Pray for the soul of the Rev. Michael Joyce, O.P., whose body is interred underneath. He was ordained Priest of the Order on the 23rd of March, 1862, and died at Milltown on the 3rd of May, 1864, aged 27 years. "Let perpetual light shine unto him, O Lord, and may he rest in peace. Amen."

In the burial-ground appears the following inscription:—"Erected by Mr. Michael Walsh, of Kil-James, to the memory of his beloved son, the Rev. William Walsh who, in the 26th year of his age, died in the odour of sanctity, on the 24th day of May, 1842."

Inserted in the wall of the church-yard near the vestry are to be seen two very ancient crosses (*see illustration*), said to have been brought to Graig by Father Broughall, P.P. One of them formerly stood at the old Church of Auchailten, where the socket still remains; the other was brought, most probably from Ballyogan, where, in a field still called *Pairc-na-teampull*, the base of a cross is still to be seen. Notwithstanding its name, there is no trace of a church having ever stood there.

In the *Depositions* preserved in Trinity College, Dublin, in which the details are set forth of a scheme for a general



massacre of all the Protestant inhabitants of Ireland in 1641, and the manner in which it was carried into execution—Depositions which have been repeatedly and conclusively proved to be utterly untrue,—references are made to the supposed cruelty practised in Graig-na-managh by Richard Butler and his associates. A *Deposition* made, on the 29th of May, 1645, by John Mayne, described as a gentleman of the city of Kilkenny, sets forth the following:—"The deponent also says that he has been credibly informed by divers English people of good credit, and by divers of the Irish people—and he has too great cause to believe their information to be true—that at the Graige or iron works belonging to Sir Richard Butler, divers rebels there murdered about three score men, women, and children, and buried so many of them alive that the very moulds or earth wherewith they were covered were seen to rise and fall after they were buried and put therein; and that they were nevertheless so kept and held in their graves with weight of earth, stones, and rubbish, that they were not able to get up nor go out of their graves, but there were smothered, famished, and died." In the Carte MSS., there is conclusive proof that this *Deposition*, like so many others, is nothing more than a wicked invention. In Vol. II., p. 39, a narrative is preserved of the "Insurrection in the Counties of Kilkenny and Tipperary," by James Kearney, of Fethard, a confidential agent of the Duke of Ormond. He had before him the tales of blood sworn to before the Cromwellian Commissioners, nevertheless he thus writes:—"In the collection of murders and massacres, many Protestants are alleged to have been murdered at Kilkenny, in a barbarous manner, and seventy Protestants to have been murdered at Graigue, in the County of Kilkenny, with most horrible circumstances; whereas there was but one woman smothered in a tumult in 1641, for which Lord Mountgarret shot Cantwell dead, and at Graigue there was not any one murdered during the rebellion, the truth of both which matters is so confidently averred by persons of honour and quality, that they are content to allow the whole abstract of English murders for truth, if any Protestant was murdered in either of the places but the said one woman." (Article on *the Irish Massacre of 1641*, in I. E. Record, for Decr. 1873.)

In 1649, Hugh Duv O'Neill was sent by Owen Rowe to join the Earl of Ormonde, then encamped at Graig-na-managh. O'Neill's army consisted of 5,000 foot and 400 horse, which was somewhat more than that commanded by Ormond, who was then Lord Lieutenant. Ormond received his allies with great rejoicings, and held a review the next day of the united

forces, amounting to between 10,000 and 11,000 men. They lay at Graig from the beginning of September to the middle of October, when some were sent to garrison New Ross on the approach of Cromwell to that town, others to Kilkenny, under W. Butler, and O'Neill was sent to Clonmel, where he proved a formidable opponent to Cromwell.

The bridge of Graig was most probably built by George Semple, who was the deputy-director of the work of improving the navigation of the Barrow from St. Mullin's to Monasterevan, in 1767. He published, in 1765, a work "On Bridge-building, and constructing foundations under water." This project of rendering the Barrow navigable was first proposed in the Irish Parliament, so far back as 1709. During the Rebellion of 1798, Sir Charles Asgill, who was general in command of the district, fearing that the men of Wexford would cross the river at this point, blew up the three central arches of the bridge; the rebels crossed into the Co. Kilkenny, at Goresbridge, six miles further up. Three men were hanged at Graig, as rebels, in that year. The place of execution was in the street, a little to the south of the belfry. The rebel General, Thomas Cloney, resided in Graig—from the period of his liberation from Fort George, in Scotland, where he was kept in irons for four years—until his death in 1850, at the age of 76. During his residence in Graig he had many illustrious visitors, amongst whom were Daniel O'Connell, Father Mathew, Hamilton Rowan, etc. He is interred at St. Mullin's. His book on the Insurrection of 1798, entitled "*Cloney's Narrative*," is well known.

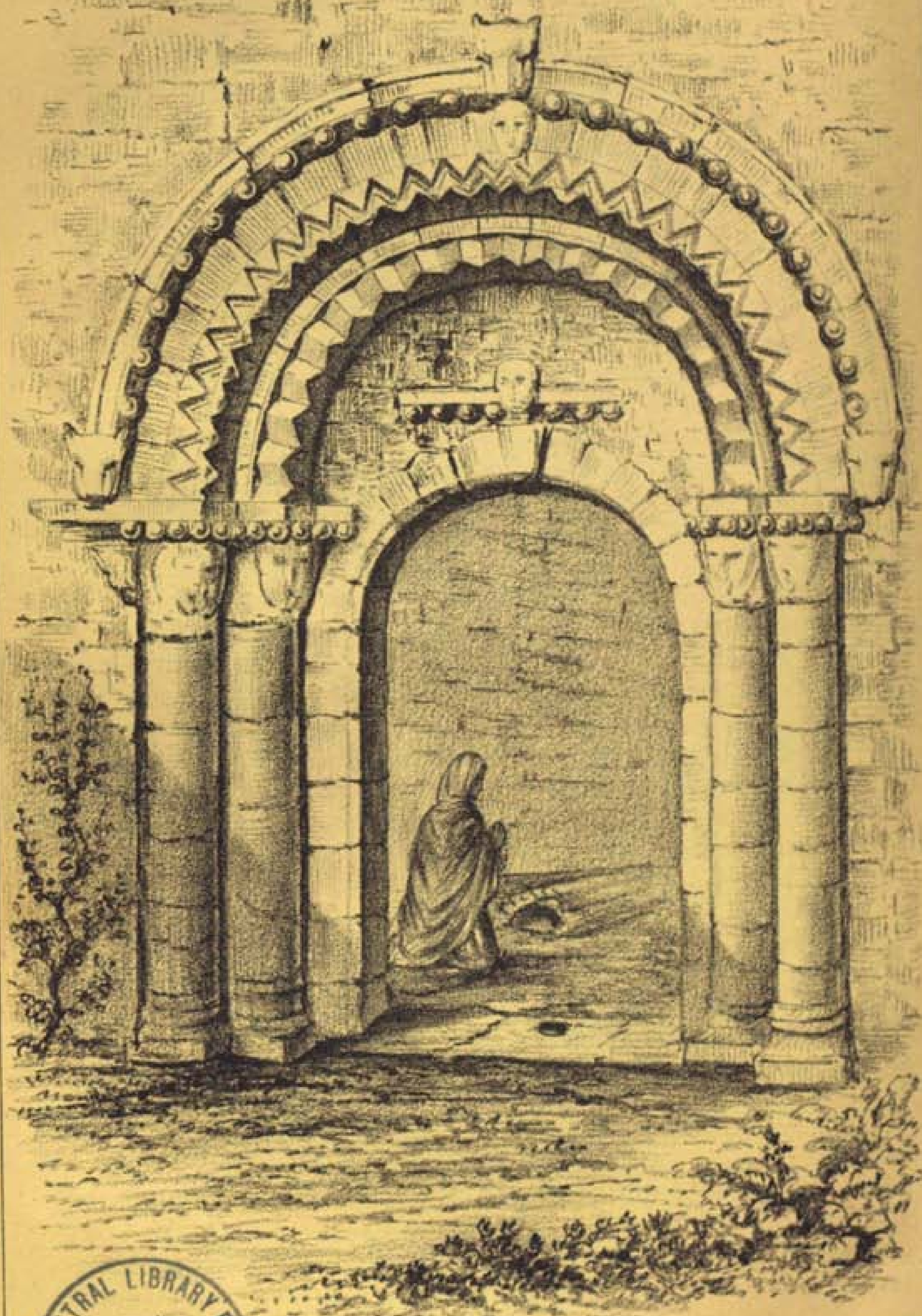
In making the road which crosses at the top of Barrow Lane, an ancient cist was discovered at a depth of five feet; it was composed of six rough slabs. No object of interest was found in it. The workman who discovered it was sadly disappointed in not finding in it the expected crock of gold.

It was in Graig that the abduction of the Miss Kennedys occurred, in April, 1779. These ladies having come to witness a play which was performed in a house nearly opposite the present entrance to the Catholic Church, were carried off by two persons in the rank of gentlemen, Garrett Byrne, of Ballyine, Co. Carlow, and James Strange, of Ullard, who were members of an abduction Club. After many adventures, these men were taken, tried for the offence at the Kilkenny Assizes, March 24th, 1780, found guilty, and sentenced to be hanged—which sentence was carried into effect. These circumstances caused a profound sensation, and were the means of putting an end to these outrages in Ireland.—("*Ireland 90 Years Ago*.")

In the townland of Old Graig are the ruins of an old church,







E. O'LEARY. DELT.

DOORWAY OF ULLARD CHURCH.



and the sites of churches in the townlands of Coolroe and Tigh-Keerlevan ; at a short distance to the north of the latter there is a well, called Tobar-Eioblinne, said to be holy.

On a rising ground, to the west of the Abbey, over the river Duiske, in a field called the *mothauns*, a building is said to have stood, known as chapel-*na-mna*, or the women's chapel, of which there are now no traces, although it is stated that interments took place at it.

Over the town of Graig towers the lofty hill called in Irish Cnoc-Breamaill, and in English, Brandon-hill. This, according to Dr. O'Donovan, received its name from St Brendan, celebrated in Irish Hagiology for his seven years voyaging on the Western Ocean. The summit of the hill is crowned by a large cairn ; on the northern side is a circle of standing stones, about 15 yards in diameter, and on the southern slope is a smaller circle and a mound of earth called St. Brendan's Hermitage.—*Loc. Patr.*, 271. From Brandon Hill many of the inhabitants of Graig witnessed the battle of Ross in 1798.

"As one goes from Thomastown to Graig," continues Dr. O'Donovan (*Ordnance Survey Letters*) "when he arrives at the high grounds over Graig, he enjoys a most agreeable view of the vale of the Barrow, backed by the romantic range of the Carlow Mountains, *i.e.* Mount Leinster to the north, the Black Stairs in the middle, and Brandon-hill, in the County Kilkenny to the south, which towers so much over the town of Graig that the natives think it much higher than Mount Leinster. There is an Irish saying: "The Peak of Leinster and the Peak of Leighlin, would be the height in the isle of Erin if Brandon's cap were on the Peak of Leighlin;" which is as much as to say that if the cone of Brandon-hill were put on the pinnacle of Leighlin, then the pinnacle of Mount Leinster and that of Leighlin would be the two highest in Ireland.

#### ULLARD.

O'Donovan believes it to be highly probable, if not certain, that this is the place called Erard, in the Irish Calendar at the 2nd of May. Erard is stated to be in Idrone, and to have St. Fiachra for its patron, which description applies fully to the present Ullard. Fr. Shearman (*Loca Patriciana, Part IX.*), admits of no doubt on the subject. St. Fiachra founded a church and monastery here in the latter half of the sixth century. He had been a monk under St. Comgall, in his celebrated monastery of Bangor, Co. Down. St. Comgall, though born in Ulster,

was educated under St. Fintan, in Clonenagh.—(*Usher*). When, worn out with extreme old age and the cares of his monastery, he was on his death bed, his former disciple, St. Fiachra, came from his church in Idrone to administer to him the Holy Viaticum. Some considerable time after the death of St. Comgall, St. Fiachra revisited Bangor, on which occasion he brought away, as a precious relic for his church in Idrone, an arm of the saint. On his homeward journey he stayed at the house of Aedh, chief of Idrone. St. Fiachra was requested to baptize a son who had just then been born to his entertainer; when taking his Ritual from his sceata or satchel, the relic of St. Comgall flew up into the air, and fell back into the earth. Aedh gave the spot where the relic was buried for a church site to St. Fiachra; this is probably the church of Erard or Ullard.—(*Loc. Pat. ut supra*). The Martyrology of Donegal gives the feast of this saint on the 2nd of May; “Fiachra of Erard in Ui Drona;” and a gloss on the Feliré of Aengus says:—“Fiachra was a great man, abbot of famous Irard, i.e., in Ard-na-Sruthe in Ui Drona.” This name signifies *the Hill of the Sage*, another name, probably, for Erard.

At Ullard\* are the ruins of a church, which is thus described by Dr. O'Donovan—(*Letters, Ordnance Survey, R.I.A.*):—

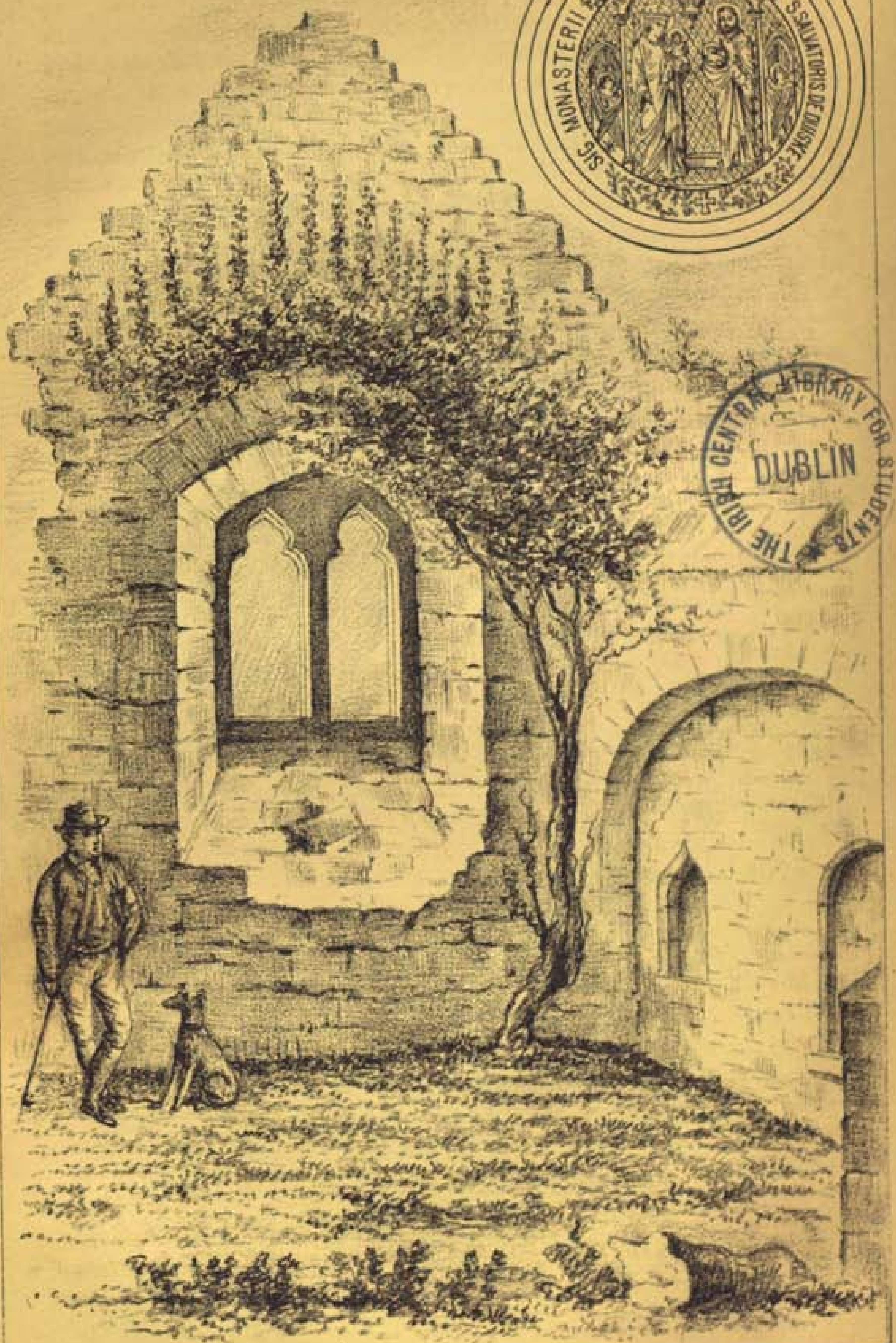
“The old parish church is a very interesting ruin, being a link between the ancient Irish and Gothic styles. It consists of nave and choir, the nave measuring in length, 33 feet, and in breadth, 22 feet. The choir, 24 feet in length, and 18 in breadth. The doorway, which is in the west gable, is well worth the attention of the architectural antiquary, being a round archway, composed of three divisions, erected about the beginning of the twelfth century, immediately before the introduction of the Gothic style. It is very like the doorway of the church of Killeslin, near Carlow, but not so beautifully executed, and perhaps not quite so ancient. The choir arch was remodelled not many centuries since. The lower part of it is

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\* In a taxation of the Diocese of Leighlin, made, probably, by Commissioners of King Henry VIII., the *Prebenda de Ullard*, is set down at £1 6s. 8d., Irish. Ullard constituted a Prebend in the Cathedral Chapter of Leighlin. Dr. Nicholas Maguire, born at Tullamaguina (*Dowling's Annals*), and educated at Oxford, on his return was appointed to the Prebend of Ullard. He was highly esteemed for his learning, and his eloquence as a preacher. He was raised to the See of Leighlin, in 1490, though then only in the 31st year of his age. “Thaddeus Dowling comendes him for hospitalitie, and the number of cowes that he grased without losse (so well was he beloved), upon the woodes and mountains of Knockbrannen (Brandon Hill) Cumnabally, Aghcarew, Bally-carew, and Moilglass,” etc.—(*Annotator of Dowling's Annals*).









built of good blocks of granite, but the upper part of rough slaty stones, which are entirely out of character with the original part of this church. The lower part of this arch, which was built of granite, is decidedly coeval with the doorway, but the part built of slates, which is in the pointed style, is two or three centuries more recent. Under this pointed part of the arch is very modern mason-work, not worth attention. In the south wall of the nave, at the height of eight feet from the ground, are two round-headed windows, narrow on the outside, and gradually widening on the inside. From the resemblance of these windows with those of the church of Killeshin, I come to the conclusion that they are coeval with the doorway.

"The east gable of the choir contains two windows exactly similar to those introduced in the modern part of the church of Killeshin, and not many centuries old, though the whole of the gable into which they are inserted is unquestionably original. Near the south-east corner of the choir there is a subterraneous vault, and on the north-east corner of the same was a tower, up which stone steps led, but now nearly destroyed. In the north wall of this church is a pointed arch, built up; but it is difficult to discover *why* or *when* it was placed there; perhaps to strengthen the masonry. It looks old, but still is not so old as the door-way, nor as the lower part of the arch. Opposite to the east gable stands a stone cross, which is coeval with the door-way, if not with Saint Fiachra himself."

In O'Neill's *Sculptured Crosses of Ancient Ireland*, published in 1857, is given an illustration in which the Ullard cross and the two now preserved at Graignamanagh, are grouped together. The following is the accompanying description:—"This place (Ullard) is bounded by a ditch, and in that ditch, with the sculptured face to the outside, the cross is placed. The other face of this cross has the general forms roughly marked out, but beyond that there are no carvings, except on the part represented. The two figures at the top are possibly Saints Peter and Paul; the centre group, Christ crucified, with two figures holding, one the sponge with vinegar and hyssop, the other the spear with which the Saviour's side was pierced. This mode of treating the Crucifixion is very usual in such works. One of the cross arms has a figure playing on a harp, probably intended for the Royal Psalmist. On the other cross arm is carved Abraham's Sacrifice; we see the altar, with Isaac above it; Abraham stands holding the sacrificing knife, and the ram in the upper corner completes the subject. On the shaft, which is evidently broken short, are portions of two apes. The carvings on the base are sufficiently plain without description."

Quite recently a portion of the shaft of the cross has been discovered by Mr. P. O'Leary, of Graig, lying at a considerable distance; it is about 3 feet in length, and, as in the case of many of our more ancient crosses, it is divided into panels, containing ranges of human figures—in this case there are three in each line. It has been placed in its original position by the officials of the Board of Public Works, and the missing part has been supplied in concrete, so that the cross now stands at its proper height, 14 feet. The illustration shews it as restored.

There is a local tradition that a marble statue of St. Fiachra stood in this church, which was carried away to old Leighlin, and that, singular to relate, anyone praying before this statue, obtained the object of his petition *except* the natives of the locality to which it was brought.

There are two figures cut in the sandstone in the gable over the door-way. They are said to represent St. Fiachra and St. Moling. An ancient Baptismal font, formerly at Ullard, has been brought to Graig. It is octagonal, and had carvings on each side; by way of *improvement*, these have all been chiselled off.

St. Fiachra's well is here; no one from the district would think of emigrating without providing himself with a bottle of the water, as a preservative against shipwreck. Early in the present century, a member of an old family in this parish named Casey, being at sea and in imminent danger of being lost in a storm, invoked the aid of St. Fiachra, promising to make an offering to Holy Church in his honour should he be saved. In fulfilment of this promise, he presented to the Church of Graig a large silver Ciborium, Chalice, a massive Crucifix, still in use, and a set of richly plated Candlesticks for the Altar. A portion of an old quern, or hand-mill for grinding corn, is at one side of the well. Two cavities in a stone beneath a tree, are said to mark the spot where the saint knelt in prayer. The 8th of February is regarded as the Feast of St. Fiachra, on which day many old people still attend to make their penitential rounds, and perform their devotions. This would tend to identify the St. Fiachra of this place with a saint of same name, supposed to have been Abbot of Conwall in the County Donegal. In the Martyrology of Donegal, at the 8th of February, "*Fiachra Ab. Iraird*," is calendared.

Beside the road, near Ullard, there is a small enclosed space overgrown with large bushes; it is called *Skagh-na-Croisithe*. Formerly, funerals on their way to Ullard, used to halt here, when the *De Profundis* was recited. In the centre of the well



*field* there is a large stone with an artificial hollow or cavity in it.\*

In Lord Dunraven's *Notes on Irish Architecture*, edited by Miss Stokes, the following description of this church, with illustrations, is given :—

“ This Church is situated in that part of the parish of Ullard which lies to the west of the Barrow, in the barony of Gowran and County of Kilkenny. The building consists of nave and chancel ; the nave measures 32 feet 6 inches in length by 23 feet in width, the chancel is 24 feet long by 17 feet wide, and the walls are 3 feet 4 inches thick. It is a large church for the date. The masonry is wide-jointed rubble, with granite quoins. The doorway was of two orders ; there is now a third, or inner one, which is clearly a later insertion. A dripstone or label runs round the outer arch with very large pellets, and supported by animal heads, such as may be seen at Rahau and other places. The capitals were human heads, but they are nearly defaced ; the bases are too much injured to be described. In the centre of the door-sill there is a round hole 6 inches deep, such as I never saw before.

“ There are two concentric chancel arches. The original is early work ; the abacus is ornamented with incised chevrons, and the jambs are enriched with surface-ornament in low relief. This arch appears to be coeval with the older part of the doorway, but it was remodelled not many centuries since. The lower part is built of good blocks of granite, but the upper part of rough slaty stones, quite out of character with the original work. The east window, which is comparatively modern, has two lights 2 feet in length ; it is formed of punched limestone. The south and west windows were large and round-headed, and the voussoirs and jamb angles are carved as at Killery. The south window has a raised band or architrave round it outside, which runs up straight-sided to the apex, where it is crowned by a defaced head ; the aperture beneath is round-headed. Near it at same side is another round-headed window, of the same age, without an architrave. The west window is curious, and two figures may be seen carved on the top stone. These windows have so strong a resemblance to those at Killeslin, that they would seem to belong to the same period. In the west wall of the nave are corbels to support beams from a floor. A crypt or large vault extends under the chancel.

“ Mr. (now Sir) Samuel Ferguson, writing to Dr. Petrie in 1834, describes some curious features in this building which have since fallen into decay. ‘ Entering the chancel,’ he says, ‘ the first object that catches the attention is a flat stone-roofed hutch, covering the descent to a transverse vault or crypt, with a low-arched roof, and lighted by a narrow slit in the wall at one end, while in the centre there is a recess containing some bones. In the north-west corner of the chancel a narrow square-headed doorway may be seen with finely chiselled jambs, on passing through which you come upon a stone staircase, let into the thickness of the wall towards the gable. It is straight for a dis-

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\* One of the conjectures regarding these *bullau stones* is, that they were used by the ancient Irish for grinding or pounding corn. A person who has travelled in Mexico states that the native Indians there pound corn for cakes in stones shaped for the purpose, exactly similar to our *bullau stones*.

tance of about 6 or 8 feet, where it becomes a spiral in a cylindrical chamber, now much dilapidated, but when perfect evidently bulged at a height of about 6 feet from the ground in the angle of the interior corner, and thus presents the appearance of a partially developed round tower in the inside of the church, while the thickness of the wall admitted this exterior sweep without breaking the squareness of the exterior quoin. How high this tower may have risen I cannot imagine. This spiral stair must have led to a chamber above, the corbels for the support of the upper story still remain. This description would lead to the conjecture that there was a small round belfry springing from the corner of the church. There was a fine stone cross standing here some time ago; it still remains, but in an imperfect state. A representation of the Crucifixion, and some other carving of a curious description,—monkeys, and a very interesting one of a harper—appear on the eastern face of the cross. Two other crosses may be seen in the same churchyard, all of which have been described and illustrated by Mr. O'Neill in his 'Sculptured Crosses of Ancient Ireland.' Two ancient carved stone crosses, now in the graveyard of Graig-na-managh, are said to have been brought from Ullard."—(*Lord Dunraven's Notes on Irish Architecture, Edited by Miss Stokes.*)

This fine ruin has been repaired and put in a state of preservation from the funds provided by the Protestant Church Disestablishment Act for the maintenance of buildings, &c., of national and historical interest.

In a Parliamentary Return made in 1766, Denis Connor is named as the Popish Priest of Ullard. A priest of this name was P.P. of Kiltennel and Clonegoose at this period. Probably it is the same person; he may have had charge also of the district of Ullard.

#### AUCHAILTEN.

At Auchailten, or Achadh-Cailltan, near Ullard, there is another very ancient church and well. At the 8th of November, the Martyrology of Donegal has the following:—"Bairfionn, son of Aedh, of Achadh-Cailltean in the Ui Drona, west of the Berbha, in Ui Reithe to the south of Leithglinn. He is of the race of Eochaidh Finn-Fuath-Airt, from whom is Bright." Fr. Shearman, quoting this passage, says that Bairfionn was undoubtedly the child that was born to Aedh, when St. Fiachra came to his house, whom he baptized as described above. We may suppose that Bairfionn became his *daltha* and finally a cleric, and settled at this church, which, not unlikely, has its name from an earlier recluse named Calitan. This saint and his brother Finbar of Little Island, on the Suir, lived for some time in a monastery in Athclaith, i.e. Dublin, which thus appears to have had a monastic church from a very early period. The *Feilire Aengus*, at Nov. 8th, calendars:



"The festival that fills territories, of Barrfind, the great son of Aed," to which the gloss in *Leab. Breac* adds, "i.e. in Achad Callten in Ui-Drona, to the west of the Barrow, i.e. Ui-Breti (*lege Reithe*), to the south of Lethglinn, and he was a brother of Finbarr of Inis Temli."—(*Loca Patr.*, Part 9). Other objects of antiquarian interest in this neighbourhood are, the Castle of Drumroe and the Moat of Powerstown.

From a Parliamentary return of the state of Popery, made 6th November, 1731 (*See Vol. I., p. 268*), it appears that in Graig there was one Mass-house, built in 1728: that there were no private chapels, friaries, or nunneries, no Popish schoolmaster, and that Robert Rossiter was Popish parish priest. It is added that the Friars of Ross frequently officiate here; that in Powerstown there was Mass-house, built in 1731, and that Robert Rossiter was also parish priest here.

In a similar return, made in April, 1766 (*See Appendix*), it is stated that in Powerstown there were two Protestant families, 130 Papist families, and two Popish priests, Robert Rossiter and Laurence Clooney. The same priests are stated to officiate in Grange Sylvia.

#### TINNEHINCH.

On the side of the Barrow opposite to Graig-na-managh is the townland of Tinnehinch (*Tigh na-hinch*, i.e. the House of the Island, or river meadow). An old church stood here of which the ruins still remain; it was a plain building, 82 feet long by 30 wide, and had a small arched window in each gable. This church was dedicated to St. Michael, whose festival is even still a special day in the neighbourhood; a curious custom is kept up here of eating mutton pasties on that day. This practice, no doubt, originated in an ancient observance in this locality, referred to by Keating, p. 418. It appears that King Doncadh of Ossory, in the 10th century, was a pious prince, and liberal towards the Church and the poor. An instance of his solicitude for their wants is to be seen in his restoring an ordinance in honour of St. Michael the Archangel, instituted by Agneis, the wife of King Læghaire MacNiall, "who took on herself an obligation to bestow a sheep out of every flock she owned, and a portion of each meal to God's poor,"—a practice observed through Ireland by all the converts of St. Patrick,—hence the custom of the Michaelmas sheep, and the *Mir Michael*, or "Michael's portion," referred to by Keating. King Doncadh ordered three leather wallets to be kept in each house. In one of these the tithes of the meals were kept, in

another, the *Mir Michael*, and in the third, the housewife was to garner the offal and broken meats. This custom flourished in the houses of the Ossorian chiefs, and notably in that of Doncadh, in the Castle of Kilkenny. \* (*Loc. Patr.*)

There is a well, called St. Michael's well, between the church ruin and the Barrow.

In Tinnehinch burial-ground there is a tomb with the following inscription :—

“Great King of Glory, Justice, Mercy, Peace,  
I, vilest sinner of the Human Race,  
Thou hast prevented, my Request thou hast given,  
It's of thy mercy Infinite that I am among the liven.  
Glory be to the Father, and to the Son, and to the Holy Ghost.  
JOHN PATSULL. Aged 78 years. 1766.”

Tradition says that the denizen of this tomb was an apostate—some say an apostate priest—who was reconciled with holy Mother Church on his death-bed. It is said that he lived about a mile from Graig, on the Tinnehinch side of the river, where he had a small mill, the remains of which are still visible. At Lord Clifden's Estate Office, at Gowran, an old map of Graig bears the name of John Patsull;—most probably the individual here referred to.

This person being interred here, invests the place with a special dread to the ghost-fearing portion of the inhabitants.

Early on a frosty morning in December, 1819, a resident at Graignamanagh, passing through Tinnehinch grave-yard, happened to look towards Patchal's tomb, the end of which was broken away. Picture his horror, when in the dim light he found a pair of eyes intently watching him from the sockets of the dead man's skull! It need not be said that so far from remaining to investigate the phenomenon, he betook himself to his heels, as soon as the fright enabled him to make use of them. Meeting with some others, he related the occurrence; with these he returned; when they found that the eyes

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\* It was enacted by King Ethelred in England, in the year, 1014, “That every Christian who is of age, fast three days, on bread and water and raw herbs, before the feast of St. Michael, and let every man go to confession and to church barefoot. Let every priest with his people go in procession three days barefoot, and let everyone's commons for three days be prepared without anything of flesh, as if they themselves were to eat it, both in meat and drink, and let all this be distributed to the poor. Let every servant be excused from labour these three days, that he may the better perform his fast, or let him work what he will for himself. If any servant break his fast, let him make satisfaction with his hide (bodily stripes), let the poor freeman pay 30 pence, the king's thane 130 shillings.



were those of a rabbit which had taken possession of the skull, and which fled at their approach.

About forty years ago a number of men were assembled one night in a house at Tinnehinch engaged in card playing. The conversation happening to run upon ghosts, and how the *Dead-coach* used to drive around Tinnehinch at midnight, drawn by headless horses, etc., one of the gamblers named Maurtheen Gaghegan, a reckless, undaunted character, expressed his utter disbelief in these stories, and to prove that he regarded them as silly and unfounded, offered for a wager to go there, it being midnight, and bring away Patchal's skull. This he did; but no sooner was the skull deposited on the table, than the party, and particularly the owners of the house, were all seized with fear, and implored him to take it back. It was not, however, until they had clubbed together and made up a certain sum for him, that he at length rid them of the unwelcome object. This adventure put an end to card-playing in the district for some time.

At Tinnehinch is an old castle of the Butlers, built in the sixteenth century; the only entrance to it was a small door in an angle at the west side, which was defended by a bartizan at the top of the building. At the eastern corner nearest to the river, was a barbican or watch-tower, constructed on corbels projecting from the walls, by which the northern and eastern sides of the castle were defended. Many tales of lawless wickedness and wild romance in which the owners of this castle bore a leading part, are still related in the neighbourhood. Some of these are here set down as local folk-lore, without claiming to be regarded as historically true. It is told that the Butler who first resided in the castle, was born in England. Being brought to this country when an infant, he was reared by a family named Archdekin, residing at Raheen, about two miles from Graig. When he reached manhood he went over to London where he was in great favour with the Queen, from whom he received grants of land in both the counties of Kilkenny and Carlow. The story goes that he constructed at the top of the castle an immense reservoir for water, capable of holding as much as would flood the castle, which having filled, he invited a large number of the neighbouring Irish, amounting it is said to 700, to dinner. When they had assembled, the means of egress were secured, and Butler, going to the top of the castle, discharged the contents of the reservoir, by which means they were all drowned. It is stated that from that day to this, "there is never an assembly, fair, or meeting at Graig, but that the day is sure to come wet."

It is told of another wild member of this family, who was a reckless, sporting character, that in one of his hunting expeditions to the mountains of Carlow, he made the acquaintance of a family at whose house he used afterwards to be entertained; his return for their hospitality was the seduction of his host's daughter. When the brother of the injured girl came to know of this outrage, he challenged Butler to fight, but the latter replied that he would fight with none but an equal. The young fellow, still determined to be avenged, left Ireland and took service in the French Army, where, by his ability and achievements he raised himself to the rank of a superior officer. He then returned to Ireland, and arriving opposite the castle of Tinnehinch, wrote a challenge to Butler, and attaching it to an arrow, shot it into the castle across the river. Butler having read the paper, appeared and repeated his former answer that he would fight none but an equal. Whereupon the young man threw aside his cloak, and, displaying his uniform and decorations, claimed that equality which the other could no longer deny. They fought long and bitterly, until in a death-struggle they both rolled into the river, and were drowned. Their bodies were afterwards found still locked together in a deadly grasp amongst the rocks of Iskamore, about half a mile below the castle, whither they had been carried by the current.

Amongst the *Depositions* regarding the alleged massacre of Protestants in 1641, already referred to, is one made "by Dame Anne Butler, wife of Sir Thomas Butler of Rathealin, in the county of Carlow, Knt., she, being duly sworn on the 7th September, 1642, deposeth . . . that Sir Edward Butler did credibly inform her, that James Butler of Tinyhinch (Tinnehinch), had hanged and put to death all the English that were at Gowran and Wells, and all thereabouts." It has been already shown that not even one Protestant was put to death throughout the county Kilkenny, at that period; this averment is therefore totally unfounded. The owners of Tinnehinch would seem to have had enough of misdeeds to account for without having this, of which they were innocent, attributed to them.

The following story is related of the last of the Butlers of Tinnehinch Castle, styled by the people, *mad* Butler. A poor woman who lived near Tinnehinch, had a son, a boy of some eleven or twelve years of age. After she had several times chastised her boy for some fault, and he still proving unruly, she bethought herself of bringing him before Mr. Butler to complain of him. Mad Butler took the boy with him into the castle, and hung him from a beam till he was dead. He then carried the body to the mother, telling her he made sure that her



son should never be a trouble to her for the future. The poor woman was frantic; in her grief and rage at finding her boy murdered, she threw herself on her knees and prayed that the slayer of her child might also meet with a violent death; which came to pass, he having been shot by his brother-in-law, Grace, for the shameful ill-treatment of his sister. The castle was burnt shortly afterwards.

At *Ballyogan* is a field called Port-na-Teampull (*recte*, *Pairc-na-Teampull*, i.e., the Church Field), there is a carved stone, probably the base of a font; it is pyramidal-shaped, having five sides, each of which is curiously wrought; on two sides are Celtic crosses in relief. There is another stone, seemingly the socket of a cross—but no vestige of the church which, judging from the name, must have formerly stood here. A large bell was dug up here, at the construction of a road, some hundred years ago. This bell, after remaining beside the road for a considerable time, was carried away to Dublin by a party of travelling tinkers, and sold there. Tradition has it that it was erected in one of the churches in the city, and was regarded as the second-best bell at the time in Dublin. It may perhaps be still in use there.

At a distance of a mile and a half up the river Barrow from Graig, and on the same side, are the ruins of the old castle of *Clohastia*. It appears to have been built to defend a ford on the river. It stands on the very edge of the water, which, in winter, washes its base. It was a square tower, battlemented at top. Only one wall, and part of another, are standing.

About a mile from Graig is a locality named *Glow-na-Soggarth*, or, as it has now been anglicised by some, "Priest's Valley." It is likely that it received its name from having been the residence of a priest in penal times. A portion of the monumental cross to the second Lord Mountgarret,—of which the base is still standing at one of the doors of the church of Graig—has been discovered here.

The James Butler to whom the Abbey lands were granted by Queen Elizabeth, constructed a deer-park on Brandon Hill, the remains of the walls of which are still to be seen. It is stated that the men employed in constructing it received wages at the rate of three half-pence per day.\* He also built a hunting

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\* This, when we judge by the value of money at the time, was, probably, adequate pay. In *A brief description of Ireland*, in 1589, by Robert Payne, it is stated that a fresh salmon, worth in London 10s., could be had in Ireland for 6d.; 24 herrings, 6 mackerels, 6 sea breams, a fat hen, 30 eggs, 1 lb. butter, or 2 gals. of new milk, for a penny.

lodge at Ballyogan, the ruins of which, called the castle, are still there.

An old chandelier is still preserved in the church of Graig, bearing engraved upon it the following:—"The gift of the Barrow Anchor Society to the chapel of Graig, 1795."

At St. Mullin's is interred the Revd. Laurence Clooney, who officiated for many years in Graig. It is related that he was in France at the commencement of the Revolution, and narrowly escaped with his life, a lady having concealed him for a month in her house. He used to state that he knew where a large amount of church plate and other valuables were concealed, but that even if they were to be given to him as a gift, he would not set his foot again on French ground, so full of horror was he at the sights he had witnessed there.

In an old Parochial Register the following may be read:—

"1821—July 5th. About this time the Revd. Benjamin Joseph Broughall went on a journey to the Continent."

"1822—About this time Goresbridge was taken from this parish, and, with Paulstown, made a separate parish."

"Nov., 1824.—The parish declared vacant from Revd. Mr. Broughall's long absence on the Continent."

"A.D. 1837—Tinnehinch has been added to the Parish of Graig by the Right Rev. Doctor Nolan."

The Rev. Benjamin Joseph Braughall, above referred to, was educated partly at Salamanca, and afterwards at Rome. Dr. Curtis, President of the Irish College, Salamanca, writing to the Archbishop of Dublin, under date the 12th Sept., 1798, remarks:—"I have but just by this day's post received your Grace's kind letter of the 23rd of July, handing me the Most Rev. Dr. Delany's nomination in favour of young Mr. Broughall, long since admitted as a member of this Irish College."—*Spic. Ossor.*, 3rd Ser. 550. He returned to Ireland in 1807, and served for some seven or eight years a curate at Raheen, in the Queen's County, which at that time was included in the Parish of Clonenagh. Whilst there, he erected the chapel of Shanahoe. He was appointed Parish Priest of Graig-na-managh in June, 1818, in succession to Father Lewis Moore.

#### SUCCESSION OF PASTORS.

Amongst the manuscripts T.C.D. is one (*marked E. 3, 15 fol. 11, 6*), entitled "A note of the names of such Priests, Commissaries, Friars, and Jesuits, together with their relievers and maintainers, in the City and County of Kilkenny." This list dates from A.D. 1618. In this is found: "Item. Sir John



Brenan, priest, keepeth for the most part with Mr. Edward Butler, of the Old Abbey, gentleman." And again: "Item. Sir Richard Marub, priest, keepeth with Mr. James Butler, gentleman, brother to the Lord Mountgarret; also he maintaineth one Father Matthew Roche, priest, who goeth once every year into Spain." The Edward Butler above-named was afterwards created Viscount Galmoy; he resided at Duiske Abbey. In the *Liber Regalis Visitationis*, under date 4 July, 1615, it is noted:—"Monasterium de Duiske alias Graige; Edwardus Butler, qui ibidem retinet sacerdotem papisticum." Mr. James Butler, of Tinnehinch, also named, brother to Lord Mountgarret, married Catherine, daughter of Lord Slane, on the death of her first husband, Pierce Butler, father of Lord Galmoy, in 1597. After his marriage he took up his abode at Duiske.—(*Lodge*.) Father Matthew Roche here referred to was Vicar Apostolic of Leighlin.—(*See Vol. I., p. 62.*) In a Return made in 1612 by Thomas Ram, Protestant Bishop of Leighlin and Ferns (*Prerogative Court*, 184), lists are given of the priests in each of these dioceses. In the Ferns list we find "Sir Matthew Roche living in New Ross, sometimes at the house of his brother Luke Roche, and sometimes at the house of Matthew Shaw alias Shea, in the same town." There can hardly be a doubt that this refers to Dr. Roche, subsequently Vicar Apostolic of Leighlin. From the name itself, and also from his residing at New Ross in 1612, it may be inferred that he was a native of Ferns. One of the three priests above-named, and most likely, John Brennan, was Pastor of Graignamanagh in 1618.

ANTHONY FORSTALL is the next Pastor of whom we find mention. He is named in the Registry of 1704 as residing at Pollagh, aged 48, Parish Priest of Graigue Duiske, Grange-Sylvia, Powerstown and Ullard; ordained in 1676, in Spain, by Thomas Rocabertie, Archbishop of Valentia; and his sureties were William Butler of Brambleston, Gent., and Patrick Purcell of Cloghlea, Gent.

ROBERT ROSSITER is named P.P. of this parish in a Return made in 1731 (*See Vol. I., p. 268*). He died February, 1769, and is buried at St. Mullin's.

DENIS CONNOR is named in a Return of 1766 (*see Appendix*) as Parish Priest of Ullard. As already stated, Father Connor was then P.P. of Borris, and may at the same time have also had charge of the district of Ullard.

LAURENCE CLOONEY appears to have been appointed to the charge of the parish on the death of Father Rossiter. Father Clooney's epitaph, at St. Mullin's, states that he died October

10th, 1796, and that he was P.P. of Graig for 49 years. This inscription is erroneous both as to the commencement and the termination of Father Clooney's pastorship. We find him *Assistant* to Father Rossiter in 1766; and Dean Staunton, who succeeded Dean Gernon as P.P. of Carlow in March, 1787, had previously been P.P. of Graignamanagh. The conclusion, therefore, must be that Father Clooney had retired from the administration of the parish several years previous to his death in 1796.

REV. R. FITZGERALD was the next P.P. He died July 6th, 1805, aged 53, and is interred at Graig Church.

REV. LEWIS MOORE succeeded, having been translated from Borris. He died, June 1st, 1818, and was succeeded by

THE REV. BENJAMIN BRAUGHALL. For the remarkable and edifying career of this saintly Priest, see *Vol. I., p. 287*. Father Braughall went in Pilgrimage to the Holy Land in 1821. In his absence the Rev. Maurice Kearney administered the parish until 1824, and the Rev. P. Kehoe until 1827, when

THE REV. MARTIN DOYLE was appointed Parish Priest, having been transferred from his previous Parish of Clonegal. Father Doyle died 4th August, 1861, and was interred at Graig.

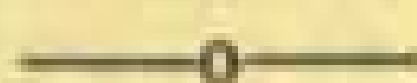
REV. DENIS FLANAGAN succeeded. On his transfer to Sun-croft, in December, 1868,

REV. BERNARD O'NEILL was appointed. In October, 1881, Father O'Neill was translated to Bagnalstown, and appointed Vicar Forane.

THE REV. PATRICK McDONNELL, the present Pastor, previously P.P. of Hacketstown, succeeded.



## PARISH OF HACKETSTOWN.



THE Rectory of Hacketstown was amongst the possessions of the Nunnery of Graney. In official records, dated 1539, and 1543, it is styled *Aghir-Ballyhacket*, and *Aghryballye-Hackett* (see p. 154). In an Inquisition, taken the 18th of Decr., 1617, the town, from which the parish derives its name, is referred to as Hacketstown *alias Ballagrod*. This latter is probably intended for Ballydrohid, i.e. *Bailedroichead*, "the town of the bridge," in reference to the bridge which here spans a tributary of the Slaney. A castle formerly stood at Hacketstown, stated by some writers to have been coeval with that of Clonmore, and to have been built by the same person. A barrack afterwards occupied the site of this castle, and this, in turn, gave place to the present parish church, which was opened in 1803; and to which the fine tower was added by the Rev. Patrick Morrin, P.P. The Catholic place of worship which preceded this church stood on the Green; it was nothing better than a mere shed, without doors or windows, and was often used by the neighbouring farmers during the week as a place for threshing corn. The Protestant Church occupies the site of the Catholic Church of olden times. Some Catholics are still buried in the cemetery attached to it. A well, accounted blessed, is still to be seen, at a short distance from the Protestant Church, at which, within the memory of some of the old inhabitants, a Patron used to be held on the feast of the Nativity of St. John the Baptist, the 24th of June.

Hacketstown was the scene of a fierce engagement in the year 1798, which is thus described by one of the Historians of that disastrous outbreak:—

"The Wexford insurgents, after the attack on Gorey on the 22nd of June, set out for the County of Wicklow. . . . They encamped on the night of the 24th at Ballymanus, where, uniting their forces with those of Garrett Byrne, the whole moved, on the morning of the 25th, towards Hacketstown, before which they appeared about 7 o'clock in the morning. The military were drawn up in a small field outside the town, ready to receive them, but they were forced to give way, after the loss of Captain Hardy and four privates of the Hacketstown yeo-

man infantry ; while the pikemen of the insurgents were wading across the river, to attack the place on all sides. The cavalry retreated and kept aloof during the remainder of the action ; but the infantry, consisting of about 170 men, retired into the barrack, and a malt-house adjoining it, from which their fire did great execution, as did that from the house of the Rev. Mr. M'Ghee, who defended it with uncommon bravery, his force consisting of 9 men only, but whose galling fire had the greater effect as it commanded the Main street, and also that part of the barrack which was thought most vulnerable. This the insurgents endeavoured, several times, to set fire to, as they had before to the rest of the town ; but all in vain. At length they made a desperate effort to accomplish their purpose. A few men proceeded up to the building, under the cover of feather-beds, and matted straw, fastened on cars ; but they were only successful in obliging the military to abandon the malt-house, and could not by any means get possession of the barrack or of Mr. McGhee's house, both so situated as to support each other. The insurgents at last deeming it impracticable to effect their design without cannon, of which they had not a single piece, retreated from the place, after an action of nine hours, in which they had lost great numbers, carrying off their wounded, and driving before them all the cattle from about the town, they encamped that night at Blessington. The loss of the garrison was but 10 killed and 20 wounded ; however they thought it most prudent to abandon the place, which they did, and retreated that evening to Tullow, in the County of Carlow. During the engagement, it is said, that a considerable force of cavalry and infantry stood on a hill at a small distance, in view of the scene of action, but did not venture to join in the battle."—*Hay's Insurrection of the Co. Wexford*, p. 259.

Captain Hardy, who fell in this engagement, is interred in the burial-ground attached to Hacketstown Protestant Church, where a monument, erected by his sons to his memory, sets forth that he "was killed in action when fighting for his king and country against the rebels at the battle of Hacketstown."

#### KNOCKANANAGH.

The chapel in this district (*cnuck-an-eanach* ; "the hill of the marsh,") was built about the commencement of the present century ; it was not originally as large as at present. Two priests are buried within its walls, to whose memory mural tablets have been raised, with the following inscriptions :—"Here lies the body of the Rev. John Blanchville, who departed this life on the 1st of February, 1814, aged 87 years. He was upwards of 40 years Parish Priest of this Parish. Requiescat in Pace."

"Sacred to the memory of the Rev. Patrick Higgins, who having served piously and efficiently as Roman Catholic Curate in Bagnalstown, Geashill, Clonegall, and Hacketstown, was called from the last-mentioned, his native parish, in the 47th



year of his age, the 6th day of November, 1830, to the rewards of a well-spent and meritorious life.

Quas animas pleno Deus est dignatus amore,  
 Haud sinit electas hic remanere diu;  
 Aspera, difficilis, calcanda est semita vitæ,  
 Justis lucescit vixque serena dies.  
 Sed post tristitiam, erumnas, durosque labores,  
 Perpetuo dabitur Gloria, Vita, Salus.  
*Requiescat in Pace.*"

This priest died in the house in which he was born, at Ardna-boy, within a short distance of the chapel in which his remains repose. The above epitaph was the composition of the Very Rev. Denis Lalor, P.P. of Hacketstown, and afterwards of Bagnalstown.

#### CRANEREEN.

This is the site of an ancient church, the faintest traces of which are noticeable amongst the graves of the still-used burial ground. The derivation of the name is perhaps from *crann*, a tree, and would signify "the little plantation."—(*Joyce, II.*, 42.) A rude Baptismal font, of granite, lies within the enclosure. At a place named *Cornawn* ("the little rough field?"—*See Joyce, I.*, 232), a short distance from Cranereen, is pointed out the spot on which an humble chapel stood in the last century; no vestige of it is now to be seen. From this the district chapel was removed to Rathdangan, and was placed on the rising ground, just over the village of that name. This, which like its predecessor, was a thatched structure, fell about the year 1800. It is related that in the year succeeding the rebellion of 1798, the yeomanry, whilst engaged in hunting to the death those who had taken part in that disastrous attempt, pursued Michael Dwyer, a noted rebel, to this place. Dwyer fled for refuge to the chapel, in which the congregation happened to be assembled. The yeomanry surrounded it, and proceeded to search for him, but without success; one of the women having effected his concealment by throwing her mantle on him. At Rathdangan is St. John's Well, at which a Patron used to be held on the festival of that Saint, 24th June. An ancient tree still grows over the well, upon which a man named Moore was hanged for the shooting of Hume, of Humewood, who commanded the yeomanry, and shewed himself a relentless rebel-hunter. The story goes, that he was decoyed into the hands of his enemies by a *ruse*, and despatched. The man who was executed for this deed of vengeance had really nothing to do with it.

For nearly two years after the falling of the chapel of Rathdangan, the people of the neighbourhood heard Mass at a private house adjoining. The priest used to place the temporary altar inside the doorway, whilst the congregation knelt outside. The old chapel of Killenmote was then built.

#### BALLYMACROGH.

This is the site of an ancient church, the outlines of which are still observable. A rude Baptismal font, octagonal in shape, and composed of granite, lies in the adjoining graveyard; the orifice is in the side. Some sort of chapel stood here about the middle of the 18th century. The chapel was afterwards transferred to Knocknashamrogue, and finally to Knockenanagh.

#### KILLENMOTE.

This name appears to be derived from *cill-an-mhota*, "the church of the moat." A chapel was erected here about the year 1803. This was replaced in 1850 by the present fine church, which is dedicated under the invocation of the Blessed Virgin.

#### HAROLDSTOWN.

The old Parish of Haroldstown is bounded on the north and west by Rathvilly; on the south by Liscolman and Clonmore; and on the east by Hacketstown proper. It is said by the inhabitants that the original name of Haroldstown was Ballinros (*the town of the wood*), and that *Harold*, from whom it received the present name, was a soldier who got the place, as a reward for his services, after the battle of the Boyne. In the townland of Haroldstown is to be seen the foundation of an old church, in a grave-yard; in one place about 3 feet in height of the old wall remains. It was about 51 feet long and 18 feet broad. It is noticed in the Name Book, which adds—"Site of Abbey and site of Castle, a little to the west of church ruins." None of the Abbey now remains, nor is tradition very clear as to its former existence. An old man on the spot told us he heard it said that the monks of the place had connection with Tullow. If this be true, it shows that they were Augustinians. The walls of the Castle were in existence in the memory of man—10 feet high in parts; at present there is nothing but what might have been part of the external wall surrounding the building. The site is called *the High Haggard*; it is said that



cannon balls were found here. In the same townland is St. Patrick's well, of which mention is made in the Name Book. Thorn bushes grow over it.—(*Ord. Survey Letters*.) In this townland also (not in that of Tobinstown, as Ryan erroneously states), is a very remarkable Cromlech, which is thus described in Grose's *Antiquities* (*Introduction*, p. *xvii*): "On the west end is a portico, formed by two upright pillars, somewhat round but irregular, each eight feet high, terminated behind by a broad flat stone set on the edge, eight feet high and nine feet broad, making a portico of six feet wide and four deep. This is covered by the cromlech, or large sloping stone. This stone is twenty-three feet long, eighteen broad at the upper end over the portico, and six at the lower or back part, where it rests on small stones about a foot high. Its thickness at the upper end is four feet, and at the lower two. The under surface is plain and even, but the upper convex. The upper part has a large channel, from which branch a number of small ones; to some they appear natural, to others artificial, for sacrificial purposes. The sides are enclosed and supported by several upright anomalous stones from three to six feet high, making a room eighteen feet long; eight feet at the upper or west end, and five broad at the opposite one, and from two to eight feet high, perfectly secure against every inconvenience of weather. From the portico westward is a sort of avenue about forty yards long, formed of small irregular artificial hillocks. This avenue leads to the portico. The cromlech is situated in a low, plain field, near a rivulet (the Dereen), on the road from Tullow to Hacketstown." Ledwich, the writer of the letter-press of Grose, acknowledges himself indebted for the foregoing description to his "learned and ingenious friend, Mr. William Beauford, of Athy."

The Parishes of Hacketstown, Rathvilly, and Clonmore, meet at the spot where the cromlech stands; it appears, however, that it is placed within the bounds of the Parish of Clonmore.

In the townland of Brownbog, in Hacketstown parish, there was an old grave-yard; it is now scarcely distinguishable.

At Sandyford, in this parish, there is a Holy Well, at which the Patron used to be held on the 9th June, the feast of St. Columbkil; in consequence of some abuses, this celebration was discontinued, about 60 years ago.

At Ballygobban, there is a remarkable Rath, near the extensive building known as Aughavanna Barracks.

## SUCCESSION OF PASTORS.

As far as the Registry of P.Ps., made in 1704, may be taken as evidence, it appears that at that period the greater part of the district which now comprises the Parish of Hacketstown, was united to that of Tullow, under the pastorate of the *Very Rev. Charles Nolan, V.G.*, of the Diocese of Leighlin. Another portion, however, as we learn from the same source, was attached to the Parish of Rathvilly, of which *Rev. David Byrne* was P.P.

In a Return of the year 1731 (*See Vol. I., p. 269*), "Hacketstown, Clonmore, Haroldstown, and Kiltegan," are put together, and the priests named as in charge of this district are Phelim Nowlan, Thomas Burn, and Father Andrew. As Phelim Nowlan was P.P. of Clonmore, and Thomas Byrne P.P. of Rathvilly, we may conclude that *Father Andrew* was the P.P. of Hacketstown. In Dean Skelton's List of 1733 (*See Vol. I., p. 274*), there is no express mention of this parish. In a Return made in 1766, of precisely the same district (*See Appendix*),—which appears to have been a Protestant union,—amongst five priests named, is

PATRICK ROSSITER; he was P.P. of Hacketstown. The date of his appointment has not been ascertained. He died August 9th, 1771, aged 52, and is interred at Clonmore.

REV. JOHN BLANCHVELLE, or BLANCHFIELD, succeeded. He died on the 1st of February, 1814, aged 87 years, and is interred at Knockananagh Chapel. The residence of both Frs. Rossiter and Blanchfield was at Rathnafishoge, where the house is still standing.

REV. PATRICK HICKEY was the succeeding P.P. He was translated to Arles in 1821, and was replaced at Hacketstown by the

REV. PATRICK DOLAN. This priest became P.P. of Clonegal in 1827, and was succeeded by the

REV. DENIS LALOR, who removed to Bagnalstown in 1836.

REV. PATRICK MORRIN succeeded; he also became P.P. of Bagnalstown, having succeeded Dr. Lalor there in 1855, and

THE REV. LAURENCE FOGARTY received charge of the Parish of Hacketstown. This venerable priest dying in 1878, was succeeded by

THE REV. PATRICK McDONNELL. On the Parish of Graigna-managh becoming vacant in 1881, Fr. McDonnell was transferred to it, and was succeeded by

The REV. PATRICK BOLAND, the present Pastor.



## PARISH OF KILLESHIN.

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THE ancient parochial districts of Killeshin and Sletty, which compose the present parish, are intimately connected with the earliest period of Irish Church history.

### KILLESHIN.

This place is situated in the territory of Ui-Bairche. Its original name was Gleann-Uisean, which is said to be derived from Uissin or Ossian, the Bard, the son of Fin-Mac-Cumhail. The latter was born on Tamar-Mairghe in this locality, and was here fostered by his aunt, Bobal Bendrond, the Druidess, wife of Fiachul, the son of Cucend of Tamar-Mairghe.—(*Leabhar-na-Uidhre*; quoted in *Loc. Patr.* 202.) A Monastery was founded at Glean-Ussen at the commencement of the sixth century, by St. Diarmaid, who was its first Abbot. His feast was observed on the 8th of July, at which date the Feilire of Ængus commemorates him:—"Diarmait, a sure flame, bright sun of Glenn-Uissen," on which the gloss in the *Leabhar Breac* adds:—"Diarmait, i.e. My-Dimoc in Ui-Bairche. He it is that was formerly in Glenn-Uissen before Comgan." St. Comgan, who succeeded St. Diarmaid in the government of this monastery, died previous to the year 570. This appears from a passage in the *Life of St. Ita*, wherein it is related that St. Comgan, finding his end approaching, sent for St. Ita that she might lay her hands on his lips, and close his mouth at the moment of his death.—(*Lanigan II.*, 88.) As St. Ita died in 570, the death of St. Comgan must have taken place previous to that date. His feast is marked at the 27th of February in the *Mart. Tal-laght*. According to Colgan, he was of the illustrious house of the Dalcassians of Thomond. He is said to have been son of a sister of St. Columba; the *Leabhar Breac* Commentator on the *Feilire-Ængus* refers to this:—"Comgan, i.e. of Glenn-Uissen, Comgan *cum germanis*, Comgan, Mernoc, Moelchu, Mirili, Maeldub, Teldub Tebard of Aidne, six sons of Uthende, Fed-

limid's daughter . . . sister of Colum Cille the Just, of the eminent race of great Conall, was their mother." In the Martyrology of Tallaght, the entry: "Comgani Glinni Usin," appears at the 27th of February; and in the same Calendar, at the 2nd of June, we meet with a saint, "Nainnidi Cluana Usend," supposed to be also identified with this locality. A Saint Mugen—sometimes written Muren or Murganius—presided at Killeshin in the sixth century; he is calendared in the Mart. Tall. at the 27th of January: "Mugen Abb. Glinni Usen." Ware states that St. Laserian, the founder and first Bishop of Leighlin, had for his instructor the Abbot Murin, supposed to have been St. Mugen of Killeshin.—(*See Vol. I., p. 43.*)

S. Diermitius primas Abbas Glean-Uisean; colitur 8 Julii; S. Coemganus, secundus Abbas, 27 Feb.; S. Murgenius, 27 Jan.—(*Ex Menologiis.*)

A.D. 843. Aedhan of Gleann-Uisean, died.—(*Four Masters.*)

A.D. 874. Diarmaid, Abbot of Gleann-Uissean, died.—(*Id.*)

A.D. 915. The battle of Ceann-Fuait (i.e. Confey, near Leixlip) was fought in this year between the Danes and the Leinstermen, "wherein six hundred were slain about the lords of Leinster, together with the King Ugaire, son of Ailell." Amongst those who fell was "the Archbishop Maelmaedhog, son of Diarmaid, who was one of the Ui-Conannla, Abbot of Gleann-Uisean, a distinguished scribe, anchorite, and an adept in the Latin learning and the Scotie language."—(*Id.*) In the Annals of Ulster, he is styled "Sapiens et episcopus of Leinster."

A.D. 917. Domhnall, son of Diarmaid, Abbot of Gleann-Uisean, died.—(*Id.*)

A.D. 938. Ainbhith, son of Domhnall, Abbot of Gleann-Uisean, died.—(*Id.*)

A.D. 946. Cathasach, son of Domhnall, Abbot of Gleann-Uisean, died.—(*Id.*)

A.D. 951. Feidhlimidh, foster-son of Maelmaedhog, Abbot of Gleann-Uisean, the sage of Leinster, died.—(*Id.*)

A.D. 977 (*recté* 997, *O'D.*)—Flann, son of Maelmaedhog, airchinneach,\* of Gleann-Uisean, died.—(*Id.*)

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\* Airchinneach or Erenach. This name originally meant Archdeacon. According to the ancient discipline the Archdeacons were the managers and œconomes of the property of the church. By degrees this duty fell into the hands of laymen, who consequently assumed the title of Archdeacons. In course of time the erenachs became exceedingly numerous in Ireland. They were universally laymen, except that they were tonsured, on which account they were ranked among the *clerici* or clerks. . . . The fact is that these erenachies consisted chiefly in usurpations made by laymen, or merely tonsured



A.D. 986. Caencomrac, son of Ainbhithe, Abbot of Gleann-Uisean, died.—(*Id.*)

A.D. 1016. Diarmaid Ua Maelmaedhog, Abbot of Gleann-Uisean, died; and, in the same year, "Caencomhraic Ui Baithin, lector (or professor) of Gleann-Uisean died."—(*Id.*)

A.D. 1024. A slaughter was made of the men of Munster by Donnchadh, son of Aedh, in Gleann-Uisean, through the miracles of God and Comhdan.—(*Id.*) The Munstermen appear to have made a raid upon Killeshin, in which they were defeated, their defeat being ascribed by the annalist to the protection of St. Comgan, the Patron Saint of the place.

A.D. 1037. Flann, Prior of Gleann-Uisean, died.—(*Id.*)

A.D. 1041. Fearnam-mor-Maethog (*Ferns, Co. Wexford*) was burned by Donnchadh, son of Brian. Gleann-Uisean was plundered by the son of Mael-na-mbo, and the Oratory was demolished, and seven hundred persons were carried off (as prisoners) from thence, in revenge of the plundering of Fearnam-mor by the son of Brian, and Murchadh, son of Dunlaing, and in revenge of his brother, Domhnall Reamhar (killed at Kilmalappoge, Co. Carlow, the previous year.) The Annals of Ulster record the above at the year 1042. "Fermor-Maog burnt by Donogh mac Bryan, Glen-Uissen burnt by Mac Moylnemo, and he brake downe the Oratory, killed an hundredth, and captivated four hundreth in revenge of Fernamor."

A.D. 1045. Cathasach Ua Corcraín, Comhorba \* of Gleann-Uisean, died.—(*Id.*)

clerks, calling themselves deacons, who transmitted the Church lands to their posterity, or at least to the sept to which they belonged, according to the Irish laws of succession and inheritance. On the death of an Erenach, the sept used to elect another from among themselves, and in case they did not agree, the bishop and clergy were authorized to interfere, and choose one out of said sept; for they could not take the erenachy into their own hands. And if a whole sept became extinct, it was necessary to look out for another, to which it could be transferred, and which would be vested with the right of selecting the erenach under the same conditions, &c., as those observed by the former erenachs.—(*Lanigan IV., p. 82, et seq; Ware's Antiq. c. xvii.*)

\* The word *Comhorba* (pronounced *Covorba*), is derived from *comh* (*con* in Latin) and *forba*, a district or patrimony, and signifies a successor in an ecclesiastical dignity, as if signifying joint-partners. "Vox Hibernica *Comhorba*," writes Colgan, *Tr. Thaum*, p. 8, "si vocis etymon spectes, idem denotat ac comprædianus, sive ejusdem prædii, patrimonii vel agri possessor. Derivatur enim a *comh*, quod idem denotat ac *con* apud Latinos, et *forba*, i.e. prædium, ager, vel patrimonium. Usurpatur tamen passim apud priscos nostros scriptores pro successore in prælatura vel dignitate ecclesiastica." This title is found usually joined with the name of the founder of a church; thus we read of the *comorbans* of St. Patrick, St. Columbkille, &c.; yet sometimes it occurs united with the name of a church, as in the present instance.—(See *Lanigan IV., p. 80.*)

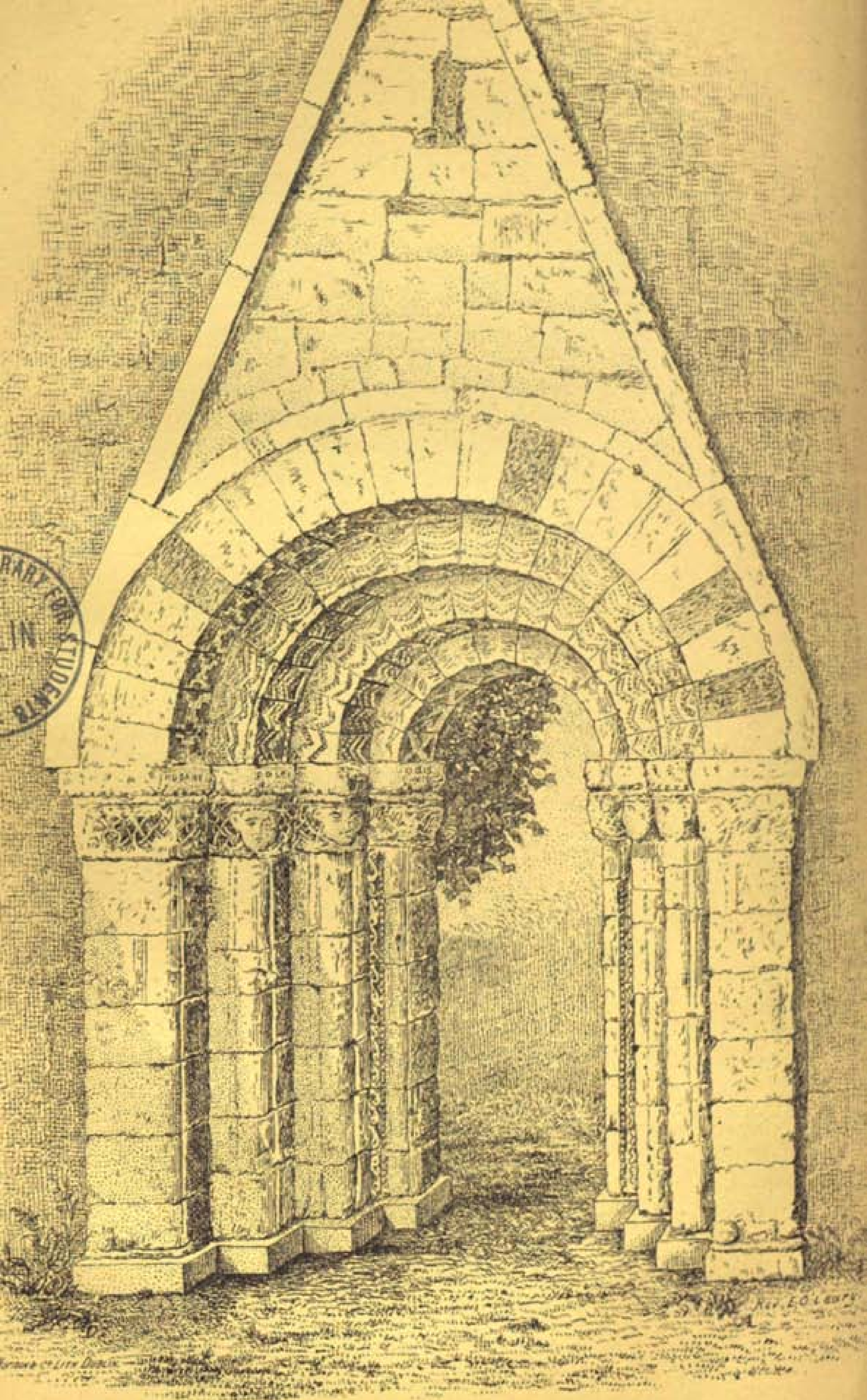
A.D. 1077. Gleann-Uisean, with its yews, was burned.—(*Id.*)

A.D. 1082. Conchobhair Ua Uathghaile, lector of Gleann-Uisean, and Dunchadh Ua Cetfadh; two learned seniors of the west of Leinster, died.—(*Id.*)

The existing early remains of the Church of Killesbin were, according to Miss Stokes (*Christian Inscriptions*), probably the work of a period soon after the destruction of the old buildings, as above, in 1041. It is one of the most striking examples of Irish Romanesque. The ruin stands not far from a rath, on a knoll overlooking a little waterfall which tumbles over a ledge of rock in the ravine at its foot. The gables and side walls of the church are clothed with ivy and long grass. The ancient pillar-clustered doorway, arch within arch, with its rich adornment of sculptured traceries, mouldings, bas-reliefs, and inscriptions, appearing in the midst of the frame-work of leaves, forms a picture of extreme beauty. The church was remodelled at three different periods, but enough of the old work remains to give one a clear idea of what it was originally. It measures 25 feet 8 inches in width, and according to the evidence of an old man who saw the entire of the north wall standing, it was 66 feet in length. An addition of 24 feet was made to the length, evidently several centuries after the original erection, as appears from the character of the masonry, for the stones in the original wall are large, and were never touched with the hammer, while those in the added part are small and hammered. This modern addition is also characterised by limestone being used in the corner stones, while the original part of the work has all the corner stones of granite, or, as it is locally styled, firestone. It is also distinguishable from the original part of the church by its being narrower by about 18 inches. This modern part, which might now be called the choir or chancel, contains two windows, one a double lancet, in the east gable, formed of limestone; another in the south wall, near the S.E. corner, of the same form, but injured. As it now stands, the church measures 90 feet from gable to gable; but about 40 feet of the eastern part was converted into a modern little church for Protestant service, about 160 years ago. In effecting this transformation the chancel arch of the original church was pulled down, and the greater part of the south wall was destroyed. Many of the ornamental stones of the choral arch are still to be seen in the partition wall, built when making it into a Protestant church. The south wall contains two rude windows of that period, and a pointed one, which is, perhaps, as old as the fourteenth century. The south wall was still standing in comparatively







DOORWAY. KILLESHIN CHURCH.



recent times, and, according to the description of it given by an old man, who died about fifty years since, it contained two windows, round at top, narrow outside, but deeply splayed on the inside. These were placed directly opposite two other windows, of the same size and form, placed in the north wall.—(See *O'Donovan's letter, dated Carlow, Dec. 17th, 1838—Ord. Survey Papers, R.I.A.*) The western doorway (writes Miss Stokes,) which is in excellent preservation, is of four orders, the inmost being 2 feet 10 inches wide at the base, and 2 feet 8½ inches at the springing of the arch, by 6 feet 11 inches high. It has a pediment which rises 6 feet above the hood-moulding; the latter, which is square, measuring 4 inches by 1 foot 6 inches, dies into the barge course of the pediment, this barge course terminating at each side by monsters' heads. Inside, the door is of two orders; it is formed of a singular mixture of granite and limestone. Many of the ornaments are identical with those of the doorway of Timahoe. The keystone of the outer order bears a venerable human head carved in relief. The design called the trumpet pattern, or divergent spiral, appears among the other ornaments of this door. The jambs are rounded, but the orders of the arch preserve their square form, and are enriched with surface ornament, while the entablature which runs along the tops of the jambs is carved at the salient angles with human heads, the long, interlaced hair of each head covering the surface of the stone back to the re-entrant angles. Each order of the doorway has engaged shafts at the angle. The bases have the beautiful features of leaves connecting the bulbous portions with square plinths at the angles. The following inscriptions run along the abaci at each side, and the beginning of another occurs on the front of the jamb of the second order on the north side, which appears to have been continued to the top of the jamb:—

ŌR DO ART . . . R1 lAgen . . . ACUS . . .  
 ON ΔERCINNEC . . . ŌR DO . . . lēnA  
 uA mel . . . DUACH.  
 ŌR DO cellAC AM1 . .

These may be read—"Pray for Art . . . King of Leinster, and for . . . Archinnech . . . Pray for . . . lēnA Ua Mel (lach, Prince of Hy) Dúach. Pray for Cellac."

The territory of Hy-Duach comes within a mile of this church.

Tradition has it that this church was erected to the memory of a prince who met his death in this place whilst engaged in

hunting, and some fancy they see around one of the arches of the doorway a representation of the chase. An ancient stone vessel is to be seen in the adjoining grave-yard; it is circular, tapering downwards in the centre, where it is pierced through.

About twenty yards to the south-west of the entrance stood the belfry, a round tower, said to have been of great height and beauty, the doorway of which faced that of the church. This wall was pulled down at the commencement of the last century. In a fly-leaf of a copy of the Irish Statutes, printed in the year 1700, now in the possession of Mr. Clayton Browne, of Browne's Hill, near Carlow, the following manuscript entry respecting the destruction of this tower occurs:—"Munday ye 8th Day of March 170 $\frac{2}{3}$ , that day the steeple of Killesbin undermined and flung down by one Bambrick, imployed by Captain Wolseley in Three Days Worke." "170 $\frac{2}{3}$ , 8th March at 3 of the clock in ye afternoon ye steeple fell to ye ground, being measured it was 105 feet high or in length." Molyneux (*Journey to Kilkenny* in 1709) thus alludes to this tower:—"Near the foot of the mountain on this road stands the old Church of Killesbin, which is a very old building. Here lately stood, over against the Doore of the Church, one of the old round steeples which I am told was very high, old, and well built, so that when the owner of this place had it fallen, it came to the ground in one solid piece, and was not, even by the fall against the ground so broke, but that several vast pieces yet remain sticking together, so that you easily discover what this building was. It certainly appears to be of the same building and age with the adjacent church, and this was certainly an Irish building appears by two Inscriptions on each side of the door as you enter, which I transcribed." It is to be regretted that Molyneux omitted to give these inscriptions which in his time were much more perfect than at present. An anonymous writer, who made MS. notes to a copy of Ware's *Antiquities* upwards of a century ago, mentions "One Colonel Wolesley" as the barbarian who had this tower pulled down; "for which act," he adds, "the bishop of Leighlin was very much displeased with him."

According to what was related to Dr. O'Donovan on the occasion of his visit in Dec., 1838, the tradition was that this tower was built on four pillars, which were about nine feet in height. These pillars looked so slender that the landlord pulled the tower down lest his cattle might be killed by its falling. O'Donovan, deploring the destruction of this memorial of the ancient civilization of Leinster, remarks that "the half-civilized gentry of that period had a wish to destroy every monument of ancient Irish glory!" "I never saw," he continues,



nor heard of a round Tower, which stood on pillars. I incline to the belief that it was a real Cloighteach, coeval with the doorway; but I think that the pillars mentioned as having supported it, might have been added in later times when the lower part had become holed." Adjoining the old church, on the sub-division called Castlequarter, is an extensive mound, about thirty feet high, and surrounded by a deep fosse. A castle is said to have stood here, and to have been pulled down about the year 1791. Local tradition would have it that a large town extended in olden times from Killeshin to Sletty—a distance of two miles. Sir Charles Coote, in his Statistical Account of the Queen's County, written towards the end of the last century (pp. 193-4), makes mention of a town having stood at Killeshin in comparatively modern times. "This place," he writes, "is remarkable for having once been the chief town in the Queen's County, though there is not a stone building now standing except the ruins of the church. Here were the County Gaol and Courthouse where the Assizes were held, and the governor's mansion, which was a fine building; also a fort and public buildings, of which there is now no trace. The stone stocks and gallows stood the wreck of time the longest, and their sites are pointed out by the old people in whose recollection they are." The elevation upon which the present church of Killeshin stands, was formerly called *Cnoc-na-Croghaire*; and, more recently, by its English equivalent, Gallows Hill. O'Donovan thinks it highly improbable that there was at any time anything like a considerable town at Killesbin. He remarks that Sir C. Coote did not state the source from which he derived his information. The old Elizabethan map of Leix and Offaly shews Killeshin as a large church only, and Olderrig, in this parish, as a little village of some few houses, none of which would appear to have been a castle. Near the doorway of the old church, to the south side, there is a tombstone, the inscription on which is almost effaced, but enough remains, coupled with the fact of it facing the east, to shew that it marks the grave of a priest. It is said that two priests, named Connor, uncle and nephew, lie interred here; one of them may perhaps be the Curé Connor referred to in the chapter on Baltinglass. The *Cut of Killeshin*, writes Lewis, Top. Dict., is a very singular artificial curiosity on the road to the collieries. It is a pass through a lofty hill, above half a mile long, and from 10 to 40 feet deep, according to the rise of the ground, but not more than four feet four inches wide, cut through the solid rock, so that cars have barely room to pass along it. The constant flow of water, and the friction of the

cart wheels, have occasioned this extraordinary excavation. The carrier, as he approached the gap at either end, shouted loudly, and the sound was easily conveyed to the other extremity through the cavity. Should the cars have met within the cut, the driver of the empty car was bound to back out, a task of no small difficulty along this narrow and ill-constructed road. A new road has been opened which has obviated the necessity of making use of this pass.

The humble chapel which preceded the present one, stood at the cross-roads of Clonmore, a short distance from the old church, on the road to Carlow. The site is marked on Cahill's map of the Queen's County, published in 1805. Opposite the site of the old chapel is, or rather was, the Spa of Killeshin, whose healing properties were learnedly set forth in a pamphlet on the subject, written by the late Dr. Francis Hayden of Carlow. The present Catholic Church was built some 65 years ago, as a monumental inscription set in its wall indicates:—"D. O. M. To the memory of the Rev. Michael McDonald, who, having erected this chapel, and improved by his labours and example the morals and piety of this parish, died in the 7th year of his ministry, and 32nd year of his age. This monument was erected by the Right Rev. Dr. Doyle, A.D. 1823." Dr. Doyle resided at Olderrig in this parish at the time of the death of this young priest, to whose worth and holiness he paid this marked tribute. His lordship continued to occupy his *Hermitage*, as he playfully styled it, at Olderrig, until he removed to Braganza in 1826. Another priest lies buried at Killeshin, to whom a tablet has been erected with the following inscription:—"Pray for the soul of the Rev. Michael Rafter, the faithful and zealous pastor of Graigue and Killeshin for seventeen years. He died January 18th, 1840, in the 44th year of his age. R.I.P." The modern church is dedicated under the title of the Most Holy Cross, and has attached to it a Plenary Indulgence to be gained on the Feast of the Invention of the Most Holy Cross (3rd of May), or during its Octave (*See Vol. I., p. 316.*) The Feast is celebrated with due solemnity every year on the Sunday within the Octave. The adjoining cemetery is tastefully laid out, and carefully kept. It contains several handsome monuments, many of them erected to the memory of deceased burghers of Carlow, with whom this has become a favourite place of interment.

#### SLETTY.

Sletty was at one time a place of great importance, being the residence of the chief Bishop of Leinster. The name, *i.e.*



*Sleibhte*, (the plural of *Sliabh*, a mountain,) is translated *montes* by Colgan, and Duaid MacFirbis, speaking of St. Fiacc, the patron of the place, calls him Fiacc, of Cill Sleibhe, *i.e.*, of the mountain of Drim Gabhla. The name must have been originally given to the church, from its contiguity to the mountain of *Sliabh-Mairge*. No part of the original Patrician Church remains. The present old church measures on the inside 24 feet in breadth, and 42 feet in length. The east gable is totally destroyed, and its place is occupied by a modern wall about five feet high. The W. gable is in tolerable preservation, and so clothed in ivy that you cannot see its features (if any it has). The S. wall contains a rude window (near the S.E. corner), which is broad inside and narrow outside; and a doorway near the S.W. corner, with a circular top in limestone, the sides being firestone. I take this to be a doorway of the thirteenth century. In the churchyard, nearly opposite the N.W. corner of the W. gable, stands a granite cross about 7 feet 10 inches high. It was never inscribed. I think that it is as old as the time of St. Fiacc. Sir Charles Coote mentions this cross, and another one like it, as standing in this churchyard. Inside the old church of Sletty, near the doorway, and to the left as you enter, there is a large font of granite with a deep circular hollow, and pierced in the centre, which appears to me to have belonged to the primitive church of St. Fiacc. There was also a holy well near this church called Tober-Feeg, but it is now stopped up.—(*O'Donovan in Ord. Surv. Papers*).

The following account of St. Fiacc is taken from the Tripartite Life of St. Patrick, Part 3 :—

“Then Patrick placed over all Leinster, as supreme Bishop, Saint Fiacc, a man of most celebrated sanctity, whose first conversion and ordination happened in this manner. When St. Patrick proceeded from Tara to the territory of Southern Leinster, called Hy-Kennselach, he met in the plain commonly called Mag-Craithar, where afterwards was built the Church of Domnach-Mor, that royal poet, Dubthach, the son of Lugaire, who, as well on account of his great piety towards God, and devotion to Patrick, as on account of his rare excellence in the metrical art, and his ancient and eloquent works, is of very celebrated memory and fame among the historians of Ireland. To this man, who had already embraced the Christian faith, the blessed Prelate was very much attached and devoted, as well on account of the singular probity of the man, as for the skill, on account of which he was the arch-poet or prince of the poets of the age of the kingdom. The blessed man, then familiarly conversing with him asked of him where he should find, according to the precept of the Apostle, a man, the husband of one wife, sober, prudent, of good behaviour, hospitable, a teacher; whom, having ordained him Bishop, he might place over that province. Dubthach answered that all these qualities were (to be) found in a certain disciple

of his, Fiacc, the son of Erc, whose wife had lately departed, leaving an only son, by name Fiacra, and whom he had sent into Connaught to present certain poems of his to the princes of that land. While they were engaged in these discourses they beheld Fiacc returning; whom when he saw that the mind of Patrick was borne towards him, Dubthach resolved to induce him to consent to the wishes of the holy man, although otherwise he would not, without reluctance, forego his presence. And to this end St. Patrick and Dubthach devise this pious craft. For they pretended that Dubthach is immediately to receive clerical tonsure from the hand of Patrick. Which, when Fiacc coming up, understood, he says to the holy prelate—Holy Father, whether would it not be better that I should receive clerical tonsure, who am of younger age and less necessary to the state than my master, who is advanced in years and very necessary for his children, and is (held) in great esteem by the chiefs of the kingdom; Patrick answered that the spontaneous offering was acceptable and grateful to him. Patrick, therefore, first baptised Fiacc, who before was only a catechumen, and afterwards gave him tonsure, and delivered to him an alphabet written with his own hand,\* and imparted his benediction, which he having obtained, learned the entire psalter in one day (or in fifteen days, as others say), and within a short space of time, assisted by the grace of the Holy Ghost, made such a progress in the studies of sanctity and letters, that he seemed to his master worthy, not only to be ordained bishop, first of all the Lagenians, but also to be placed over that entire province as supreme prelate. Patrick ordained with his own hand also Fiacc's son, Fiacra, after he had become mature in years and learning. St. Fiacc first built a church in a place which, from his name, was afterwards called Domnach-Fiacc, i.e., the Church of Fiacc, and he (St. Patrick) left him sacred utensils, namely, a ministerial bell, the epistles of St. Paul, and a pastoral staff. He also left seven of his (disciples) companions of his labours, and imitators of his actions, namely Múchatoc, of Inis fail; Augustin, of Inis-beg; Tecan, Diarmait, Nainnid, Paul, and Fedhelim.† But the most holy bishop and abbot, Fiacc,

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\* It cannot be inferred from this that the Irish were unacquainted with letters before the time of St. Patrick. The Alphabet or *Abecedarium*, given by St. Patrick to his converts must have been the Latin, and for the purpose stated in the text, namely, that the Irish Church might be made conformable in its liturgy, &c., to the universal Church. On the occasion of St. Patrick's visit to Dubthach, it is mentioned that Fiacc was absent, having been sent by Dubthach into Connaught to present certain poems of his to a prince of that land. Jocelyn, applauding Dubthach, says that the talent he had employed before his conversion to celebrate false gods, he afterwards employed to praise the true God and His saints. Keating enumerates several Irish writers, and the subjects they wrote upon, many years before the introduction of Christianity into Ireland. In fine, O'Flaherty asserts, on the authority of Donald McFirbis, that there were condemned to the flames at the time of St. Patrick no less than 180 vols. that related to the doctrine and discipline of the Druids. See a learned essay on the *Scoto-Milesian Antiquities*, in the Irish Magazine for 1811.

† The presents given by St. Patrick to St. Fiacc, according to the Annotations of Tirechan in the Book of Armagh, are set forth as follows:—"And Patrick gave him a comtach (a box), viz. (i.e., containing) a bell and a menstir (i.e., a travelling relic), and a crozier and Felire (i.e., a Festology)." These seven companions of St. Fiacc are all named as illustrious saints in the calen-



remained in the Church of Domnach-Fiacc until he had sent before him to heaven sixty saints of his disciples. But afterwards an angel of the Lord came to him, saying that the place of his resurrection would not be there, but beyond the river to the west ; and he bids him to erect a monastery there, in a place called Cuil-muige, assigning a proper and convenient place for each of the officials. For he directed him to build a refectory where (he should find) a boar, and a church where he should find a doe. The holy man, a pattern of obedience, answered the angel that he would not dare to commence the building of a church unless his father and master, Patrick, would first measure and consecrate its site and dimensions. Patrick, therefore, being informed and requested, came to that place which is commonly called Slebhthe, *i.e.*, mountains, and there, according to the directions of the angel, he laid and consecrated the foundation of a church and monastery. But that place in which the church and monastery of Slebhthe were built, was granted, not to Fiacc, but to Patrick, by Crimthann, the son of Kenselah, King of Leinster, who a little before, was washed by St. Patrick in the saving laver (of Baptism), and was afterwards buried in the same place. For the noble family from which Fiacc sprang was then very much oppressed, and banished into different parts of Ireland by the aforesaid Crimthann, King of Leinster. From it monks in the territory Hy-Crimthann derive their origin and monks in Ulster, and the people of Kinnell-Ena, in Munster. And amongst others were then banished four brothers of St. Fiacc—namely, Ailill, Aengus-mor, Conal, and Etherschel ; and their father was called Mac-Erc. Whence, although the place in which the Church of Slebhthe was built, was in the patrimony of St. Fiacc ; still he would not have received it from the king, on account of the animosities and discords just mentioned, which existed between him and the family and brothers of St. Fiacc, had not St. Patrick interposed ; at whose intercession King Crimthann granted to St. Fiacc not only a place for building, but also a portion adjoining it, or a fifth part of his paternal lands, with which he enriched that church, in which he placed an Episcopal See. But Aengus, the aforesaid brother of Fiacc, in revenge of the injuries of banishment inflicted on him and his family, at length slew King Crimthann, the chief enemy of himself and his family. Notwithstanding this, Crimthann was a king pious towards God and devoted to the servant of God, Patrick, and piously liberal and bountiful in erecting and endowing the churches of God. For he built and endowed with lands, first thirty churches, and afterwards forty, to God and Patrick, in the territory of Hy-Kennselach, and Eastern Leinster ; among which were the church of Domnach-Criathar, of which above ; and of Inis-fail, in which he left Saints Mochonic (Feast 12th Feb.), and Machadoc (Feast 24th Jan.), and another in Inis-beg, in which he left Erditus and Augustine. (Both

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dar of our early Church ; Muchatoc (same as Catoc) honoured as an Apostle in Wales and Brittany as well as in Ireland ; Augustine was one of the first companions of Palladius—Tecan and Diarmid are commemorated on the 9th of September and the 10th January ; Nainnid, surnamed the *pure handed*, as it was his privilege to minister the Holy Viaticum to St. Brigid ; Paul, at a later period, chose a desert island for his hermitate, where he was visited by Brendan. His acts are given by Colgan at 25th January. (*Introduction to St. Fiacc's poems. I.E. Record, Vol. IV., 273*). Fedhelim's feast occurs on the 9th August ; he is venerated as Patron of Kilmore.

Inisfail and Inis-beg are in the diocese of Ferns—*O'D.*) But after the Gentiles had taken possession of the Church of Slebhite these churches became desolate and deserted. The sacred festivity of the Lord's Day arriving, St. Patrick delayed in the plain of Maghdele-Riada (Morett, adjoining the Great Heath of Maryborough), and in a place which afterwards, from the church which was erected there, is called Domnach-mor, *i.e.*, the Great Church. . . . Having founded churches, and disposed of the affairs of the Catholic cause through Leinster, and having ordained Fiacc (Bishop) of Slebhite and supreme Bishop of the entire province undertaking his journey by Belach-Gaurain, Patrick betook himself to Origia or Ossory, &c."

The title of Archbishop in the province of Leinster first belonged to the See of Sletty. By a decree of a synod, held at the request of Brandubh, King of Leinster, early in the seventh century, this dignity passed to the bishopric of Ferns (*Ussher*, p. 965), and was afterwards transferred to Kildare. It is certain, however, that these archbishops were not, strictly speaking, Metropolitans, nor were they invested with archiepiscopal power. They enjoyed, by courtesy, and very often through the favour of princes, a degree of honorary pre-eminence, and for this reason we find the title passing, in those days, from one see to another.—(*Brenan, Eccl. Hist. Vol. I., p. 150*).

St. Fiacc was born about the year 437. He was of the Hy-Bairrache race, descendants of King Cahir-Mor. His father was twice married, first to a daughter of Crimthann, King of Hy-Kinnchelach, by whom he had four sons, whose names have already been given; and secondly, to the mother of St. Fiacc, who is said to have been a sister of Dubhtach, the poet. Dubhtach adopted Fiacc as his pupil whilst yet a youth. He became a Christian convert, like his master, but it would appear not for a considerable time after him, as we find him still a catechumen on the occasion of St. Patrick's consultation with Dubhtach, about the *materies* of a bishop, when Fiacc was recommended for that office. Fiacc was then a widower with one son, Fiacra. St. Patrick, having "put the grade of a bishop on him," made Fiacc the presents referred to above, and left with him the seven saintly companions there named. The place where St. Fiacc founded his first monastery was called after him, Domnach-Fiacc, and was probably situated between Clonmore and Aghold, in the parish of Clonmore, near the bounds of the counties of Carlow and Wicklow. Here he must have remained many years, as it is recorded in the Book of Armagh that he did not leave it till he had sent sixty of his disciples to heaven. Then an angel appeared, and notified to him that the place of his resurrection (the place where he should



be buried, and should arise from on the day of general resurrection) was to be on the west of the river Barrow. Fiacc objected to go until he had the approval of St. Patrick, and until that saint had actually marked out the site of his future monastery and church for him. St. Patrick obtained from King Crimthann the site, and also an extensive district adjoining, as an endowment. "Through the action of Patrick the king granted him (Fiacc) land, the fifth part of his father's possession, and thereon it was that he built Sleibhte."—(*Egerton Trip.*) This took place probably between the years 469 and 480. The territory about Sletty had originally belonged to the family of St. Fiacc, but King Crimthann had forcibly taken possession of it, and driven all the family into exile. After the conversion of Crimthann by St. Patrick, and his baptism by that saint at Rathvilly, where he had his royal residence, at the solicitation of St. Patrick, he made the gift referred to in favour of St. Fiacc, and he also selected Sletty as the place of his future interment. "After this went Patrick to Fiacc, and measured his place for him, and consecrated it, and marked out his *Forrach* there; and Crimthann granted the place to Patrick, for it was Patrick that gave Baptism to Crimthann, and it is in Sleibhte that Crimthann was buried."—(*Stokes' Goidilica*, p. 104). Crimthann was slain by his grandson, Aengus, in revenge for the injuries he had inflicted on his family. This took place in the year 483 (*Annals of Ulster*). The records of the life of St. Fiacc inform us that he was remarkable for his penitential austerities. "This Bishop Fiacc, with great patience, subdued his fleshly appetites and concupiscence, and finished a most holy course of life in his city of Sleibhti, near the river Barrow, in the White Field" (*Ware's Irish Writers*, p. 6.) And in the "Vita Tripart," written by St. Evin, it is stated that Fiacc went on Shrove Saturday to a cave on the hill of Dromm-Coblai, bringing with him five barley loaves, mingled with ashes. At the end of Lent he returned to Sletty to celebrate with his brethren the joyous festival of Easter. There are strong reasons for concluding that the cave to which St. Fiacc used to retire for the penitential observance of Lent was that at Clopoke, which is distant about seven miles north-west of Sletty. There lingers still in the locality a tradition that in ages past a saint used to retire to this cave to pray and fast, after which he returned to his distant church by a subterranean passage leading south, which is supposed to be still in existence. St. Fiacc being disabled from sickness, St. Patrick sent him from Armagh a chariot and horses at the suggestion of Lechnall (*Vita Trip.*) "The cause of giving this chariot to Fiacc was

that chafers had gnawed his leg, so that death was near him." The date of St. Fiacc's death is not recorded; probably it did not take place till about the year 510. In the *Liber Hymnorum*, a MS. preserved in Trinity College, Dublin, and which Dr. Petrie reckoned to be about twelve hundred years old,\* is to be found the subjoined poem on the Life of St. Patrick, attributed to St. Fiacc. The best Celtic philologists, judging from its language alone, unhesitatingly refer it to the sixth century. Some of the critics judge that the poem in its present form was not, strictly speaking, the composition of Fiacc; that he was the writer of an historical poem on St. Patrick is admitted, though it is thought that it was fashioned into its present form by some other hand—perhaps by St. Fiacc's successor in the See of Sletty, St. Aedh (Hugh), who died in 698.

### ST. FIACC'S POEM ON ST. PATRICK.

Fiac rleibte doponai in nlmunra do Patraicc. In Fiac rin vana mac erve mic Eriha mic Breghain mic Daire Barraig, otait u Dairche, mic Cathair moir. Dalta vana in Fiac rin do Dubthach mac hui Lugair, arto file hevenn erve. In aimirir Loegaire mic Neill. . . . . ocur ire in Dubthach rin atacht na Patraicc hi Temraig iar nairao do Loegaire na ro eirgeo nech remi rin [tig] ocur ba cara do Patraic he open immach, ocur ro baitreo o Patraic hé iarrein. Luro vana fecht co tech in Dubtaigrin, i Laighib. Ferair iarum Dubthach, failte moir fhu Patraic. Atbert Patraicc fhu Dubthach, cuinnis damra, ol re, fergrao roénelach roberach, oen etchi ocur oen mac occai rin. Cio ar a cuincheriu fein .i. fer in chrocharin, ol Dubthach; via vul ro graoib. Fiac fein ol Dubthach, ocur do choirve for cuairt i connachtaib. In tan tra batar for na briathraibre is ann tanic Fiac [cona] chuairt leir. Ata runo, ol Dubtach, in ti ro imraoim. Ciabeth, ol Patraicc, ber ni ba hail do quod viximus. Dentar trual [mo] berthara, ol Dubtach conaccadar Fiac. Ot chonnairc tra Fiac ro iarraig ceo ara trualtar, olre, Dubtach do bachall, ar is erpach fein arre, ar ní fil in heynn filio a lethet. Notgebtha vana heri, ol Patraic. Is luga mo erbaire a heynn, ol Fiac, quam Dubtach. Tall tra Patraicc a ulcha do Fiac tunc, ocur tanic path moir fair iarrein, copo leg innoio

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\* A second copy of this work, the only other known to exist, is now in the Library of the Franciscan Convent, Merchants' Quay, Dublin, having been transferred, with many other precious MSS., from Rome some years ago.



nEclara uile in oen aroche, uel xu tiebur ut alii perunt,  
ocur coraroad gnao neppcoip fair; ocur conio hé i. aro  
eprcop lagen orein ale, ocur a chomarbba dia eir. Loc vo  
Duma ngobla fpi pleibte amarthuaith. Tempur, immorro,  
Lugdach mic Leogaire, ar ir e ba pi hEpienn tunc. Caura  
uero, ar molao Patraic, ocur iar na ec vo monao, ut perunt  
quidam.

1. Genair Patraicc in nemthui, ipeo aofet hi pceluib.  
Maccan fe mbliadan oec, in tan vo bpech fo vepuib.
2. Succat a ainm icrubhao, ceoa athair ba firri,  
Macc Alpuiun maic Otiue, hoa Deochain Ooirri.
3. Bai fe bliadna i fognam, mairre, doine nirtomleo,  
Batur ile Cothraige, cethar trebe dia fognao.
4. Arbert Uictor fpi gnao mil, eonterreo for tonna,  
Foppuib a choir foppino Leicc, marait aer ni bponna.
5. Vo fair tan elpa huile de mair ba ampu petha  
Conio fariggaib la German, anoes inoeirciurc lethu.
6. In innrib mara Torruan, ainir innib aorumi,  
Legair canoin la German, ipeo aofiauat lini.
7. Dochuin nEpienn doofetir, Aingil De hi pithiri;  
Menicc atchithi hi firib, doorniceo arithiri.
8. Ro bo chobair dono Epinn tichtu Patraic forochlao;  
Ro clor cian fon a garma, macraue Caille fochlao.
9. Gavadar cotirrao innoeb, aranimthipeo lethu,  
Apu tintarrao ochloen, Tuatha hEpienn vo bethu.
10. Tuatha hEpienn tairchantair oor niceo pithlaith nua,  
Meraio cove aiarraige, beo far Tir Tempach tua.
11. A oruio fpi Leogaire tichtu Phatraicc ni cheilltir,  
Ro firao ino atpine inna flatha arbeirtir.
12. Ba leir Patraicc combeba, ba rab inoariba cloeni,  
Ipeo tuarigaib a Eua ruar de rechtpeba doine.

13. Immuin ocur Abcolipr, na tri coicat nof canao,  
Ppnochao baitreo amingeo, ve molao De ni anao.
14. Ni congebeo uacht rini vo feirr aithe hi linnib,  
For nim conrena a nge, ppnochairr ppoie inuob.
15. 1 Slán tuaithe benna bairche nif gairbeo tar na lia,  
Canao cet palm cech nairchi, vo Rig Angel foghao.
16. Foao for leice luim iapum, ocur cuilche fluch imbi,  
Ba coirthe amodart, ni leice a choip hi timmi.
17. Ppnochao forcelao vo cach, vo gnié mór ferta illethu,  
Iccao lurfu la trurfu, mairb vor fiurfao vo bethu.
18. Papatric ppochair vo fcoitib, po chér mór feth illethu;  
Immi conirrat vo briath in cach vor fuc vo bethu.
19. Meicc Emir, meicc Erimon, lotar huili la ciral,  
Forrolait in tarmchoral irin mor chute nirel.
20. Conna éanic intarptal vo faithe gith gáithe véni,  
Ppochair tri fichte bliana, croich Crist vo Thua.  
éib fene.
21. For tuaithe hErienn bai temel, tuatha adortair ríoi,  
Ni creit réc in fíreacht, inna Trínoíte fíu.
22. In Ao Macha fil nge, ir cian vo repacht Emain,  
Ir cell mór Dún lethglairre, nimuil ceo vithrub  
Temair.
23. Papatric diambai illobra adobra vul vo mache;  
Vo luro angel ara chenn forret immedon laithe.
24. Vo faithe faver co Uictor, ba he amh palartar,  
Lairair in muine imbai, ar in ten adglartar.
25. Arbert orodan vo Mache, vo Crist atlaigte buioe,  
Vo chum nime morrega, po patha vuit vu gúoe.
26. Immon vorpoeza itbiu bio luprech viten vo cach,  
Immut illaithiu in merra pegat fir hErienn vo  
briath.



27. Anair Tarrach diaer intan do beir comman dó,  
Arbeir moniceo Pátraice, bñathar Tarrais nír bu  
50.
28. Samaisir eirich fñu aích, ar na caite lér occaí,  
Co cenn bliadna baí foillre, ba he rích laithe fotaí.
29. In cath fehta imbethron, fñu tuaití Canan la mac  
Nuin,  
Arroith in gñuan fñu Gabon írreo aófeic lictirí sun.
30. Huair arroith la hñeru ingñuan, fñu bar inna clóen,  
Ciaru threbrech ba huirre, foillrí fñu eitrecht na  
noeb.
31. Cleirich hñenn dollatar, dairí Pátraice ar cech ret,  
Son in cetaíl forpolaich, contuil cach uáuib for ret.
32. Ainm Pátraice fñua chopp, ír íar retáib porcamao,  
Aingil Dó ícet aích, amófetir cen anao,
33. Intan conhualaí Pátraic, ao ella in Pátraice naile,  
Ír malle connubcárat, vocum nírú meicc Maíre.
34. Pátraic cen aírde nuábar, bamór óo maích no menair,  
Beich ingeillíur Meicc Maíre, ba ren gairí ingenair.

Zenair Pat.

“Fiach of Sleibhte (Sletty) it was that composed this hymn for Patrick. This Fiach was son of Mac Ercha, son of Bregan, son of Daire Barrach (*a quo* Ui Bairche), son of Cathir Mór. This Fiach, then, was foster-son to Dubhthach Mac Ui Lugair, who was chief poet of Erin. In the time of Laeghaire Mac Neill . . . . [a word effaced]; and it was this Dubhthach who rose up before Patrick in Tara, after Laeghaire had desired that no one should rise up before him in the [house]; and he was a friend of Patrick's from thenceforth; and he was afterwards baptized by Patrick. [Patrick] went one time to the house of this Dubhthach in Leinster, and Dubhthach indeed gave great welcome to Patrick. Patrick said to Dubhthach, “seek for me,” said he, “a ‘man of grade,’ of good family, of good morals, with one wife and one son.” “Why seek you this, i. e. a man of that character?” asked Dubhthach. “To go into orders,” [said Patrick].

"Fiach is he," replied Dubhthach, "and he went on a circuit into Connaught." Whilst they were thus speaking, Fiach came with [the tributes of] his circuit (or visitation). "Here is," said Dubhthach, "the person of whom we spoke." "Though he may be," said Patrick, "still he may not like what we have said." "Let a pretence be made of tonsuring me," said Dubhthach, "that Fiach may see." When Fiach saw, he asked, "Why do you seek to tonsure Dubhthach," said he, "for he is a loss to us, as there is not in Erin a poet like him?" "You shall be adopted in his stead," said Patrick. "My loss is less than Dubhthach's," said Fiach. Patrick then cut off Fiach's beard, and great grace came upon him afterwards, so that he read the whole *Ordo Ecclesiae* in one night, or in fifteen days, as others say, and he received the degree of a bishop; and therefore it is that he is archbishop of all Lagenia, and his successor after him. The place [where the hymn was composed] is Duma Gobhla, to the north-west of Sleibhte. The time, moreover, that of Lugaidh, son of Laeghaire, for he was king of Erin then. The cause, also, to praise Patrick, and after his death it was composed, as some assert.

1. Patrick was born at Emptur; this it is that history relates to us.

A child of sixteen years (was he) when he was taken into bondage.

2. *Sucat* was his name, it is said: who was his father is thus told;

He was Son of *Calpurn*, son of *Otidus*, grandson of *Deochain Odissus*.

3. He was six years in slavery; human food he ate it not: *Cothraige* he was called, for as slave he served four families.

4. *Victor* said to Milcho's slave: "Go thou over the sea:" He placed his foot upon the *Leac* (stone): its trace remains, it wears not away.

5. He sent him across all the Alps: over the sea marvellous was his course,  
Until he stayed with *Germanus* in the south, in southern Letha.



6. In the islands of the Tyrrhene Sea he staid: therein he meditated:  
He read the canon with *Germanus*: it is this that history relates.
7. To Ireland he was brought back in visions by the angels of God:  
Often was he in vision solicited to return thither again.
8. Salvation to Ireland was the coming of Patrick to Fochlaidh;  
Afar was heard the sound of the call of the youths of Caill-Fochladh.
9. They prayed that the saint would come, that he would return from Letha,  
To convert the people of Erin from error to life.
10. The "Tuatha" of Erin were prophesying that a new kingdom of faith would come,  
That it would last for evermore: the land of Tara would be waste and silent.
11. The druids of Loegaire concealed not from him the coming of Patrick:  
Their prophecy was verified as to the kingdom of which they spoke.
12. Patrick walked in piety till his death: he was powerful in the extirpation of sin:  
He raised his hands in blessing upon the tribes of men.
13. Hymns and the Apocalypse, and the thrice fifty (Psalms) he was wont to sing,  
He preached, baptized, and prayed; from the praise of God he ceased not.
14. The cold of the weather deterred him not from passing the night in ponds:  
By Heaven his kingdom was protected: he preached by day on the hills.
15. In *Slan*, in the territory of *Benna-Bairche*, hunger or thirst possessed him not.  
Each night he sang a hundred psalms to adore the King of Angels.

16. He slept on a bare stone then, and a wet sackcloth around him :  
A bare rock was his pillow ; he allowed not his body to be in warmth.
17. He preached the Gospel to all : he wrought great miracles in Letha ;  
He healed the lame and the lepers ; the dead he restored to life.
18. Patrick preached to the Scoti : he endured great toil in Letha :  
With him will come to judgment every one whom he brought to the life of faith.
19. The sons of Emer, the sons of Eremon, all went to Císal,  
To the abode of Satan ; they were swallowed up in the deep abyss,
20. Until the Apostle came to them ; he came despite the raging tempests :  
He preached, for three-score years, the cross of Christ to the Tribes of Feni.
21. On the land of Erin there was darkness ; the *Tuatha* adored the *Sidhi* ;  
They believed not in the true Deity of the true Trinity.
22. In *Ardmagh* there is sovereignty : it is long since *Emain* passed away ;  
A great church is *Dun-Lethglass* ; I wish not that Tara should be a desert.
23. Patrick, when he was in sickness, desired to go to Ardmagh ;  
An angel went to meet him on the road in the middle of the day :
24. Patrick came southwards towards Victor ; he it was that went to meet him :  
The bush, in which Victor was, was in a blaze : from the flame he (the angel) spoke :
25. He said : Thy dignity (shall be) at *Armagh* : return thanks to Christ :  
To Heaven thou shalt come ; thy prayer is granted thee.



26. The hymn which thou chocest in life shall be a corselet of protection to all ;  
Around thee on the day of judgment the men of Erin will come for judgment.
27. *Tassach* remained after him (in *Sabhall*), having given the communion to him ;  
He said that *Patrick* would return : the word of *Tassach* was not false.
28. He (St. Patrick) put an end to night ; light ceased not with him ;  
To a year's end there was radiance ; it was a long day of peace.
29. At the battle fought around Beth-horon against the Canaanites by the son of Nun  
The sun stood still at Gabaon : this it is that the Scripture tells us.
30. The sun lasted with Josue, unto the death of the wicked :  
this indeed was befitting ;  
It was more befitting that there should be radiance at the death of the saints.
31. The clergy of Erin went from every part to watch around Patrick,  
The sound of harmony fell upon them, so that they slept, enchanted on the way.
32. Patrick's body from his soul was severed after pains ;  
The angels of God on the first night kept choir around it unceasingly.
33. When Patrick departed (from life), he went to visit the other Patrick ;  
Together they ascended to Jesus, Son of Mary.
34. Patrick without arrogance or pride, great was the good which he proposed to himself,  
To be in the service of Mary's Son : happy the hour in which Patrick was born.

Patrick was born, etc.

Besides this poem, other compositions have been ascribed by ancient writers to St. Fiacc. A Latin poem in honour of St. Brigid (*Book of Hymns published by Dr. Todd for I.A.S., p. 57*), though generally attributed to St. Ultan of Ardraccan, is said in the old Irish *Introduction* to have been by some referred to *St. Fiach of Slebhite*. There is a short Irish prayer preserved in the MSS. *Liber Hymnorum* which may with more certainty be assigned to our saint. Whether composed by St. Fiacc himself, or by his disciple, St. Nennidh, it will serve to show forth the sentiments of at least the school of St. Fiacc.

Ninine écirr doríne innor-  
thainne no fiacc sleibte.

Domuinemmar noeb pat-  
raicc prímaibéal hepenn,  
airíne a ainm naomha breo  
batref gente, Cathaigercar  
fri uríde vurchíde veaig  
uimarchu, la fortacht ar  
rauat rinonime; fonenaig  
hepenn iatmaige mor zein;  
guíomir do patraicc prímaib-  
éal, vonnermarc imbrath a  
bruthemnacht, do mrouth-  
nachtaib demna vurcharde,  
via lem la hitge patraicc  
prímaibéal.

"It was Ninian, the poet  
that made this prayer: or it  
was Fiacc of Sletty.

"Let us put our trust in  
Patrick, chief apostle of Erin.  
A bright flame, honourable, il-  
lustrious his name. He baptized  
Gentiles: he battled with ob-  
durate Druids. He overcame  
proud men by the aid of the  
king of bright heavens. He  
sanctified the fair plains of  
Erin. Great is the man to  
whom we pray. Let us pray  
to Patrick, chief apostle, to  
save us on the judgment-day  
from eternal condemnation,  
and from the evil designs of  
wicked demons. May God be  
with me, with the prayer of  
Patrick chief apostle."

St. Fiacra succeeded his father as Bishop and Abbot of Sletty; the particulars of his life have not been preserved, further than that he was ordained by St. Patrick, and that he rests in the same grave with St. Fiacc. The memory of these saints was celebrated on the same day, on the 12th October, "*Fiac ocus Fiachra ejus filius cum eo i Sleibhte*"—*Mart. Tallaght*. Domnach-Fiacc disputes with Sletty the distinction of being the burial-place of these saints. Without quoting the authorities *pro* and *con*, we may say that the weight of evidence and the constant tradition are



decidedly in favour of Sletty. These particulars of the life of St. Fiacc have been taken chiefly from Lanigan (*Eccl. Hist.*, vol. i.), Father Shearman's *Loca Patriciana* (part ix.), and from article on "Poem of St. Fiacc" in *I. E. Record*, vol. iv., p. 269, *et seq.*

Within the ruined church of Sletty there is a tomb bearing the following inscription:—"Hic jacent exuviae Edwardi Skelton necnon Brigidae Fitzsimons item Patricii et Nicholai Skelton ad spem beatae resurrectionis in manu Domini depositae in hac quondam majorum suorum terra, vivi exulabánt, mortui quiescunt, qui avitam Deo religionem, gratam patriae charitatem, fidum Principi obsequium, debitam omnibus justitiam, semper servare studuerunt. Tu eis precare in Domino requiem et vitam æternam. Aug. 2. 1700." Harris, p. 755, treating of the Lombard College, Paris, refers to "Dr. Walter Skelton, Dean of Leighlin, who died 31st October, 1737, and was buried at Sletty, formerly the inheritance of his ancestors;"\* and in a work by Dr. Anderson, *The Native Irish and their Descendants*, this passage occurs:—"Dr. Walter Skelton, from the Queen's County, distinguished for his knowledge of Mathematics, was educated at Paris about the beginning of the last century. Returning to Ireland, he died titular Dean of Leighlin in October, 1737." Gilbert (*Hist. Dub.*) states that "Dean Skelton was the instructor of the celebrated Irish antiquary, Charles O'Connor, of Ballinagar, who came to Dublin in 1727, to study under this distinguished scholar. He died in Bridge-street, October 31, 1737." In the Registry of Irish Parish Priests of 1704, we meet with Walter Skelton, residing at Bridge-street, Dublin, aged 40, P.P. of St. Peter's, ordained 1688, at Kilkenny, by James Phelan, Bishop of Ossory, and his sureties were Laurence Eustace, of High-street, Brewer, and Patrick Dooling, of Fishamble-street, Tailor." If Dean Skelton had been P.P. of St. Peter's, as stated above, he must have resigned that position; he appears in 1729 as Assistant in the parish of St. Andrew. Amongst the signatures to a Petition to the Holy See, from the Chapter and other clergy of the

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\* The Skeltons were amongst the Irish settlers who got grants of the lands cleared by the betrayal and butchery of the Irish chieftains at Mullaghmast on New Year's Day, 1577. Most of the Mullaghmast settlers in this locality were Catholics. Hartpole, Hovenden, Skelton, and Davells forfeited as "English Papists" in 1653. Henry Davells, the Elizabethan grantee of Killeshin and Capoly, now Sheffield, near Maryborough, was stabbed in his bed at Tralee by Sir John of Desmond. Two or three ladies, the last descendants of Davells, died in a hut at Lambstown, near Killeshin, early in the last century, in great poverty. The name of *Skelton*, alias *Lynt*, appears in several Inquisitions of the Queen's County of the reigns of James I. and Charles I.

Diocese of Dublin, dated 16th September, 1729, is found, "Gualterus Skelton, Vicarius Generalis Leighlinensis, et assistens in Parochia S. Andreae, Dublinien."—(*Spic. Ossor. 3rd S.*, 137.)

Dean Skelton, no doubt, was the writer of the foregoing epitaph.

"A.D. 698. Aedh, Anchorite of Sleibhte, died."—(*Four Masters.*) This was the Aidus of Sleibhte mentioned in Tirechan's Annotations on the Life of St. Patrick, preserved in the Book of Armagh. He is there stated (*fol.* 20, 6. 1.) to have dictated a Life of St. Patrick to Muirchu-Maccu-Mactheni:—"Hæc Pauca De Sancti Patricii peritia et virtutibus, Muirchu-Maccu-Mactheni, dictante Aido Slebtiensis civitatis episcopo, conscripsit." This brief notice of the life of our national Apostle is addressed to St. Aidus, Bishop of Sletty. In the Preface, the writer states that he "undertook the task in obedience to the command and through reverence for the piety and authority of Aidus." (See Dr. Moran's *Essays on the Early Irish Church*, c. 3.) This St. Aedh assisted at the famous ecclesiastical Convention, known as the Synod of Adamnan, presided over by Flann Febhla, Abbot of Armagh, in 697. His death is entered at the year 699 in the Annals of Ulster—"Quies Aedo Anachoreto (de) Slibhtiu." His feast was celebrated on the 7th of January; at that day we find it entered in the Mart. Tall.—"*Aidi Eps. Sleibhte.*"

A.D. 819. The relics of St. Mochanoc (brother of St. Malach, and uncle to St. David, of Menevia), which had been enshrined at Innisfail, in Wexford Haven, since his death at the close of the fifth century, were removed, together with the other treasures of that church, and transferred to Sletty for greater security. This saint was one of the companions who had been assigned to St. Fiacc by St. Patrick. His feast was observed on the 11th February. (*AA. SS.* p. 311.)

In the Litany of Aengus Céilé Dé, *Glunfal of Sletty* is invoked.

"A.D. 862. Brocan, son of Comhsudh, Abbot of Sletty, died."—(*Four Masters.*)

"A.D. 864. Struther (*Shrule*), Slebhte and Achadh Arglais (*Agha*), were plundered by the Osraighi (Ossorymen)."—*Id.*

"A.D. 1055. Maelbrighe O'Maelruain, Airchinnech of Slebhte, died."—(*Id.*)

An extensive college is traditionally alleged to have been connected with the church of Sletty, wherein many, both native



and foreign, were educated. The College of St. Mary's stands upon the *Termon* of Sletty. It was founded by the late Very Rev. Dr. Taylor while he was President of Carlow College. There can be no more appropriate site for an Irish College than the spot consecrated to learning and religion by the presence of St. Patrick, and by the labours of St. Fiacc. An ancient tumulus, or arched receptacle for the ashes of the dead, was, several years ago, discovered in an adjoining field, and was found to contain a number of earthen vessels or urns arranged in rows, and each covered with a small round flag.—(*Irish Penny Journal*.)

#### KILLANURE.

At a distance of less than a mile west of Sletty, in the townland of Laughe, there is an old burial-ground named Killanure (i.e. the church of the yew, so called from the common practice of planting yew-trees near churches—*Joyce*); it is also sometimes called Rath Killanure. Within a few fields' distance, there is a rather remarkable Rath, from which, probably, this addition to the name is derived. There are no traces of a church here, nor is there any local tradition of such having existed.

#### SUCCESSION OF PASTORS.

The district of Sletty was not united in one parish with Killeshin until after the death of the Very Rev. Jeremiah Lalor, P.P. of Arles, which took place in 1821. Sletty was then detached from Arles; and, shortly after, became a portion of the Parish of Killeshin.

EDMOND MACGINIS is named in the Return of 1704, as residing at Ballinrobun in the Barony of Sleumaragagh, aged 47, "this present July," P.P. of Killeshin, now and since November, 1691, ordained on the 20th of July, 1681, at Portumney, County of Galway, by Thady Keogh, Bishop of Clonfert, and his sureties were Mark Quigley, of Gallyhide (Ballyhide), Gent., and Theobald Denn of Killabban, Gent.

MANUS EGAN was P.P. of Killeshin in 1731; he and Bryan Moore, then P.P. of Arles, are mentioned in a Return of that year (*See Vol. I., p. 269*). Father Egan appears as P.P. of Painstown, in the Return of 1704. He is there stated to be residing at Painstown, aged 36, P.P. of Painstown, ordained in 1694, at Blarney, Co. Cork, by Dr. John Slayne, Bishop of Cork, and his sureties were Michael Gelagh of Carlow, saddler, and John Lawler of the same, cottoner. The probability is

that Fr. Egan was chaplain to the Cookes of Painstown, and that on the death of Fr. MacGinis he was appointed to the Parish of Killeshin. In a List of the Parish Priests of the Diocese of Leighlin, in the handwriting of Walter Skelton, Dean of Leighlin, entered by him on the fly-leaf of a theological treatise in MS. (*See Vol. I., p. 274*), the name *Egan* is given as the P.P. of Killeshin.

NICHOLAS GERNON, Dean of Leighlin, became P.P. of Carlow and Killeshin, then united, in 1751. In a Return of 1766,—*see Appendix*,—Nicholas Gernon is named as P.P. of Carlow and Killeshin, having Tim Dowan (*Thady Duane, afterwards P.P. of Mountmellick*) as his Coadjutor. According to the inscription over the grave of Dean Gernon at *The Graves*, Carlow, he died "March 4th, 1787, aged 80 years, P.P. of Carlow and Killeshin 36 years." He therefore succeeded to the latter parish in 1751.

RICHARD FITZGERALD became P.P. of Killeshin, which was then again detached from Carlow, in 1787; he survived till 1823, but in his latter years he was in great measure relieved from the charge of the parish. On his death, Dr. Doyle, the Bishop, thought of reuniting Carlow and Killeshin; he eventually appointed

REV. MICHAEL RAFTER, P.P. of Killeshin, to which he attached the district of Sletty. Father Rafter died on the 18th of January, 1840, and is interred at Killeshin.

THE VERY REV. JAMES MAHER, D.D., succeeded; for biographical notice of whom see *Vol. I., p. 177*. He died on Holy Thursday, April 2nd, 1874, and had for successor his previous curate,

REV. PATRICK MAHER. After a short pastorate of five years, Fr. Maher died on the 24th of July, 1879, and lies interred beside his predecessor in the chapel of Graigue.

THE REV. DANIEL BYRNE, the present worthy P.P., succeeded.



## PARISH OF MARYBOROUGH.

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THE present parish consists of a union of the ancient Parishes of Borris, Dysart Enos, Straboe, Kildeale, Kilcolmanbane, and Killeny.

The Town of Maryborough, the original name of which was *Campa*, stands in the ancient Parish of Borris. In the *Annals of the Four Masters* it is referred to at the year 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 inheritance, namely, Leix and Offaly, to the Lieutenant and his kinsman, who built two large courts in these territories, namely, the Campa in Leix, and Daingean (now *Philipstown*), in Offaly; and they proceeded to let these lands at rents to the English and Irish, as if they were their own lawful inheritances, after having banished and expelled their own rightful original inheritors, O'Connor and O'More, from thence, with all their adherents and descendants."

A.D. 1553. "A hosting was made by O'Brien (Donnell) into Leinster; and he had a conference with the English at the *Fort in Leix*, and he parted with them in peace."—*Id.*

In 1556, an Act of Parliament was passed (3rd and 4th *Philip and Mary*) disposing of the countries of Leix, Glanmalire, Irrey, Sleumarge, and Offaly, "which were of late wholly possessed by the O'Mores, the O'Conors, the O'Dempseys, and other rebels, and now, by the industrious travail of the Earl of Sussex, Lord Deputy, brought again into the possession of their majesties." This statute enacted *inter alia*, "that the new Fort in Leix be, from henceforth for ever, called and named Mary Burgh." This town still continued to bear its previous Irish name of Port-Laoighise, i.e., Fort-Leix, and to be known as such, up to the commencement of the present century.

Dec. 1, 1558. Licence to Sir Henry Radcliffe, Lieutenant of the Forts of Leix and Ophalie, 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, Morrin.*

A.D. 1570. Queen Elizabeth granted to the inhabitants of Maryborough a Charter of incorporation, which conferred upon them all the privileges enjoyed by those of Naas, Drogheda, and Dundalk, together with a market on Thursday.—*Lewis's Top. Dict.*

An Inquisition taken at Maryborough, 14th Aug., 1570, finds that Gingkene Hedrington, late of Ballyrone, died seized of the Castle of Ballirone and certain towns and lands in that locality, amounting to 484 acres, etc. "He held all the aforesaid castle, houses, etc., of the ladie Quene, as of her castle and manor of Maryboroughe, by the service of the twentieth parte of a knight's fee, and which was evicted and taken from the rebels the Moores, late called Leix, and were parcel of her crowne and inheritance as by authoritie and effecte of an Acte of Parliament holden at Dublin, within this realme of Ireland, the third and fourthe year of King Philip and Quene Marye, more at lardge appeareth. The saide Gingken and his heirs male are bounde to paye yearely unto the hands of the subtreasoror or Generall Receiver of Ireland, for and to the use of the said ladie Quene, her heirs and successors, for all the saide premises the some of £11 7s. 2d., Irish, and also he, and his heirs male for ever, shall give on custom plowe day, yearly, to the use of the Castell of Maryborough, for every plowe that is then plowing on the ground. He and his heirs male are bounde to have, keep and manteyne, contynally upon the said castle, lands, and all the aforesaid premises, thre horsemen of English native, both of name and blode, for the better inhabitinge and preservinge the premisses; and they shall have good and efficient horses and harness, and, uppon lawful warninge, geve attendannce with moste parte of their houshold and familye, in there defensable array, with the dayes victualls, to attend for the defence of the saide cuntrye. The saide Gingkene Hedrington was slayne by certayne rebells of the Moores, and died the 12th of Julye in the year aforesaid. David Hedrington is the sonn and heire of the said Gyngkin, and is of the adge of 22 yeares and above."

A.D. 1580. John, the son of the Earl of Desmond . . . plundered Port-Laoighise, after having slain some of the guards of the town. He carried away from them accoutrements, armour, horses, weapons, and various wealth. In short, he plundered



seven castles in Leix in (the course of) that day."—*Four Masters*.

"A.D. 1597. Captain Tyrrell, Captain Nugent, the Kavanaghs, the O'Conors Faly, the O'Mores, and the Gavall-Ranall (the O'Byrnes of Ranelagh, Co. Wicklow), were making great war, plunder, and insurrection in Leinster . . . On the 7th of December they slew two bands of soldiers that were stationed in Port-Leix."—*Id.*

"A.D. 1598. A great hosting was made by the Earl of Ormond, to place provisions in Port-Leix. When they had advanced a certain distance on their way, they were met by Owny, the son of Rory Oge, son of Rory Caech O'More; by Redmond, the son of John, son of John of the Shamrocks, son of Rickard Saxonagh (Burke); and by Captain Tyrrell, namely, Richard, the son of Thomas Oge Tyrrell. On this expedition the Earl of Ormond lost more than the value of the provisions in men, horses and arms; and it was with difficulty the Earl himself escaped, after being wounded."—*Id.*

In the *Description of Ireland, Anno 1598*, we read—"The new planted inhabitants have bene so molested continuallie with the multitudes of the first natives thereof, and the Omoores, and especially at this present, as that they have in a manner recovered the countrie again and expelled all the Inglysh inhabitants saving 3 or 4 which contayne themselves within their castles till they be relieved from Ingl. These Omoores was almost extinct, but they have increased againe chieflie for lack of good government . . . The chief Towne is Marie borrow ruled by a Portrie, and wherein is a Fort guarded with 150 Footmen or Sometyms 200, as need requireth, and some few Horsemen." Sir Henrie Power is named as Lieutenant and constable of the Fort.

In 1600, all the country of Leix, except the town of Maryborough, was in the hands of Owny MacRory O'More, the chief of the name. The *Four Masters*, in recording his death in that year, thus refer to him—"The same Owny, son of Rory Oge, son of Rory Ceach O'More, who had been for some time an illustrious, renowned, and celebrated gentleman, was slain by the Queen's people in an overwhelming and fierce battle which was fought between them on the borders of Leix, in the month of August in this year. His death was a great check to the valour, prowess, and heroism of the Irish of Leinster and of all Ireland. He was, by right, the sole heir to his territory (of Leix), and had wrested the government of his patrimony by the prowess of his hand and the resoluteness of his heart,

from the hands of foreigners and adventurers, who had its fee-simple possession passing into a prescribed right for some time before, and until he brought under his own sway and jurisdiction, and under the government of his stewards and bonnaghts, according to the Irish usage; so that there was not a village, from one extremity of his patrimony to the other, which he had not in his possession except Port-Leix alone."

"In 1635, the Corporation of Maryborough obtained from Charles 1st a grant of two fairs. On the breaking out of the war in 1641, this was one of the places held by the Confederate Catholics; it was seized by Owen Roe O'Neill in 1646; in the Journal of the Irish Rebellion it is said that the General (Owen Roe O'Neill) gave up the castle, the town (Kilkenny), and the hostages into the hands of the Nuncio. Everything being arranged, they received his blessing, and all the troops marched on Monday, Sept. 28th. . . . They went to Port-Leix. Before surrendering the town, Sir Phelim, the Colonel of the Horse, called on the garrison to surrender. They replied that they would not, until they saw the General and the cannon. The troops now arriving, a drummer was despatched to demand, formally, the surrender of the place. The Governor demanded hostages from the General, and accordingly Bryan O'Neill, MacHenry, and MacTurlough of the Fews, were sent. Sir William Gilbert then came to the army and, on seeing the force and the cannon, he agreed to capitulate, receiving permission for the garrison to carry away all their moveables. Port-Laoighse, was given in charge to Phelim O'Neill, MacDonnell, and MacHenry. In 1648, the Supreme Council of the Confederate Catholics agreed to the proposed Truce with Inchiquin, and soon after publicly ratified the Peace with Ormonde. All this was done despite the most emphatic remonstrances of the Nuncio. The Nuncio had reason to fear even for his personal safety, for which reason, he with the Bishop of Clogher privately took his departure from Kilkenny on the 8th of May, 1648, passing over the city wall which adjoined his residence, and pursuing his journey, accompanied only by two attendants, in a litter which awaited him outside one of the least frequented gates of the city. (*Rinuccini MSS.*) He halted for a short time at Ballinakill, from which place he addressed a letter to General Preston exhorting him to uphold the Catholic cause, and thence he proceeded to Maryborough, where Owen Roe O'Neill was then encamped with a small body of troops hastily collected. This fortunate escape, which reminds one of Paul's, from Damascus, was made precisely seven days after the Nuncio's rejection of the Truce, and, on the 27th of May, he pronounced sentence of excommunication and interdict



against all who adhered to the said cessation, and remitted same to be published in Kilkenny. This document, issued from Kilminsie in the vicinity of Maryborough, was fixed on the church doors of Kilkenny. . . . On the twelfth day after his arrival in Kilminsie, while the Nuncio and O'Neill were in private conference, a messenger rushed into the apartment and announced that Preston, with 10,000 men, was marching on Birr, within four miles of the camp. Preston, however, did not advance, and ignorance of O'Neill's numerical inferiority saved the latter. Bidding a sad farewell to the Catholic General, whom the severance made weep like a child, the Nuncio, with an escort of 200 Horse, commanded by Henry O'Neill, set out from Kilminsie, Henry Roe O'Neill's house, for Kilcolgan."—Meehan's *Confederation of Kilkenny*. New Ed. p. 255. Maryborough was subsequently re-taken by Lord Castlehaven; and, in 1650, the fortress was taken by the parliamentary troops under Hewson, by whom it was entirely demolished. Under the Charter of Elizabeth, the Corporation consisted of a burgomaster, two bailiffs and an indefinite number of burgesses and freemen, assisted by a town clerk, sergeant-at-mace, and inferior officers. The burgomaster and bailiffs were to be annually elected on Michaelmas-day, from the burgesses, by a majority of their number, by whom also vacancies in that body were filled up, and freemen admitted only by favour. The burgomaster and bailiffs were by the charter compelled to take the oaths of office before the Constable of the Fort or Castle of Maryborough, which office though now a sinecure is still (1837) retained;\* or, in his absence, before the burgesses and commons of the borough; the former is justice of the peace within the borough, and, with the two bailiffs, escheator, clerk of the market, and coroner. The town clerk is also sergeant-at-mace, billet-master, and weigh-master, to which office he is appointed by the burgomaster. By the Charter, the Corporation continued to return two members to the Irish parliament till the Union, when the franchise was abolished. The borough court, which had jurisdiction to any amount, was discontinued towards the close of the last century; and in 1829 the members of the Corporation had so diminished in number, that no legal election of officers took place, although the townspeople took upon themselves to elect a burgomaster, bailiffs, and other corporate officers; and in 1830, one burgess and two freemen of the old

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\* W. Wellesley Pole, brother of the Marquess Wellesley, baron of Maryborough in the English peerage, was Constable of the fort and castle of Maryborough at the period above referred to.

corporation held a meeting, at which the former was elected burgomaster by the latter, who were also elected bailiffs by the former, the townspeople also elected the same number of officers without any legal authority in either case. About 200 acres adjoining the town were formerly a common, which was enclosed at the Union, one half being divided between Lord Castlecoote and Sir John Parnell, Bart., and the remainder distributed equally among the 13 freemen, reserving a small rent for the widows of freemen, and since that period *no freemen have been elected.*—*Lewis's Top. Dict.* The property of the corporation was usurped by those who, by their office, were bound to preserve and defend the rights of the inhabitants to its possession. "The property attached or incident to the inhabitant householders of that place," writes Gale—*Corporate System*,—"as described and admeasured in the maps and records of the Down Survey, were of the most extensive and valuable nature, and usurped by the families of De Vesci, Parnell, Coote, etc. The first usurpation was brought about by a breakfast given to the exclusive and monopolizing burgesses, who having made an illegal transfer of a large portion of the property on that occasion, the shrewd Lady de Vesci observed, perhaps rather greedily, "as they, (the burgesses,) had given so much for a breakfast, why not try the effect of a dinner?" In a Return of all claims for compensation on account of representative franchises on the suppression of parliamentary boroughs, in 1800, we find the Right Hon. Sir John Parnell, Bart., and the Right Hon. Charles Henry Coote, receiving £7,500 each for the suppression of the members for Maryborough.

The only remains of the old Fort of Maryborough are a portion of a bastion and the walls; in the adjoining Presentation Convent another tower, which probably formed portion of this stronghold, is incorporated with the conventual buildings. A view taken in 1792, by Lieut. Grose, shews more of the building to have been then standing than exists at present.—*Plate 83, Vol. II.*

The original Parochial Church is supposed to have stood in the townland of Borris, but of this structure there are now no remains. An Inquisition taken at Maryborough, 11th May, 1692, finds, amongst the possessions in that locality, of William Earl of Limerick, attainted of high treason in the preceding year, was "part of a messuage called the Mass-house in Maryborough, with a small portion of land belonging to it, then held as tenant by James Dunne;" it is very likely that the site referred to is that now occupied by a burial-ground, where stands the square tower of the former Protestant Church. The



present Parish Church was built by the Very Rev. Nicholas O'Connor; the chancel and the façade with its flanking towers, were erected by the Very Rev. Dr. Taylor. Father O'Connor, Dr. Taylor, and Father Doyle, P.Ps. and V.Fs. are interred in the church. Their graves are marked by the following epitaphs:—"Blessed are the dead who die in the Lord.—APOC. 14. 13. Beneath are deposited the remains of the Very Rev. Nicholas O'Connor, Vicar Forane, for nearly 40 years Parish Priest of Maryborough. Religious, enlightened, prudent, a zealous Pastor, a sincere friend, firm to his purpose, without dissimulation, he held no interests so dear as the glory of God and the good of his neighbour. The monuments of his zealous labours that are to be seen in this church that he built, in the other chapels, and schools of the Parish, in the Presentation Convent, and in the house of the Christian Brothers that he established, will give some idea to a future generation of his far greater labours for the moral improvement of the Parish during his long care of it. He departed this life the 17th of February, 1855, aged 75 years. May he rest in peace."

"Hic sepultum est corpus Admod. Rev. J. I. Taylor, D.D., P.P., V.F., Sacerdos Scientia laureatus, eximia pietate præditus, variis et magnis ecclesiasticis muneribus studiose et sapienter perfunctus, obiit die 5 Feb., 1875, ætatis anno 69. Requiescat in pace."

"Pray for the soul of the Very Rev. John Doyle, P.P., V.F., Maryborough. He died Aug. 18th, 1884, aged 62 years. Learned, zealous, devoted, and revered by all, he honoured his ministry, and was a pattern for his flock. R.I.P."

*The Ridge* graveyard is one of some antiquity. In it are interred at least three P.Ps. of Maryborough—(1) Father Malone, who, according to the Registry of 1704, was appointed "about the 1st Nov. after the conditions of Limerick." The inscription on his tomb is the following: "Here lyes ye body of the Revd. Darby Malone, who parted life J—— 8th, 1723, aged 76 years." (2) Father Barron: "This stone was placed over the body of Revd. James Barron, Parish Priest of Maryborough for 30 years, by his parishioners. He departed this life the 25th March, 1789, aged 69 years. Requiescat in pace. Amen." (3) Rev. Jas. O'Neill, over whose remains appears a long and laudatory epitaph, setting forth that after first ministering in France, on his return he was appointed to the Parish of Maryborough, of which he was P.P. upwards of 40 years. He died 23rd December, 1829, aged 96 years.

Sir Charles Coote, in his *Statistical Survey of the Queen's County*, p. 106, remarks that "the Ridge of Maryborough is a

great curiosity, composed of limestone gravel, and runs about eight miles uninterruptedly, and above twenty, with small chasms, towards Tullamore and beyond it. The country, on both sides of the Ridge, is in many places moory; it appears to have been formed by the ebbing and flowing of water, and in some places it divides the upland from the moor. It is at the base from 60 to 100 feet wide, and slopes up gradually to the summit, where it measures above 20 or 30 feet in breadth, and is the leading county road; this must formerly have been of great moment, in the high country, to the garrison-town of Maryborough, which yet has the vestiges of its strongholds and towers; one round tower is still preserved, and part of a square one which was very strong; here the governor resided, and had a grand court. The gardens are yet taken care of," &c.

The foregoing description no longer applies; the square tower having been completely obliterated some 50 years ago.

A well, formerly reputed *Holy*, which has its source in the Ridge, at Woodville, was resorted by pilgrims, according to Sir C. Coote; though, as O'Donovan remarks, its name, as he was able to ascertain it from local information,—“*tobar-a-gadaig*,” i.e. *the well of the thief*, does not savour much of holiness. This name, however, appears to be of but recent origin, and to be derived from the fact that Grant, the famous robber, resorted this locality, and had a lair in the adjoining grove.

In the townland of Kyle there was formerly a chapel, the site of which is now marked by a heap of stones. This townland lies to the left of the Ridge-road leading from Maryborough to Mountmellick, and about one mile from the former. It is locally known by the name solely of *Kyle*, without any terminational designative to distinguish it from any other Kyle in this parish.—*Ord. Surv. Letter*.

In *Liber Regalis Visitationis*, 1615, it is stated: “There is a publique schoolmaster in this (Leighlin) Diocese, placed at Mariborough, the chiefest town in the Queen’s County. The schoolmaster’s name is Taylor, Bachelor in Arts, of good sufficiency, he hath a good number of schollers resorting to the schoole by reason of the English plantacion in the same and good disposicion of the inhabitants.” The report on the same occasion regarding the Diocese of Kildare states:—“In the diocese of Kildare there is one publique schoolmaster who teacheth a publique school in the Naas, the principal town of that county, a Bachelor of Arts, a minister and a sufficient scholler, but few schollers come to the schoole by reason of their backwardness in religion.”

In 1824, the Presentation Convent was founded in this parish.—*See Notice in Appendix*.



## DYSERT-ENOS.

The ancient parochial district of Dysert, or Dysert-Enos, derived its name from the celebrated saint and Hagiologist, St. Aengus, surnamed Ceilé-de, or "the servant of God," who built himself a cell here, in the latter part of the eighth century, and where he resided for some considerable time, or else, to which he retired from time to time from Clonenagh for purposes of greater seclusion and mortification. Amongst his other religious observances whilst at this place it is related that he recited every day the entire psalter, reciting the first fifty psalms in his Oratory, the second fifty under a great tree adjoining thereto, and the third fifty with his neck tied to a stake, and half his body plunged in a vessel of water. The precise spot which was hallowed as the abode of the saint, is not known, but many things lead to the belief that it was that now occupied by the burial-ground of Dysert, in which is the ruin of a comparatively modern Protestant Church, within whose walls may be distinctly traced the foundations of a smaller and much older edifice, no doubt the ancient parochial Church of Dysert. The saint removed from here to Tallaght, in the County of Dublin; finally he returned to Clonenagh, over which he was appointed Abbot, and at the same time, as Dr. Lanigan shrewdly conjectures, presided over a monastery that had sprung up at Dysert-Enos. Amongst the reasons that would lead to this conclusion is the fact that an ancient round tower stood at Dysert up to almost recent times. In a "Memoir of a Map of Ireland," by D. A. Beaufort, LL.D., published at Dublin in 1792, the author gives a list of Round Towers, marking with an asterisk those that he had himself actually seen; the Round Tower at Dysert is amongst those thus marked.

"A.D. 1033. Conn, son of Maelpadraig, Airchinnech of Mungairit and Disert-Oengusa, died."—*Four Masters*. O'Donovan identifies this as Dysert-Enos, Queen's County, but O'Curry thinks it more likely that it was another place of the same name in the County of Limerick, near to Mungret, named in the passage. In his *Life*, St. Aengus is stated to have founded a monastery in Munster; and in the Introduction to the Bodleian copy of the *Feilire* it is mentioned that "once upon a time he fared from Disert Oengusa in Munster to Cool-Banagher, &c." "It was frequently the case," says Dr. Reeves, "that the same ecclesiastic was superior of two or more monasteries situated in different provinces, which owed their connection to the fact of their having been founded by a common saint, though geographically apart."

At Dysert stood a castle of the Piggotts, to whom large possessions in this district fell after the massacre and expulsion of the O'Lalors and the other Irish natives. A small portion of the walls of this stronghold still remain on the brow of the hill facing Dunamase. The following Inquisition, taken at Maryborough, 7th Sept., 1607, indicates the grants made to Piggott by Queen Elizabeth in 1577, the year, be it noted, in which he was concerned with Cosby, Hartpole, and others, in the perpetration of the massacre of Mullaghmast:—

“ Robert Piggott of the Disarte, in the Queen's Co., Esq., by force of letters pattents from our late sovereign Queen Elizabeth, bearing date at Dublin, the 16th Oct., in the 19th year of her reign, is seised in fee of the castle, towne and lands of Desert al. Disert, and of the hamlet of Rathbegg and Rahinhoylley, percell of said towne and lands ; and also of the townes and lands of Kiltedclogh al. Kiltale, Ballykerrold al. Ballycarroll, Cowlarne, the hamlets of Rahintowhan, Ballinreigh, and Ballipettecisk, Molleneknawar al. Mullinneknaw, the hamlet of Kilcromen, the towne and lands of Carrickneparke, al. Carryneparke, the hamlet of Clonedamphe, the towne and lands of Coolkey al. Cowlechreigh, and the hamlet of Keilnebrone, the towne and lands of Dirry al. Rainaspoke al. Rahinaspickure, and the hamlet of Ballymoyne, the towne and lands of Rahinepeske al. Rahiniskdugh-mullegan, and Ballyclayder ; the advowson, &c., of the vickaradges of Kiltale and Disertenenes, all which the said Roberte Piggott holdeth from his Magestie by virtue of the letters pattentes before mentioned, and by the yearlie rent of £9 11s. 6d. and four horsemen, and other services in said letters expressed, and also by Knight's service.—The said lands are meared and bounded as followeth in the original. The said Roberte, by indenture bearing date the 2d May, 1605, hathe, together with his feoffees, demised unto Thomas Allen all his and their castles, houses, &c., scituate lieing and being within the villages of Carrickneparke, Kiltalagh, Ballecarrold, Cowlarane and Roughin, for 61 years.—John Wesley, late prior of the priory of Connall in the Co. of Kildare . . . of fee, in right of said priory, of the rectory of Disertenenes, and of all churches, tiethes, &c., thereto belonging, (which said rectory extendeth into two thirde partes of all the tiethes and alterages issuing out of the severall townes and lands of Disert, Gra . . . Rahinduff, the old mille, Ballinegorbane, Rahineneuske, Loughticoge, Loughdruddnie, Munnegnave and Coolekreggh,) and of the presentation of a viccar to the church of Disertenenes aforesaid ; the rectorie of Kiltal (which said rectorie extendeth itselfe unto the two third partes of all the tiethes and alterages issuing out of the several towns and villages of Kiltale, Carrickneparke, Ballicarroll, Coolarne, Kitmartire, Kilpatrick, Killmorry and Ballymadocke,) and also of the presentation of a viccar to the church of Kiltale ; the rectorie of . . . (which said rectorie extendeth into the two thirde partes of . . . , and of the presentation of a viccar, &c., as above ; the rectorie of Noughwall al. Stradbally, together with all churches, &c., to the said rectorie belonging, and of the presentation of a viccar in and to the church of . . . to whiche vickare belongeth the other third parte of all the tiethes aforesaid ; and also of the rectory of Gallen al. Disert-gallen, together with all churches to the said rectory belonging) which said rectory extendeth into the two third partes of all the tiethes, &c., issuing out of the severall townes of Ballanekilly, Kilcronan, Kilnashane, Ralishe, Clogheoge, Kilrush, Balla-



hancar, Castlemoat, Grage, Athanacrosse, Gragnahone, Gragnasmuttan, Moyarde, Knoghorocroughan, Doghill, Bouleybegg, Leaseocounan, Bonlanebane, and Ballanageragh, together with all other the hamletts to the same belonging; and also of the presentation of a vickar to the church of Gallen al. Disert-gallen aforesaid, to which vickar belongeth the 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, &c., to the same belonging, and of the presentation of a vickare 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, &c., to the same belonging, and also the presentation 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, &c., to the same belonging, and also the presentation of a vickar to the church of Ballycullane, to whome belongeth the third parte of the tiethes of the said parsonage; the rectory of Kilcolmanbane, together with all churches, chapells, &c., to the same belonging, and also the presentation of a vickar to the church of Kilcolmanbane aforesaid, to whome belongeth the third parte of all the tiethes of the said parsonage; all which severall rectories, above written, were appropriate to the prior and convent of the said priory of Connall."

In *State of Ireland, Anno 1598*, Robert Piggot of the Desert, is named amongst the *Principal Irish Gentlemen in the Queen's Co.* In the *Aphorismical Discovery*, Vol. I., p. 128, is given the subjoined account of the taking of Dysert Castle by Shane O'Neill in 1646:—

"The Catholic General forthwith marched to Leix, where he arrived about the last of September, and did send a party of horse and foot under command of Colonel Lewis Moore, who got Tulloe (Tully) Milltown and Stradbally upon summons, the body of the army marching to Ballerony (Ballyroan?), encamping near Maryborough, sent his summons to Cullintragh (Cullenagh?), Maryborough, Killmensie, and all the garrisons of Leix did yield (except Disert O'Lalor) thereupon. In Disert did inhabit a peremptory, bold, companion, Sir John Pigott, a captain of foot before these commotions, confiding too much in the strength of his castle, in the number of his men, in the abundance of both provision and ammunition, and in his own supposed skill, and also in the ancient friendship of the house of Tirone (whereof was fosterer by his mother's side, of the Oventons), would not by any means surrender, either for friendship or in imitation of the rest, though severally attempted by noble messengers, and honourable quarter, of life, goods, arms, and castle, only to swear fealty to king and country. Shewing himself so stiffnecked, the Catholic General (though his well-wisher) grew mighty discontented, commanded Colonel Farrell and Colonel Roger McGuire's regiments to take that castle. With Pigott were six score musketeers, well appointed, the house strong enough as was thought for such a party. No sooner did this party arrive at the fort, and merely advancing, than a volley of shot issued from the castle, whereof one Alexander McAllen, a captain of Roger McGuire's regiment, was killed; hereby growing discontent, advancing towards the haggard whence (as the ill-luck of the defendants would have it), the wind with a good blast did blow towards the castle, commanded to set the same on

fire, the musketeers playing still on the enemy, the pikemen carrying on the points of their pikes lighted sheaves, throwing them as thick as hail into the castle windows, and thrusting armed men to oppose if any offered to quench the angry progress thereof, enkindled also the castle door through the grate, so that the defendants could act no service, were all smoked and returning to corners, as from the fury of both fire and sword, were slaughtered within before any entered the door, such outcries were heard within as if on doomsday. Bryen Oge O'Dwyne, a rank Puritan, a brother-in-law of said Pigott, and chief mover of his obstinacy, ran to the castle door, now half-burnt, some of the assailants offering to enter, presented himself to Colonel Farrell, and begged his life ; it being promised, with all the danger of his own, defended him from the militia fury, who, rushing in, did butcher all that came in their way, both Pigott and others, except women and children, as by the General commanded under pain of death not to offer violence to either of these classes ; 10 or 11 men were mercifully saved, under female disguise. The house was very rich, and in an instant rifled all for the common soldiers, or such as laboured most for it. Thus was Disert taken by force, Pigott and wooden-legged minister slain."

The few who escaped with their lives from Mullaghmast owed their safety to the shrewdness of Harry Lalor of Dysart : " He, 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."—*Account given by Fr. John Whelan, P.P. of Portarlinton, See Vol. 2, p. 316.*

### STRABOE.

This ancient parish now forms portion of the union of Maryborough. The site of the old church is in Straboe townland, where some remains of it may still be seen, surrounded by an ancient burial-ground. The castle of Shean (*Sidhean*, i.e. "a fairy mount,") stands within this parish, on one of those high conical hills so common in the vicinity. This was one of the eight castles erected by Roger Mortimer, in 1346, as defences of his chief fortress and residence at Dunamase. Sir Richard Preston held it of Roger Mortimer, in 1397, as of the castle of Dunamaske, in right of his wife Margaret. In Patent Rolls (*Morrin*, 523,) we find the Queen writing to the Lord Deputy, March 5th, 1569, granting licence for George Delves to alienate the castle of Shyan, with the lands adjoining, also a letter of Attorney, dated April 9th following, whereby George Delves authorizes Sir William Fitzwilliams to surrender the letters patent made to him by the Queen, of the castle and lands of



Shyan ; and again, a record of the surrender of this castle and lands, and other lands in the county of Leix, on 20th April, same year; finally a memorandum of Sir William Fitzwilliams having appeared before Robert Preston, Lord Chancellor, desiring the said letters patent to be cancelled—April 22nd, 1569. "The Shyan," is named amongst the chief castles in the Queen's County, in Description of Ireland, Anno 1598; and in the Carew Cal. of the same period, Whytney of Shyan is named as the owner and occupant. Daniel Byrne, the clothier, who made his fortune by clothing Cromwell's army, purchased the estate known as the Lordship of Shean, from young squire Whitney, who was much indebted to him, leaving him the castle as a residence. Soon after, Whitney invited Byrne to dine with him there, and contrived that Byrne got neither knife nor fork ; being entreated by Whitney to help himself, he said he had plenty of meat but nothing to cut it with. Whereupon Whitney answered : " Why don't you draw out your scissors and clip it, sir ? " For this affront, Byrne ordered him to quit the castle next morning. (Note to *Four Masters*, A.D. 1578.) Shean castle shared the fortunes of Dunamase ; it was amongst those that surrendered to Owen Roe O'Neill, in 1646 ; in 1650, it was taken by the parliamentary forces under General Hewson, who demolished the outworks but left the castle standing. Though not of great extent, it still was of considerable importance, being strongly built, and from its elevated position, easy of defence. " It continued for centuries," writes Camden, (*Britanica*), " in its pristine state, till it came into the hands of the present proprietor, Dr. Charles Coote, Dean of Kilfenora, who has revived it with new splendour, and added at vast expense such embellishments to its fine situation as make it an ornament to the country and a delightful residence." A fine engraving of this castle is given in Grose's Antiquities. Plate 84, Vol. 2.

In A.D. 1477. The son of Owny O'More was slain at Baile-Daithi, by MacPierce Butler and Art O'Conor. (*Four Masters*.) Baile-Daithi, here referred to, signifies the town of Dathi or David, now Ballydavis, in this parish. (*O'Donovan*). There is a remarkable natural phenomenon in this locality called the Sluggera (i.e. " the Swallow-hole, "); it is a large opening in the earth into which a considerable stream rushes and is lost. Previous to the erection of the new Heath Chapel by Rev. N. O'Conor, some 50 years ago, the district chapel stood on the Ballydavis side of the Great Heath. The building still exists, having been converted into a National School. The burial-ground adjoining is still occasionally used. Within the present Heath Chapel, the Rev. Joseph Farrell, a writer and preacher of

eminence, lies interred. His grave is marked by a handsome tablet bearing the following inscription:—

*"I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God."*—Rom. xv. 30.

"Of your charity pray for the soul of Rev. Joseph Farrell, C.C., who departed this life at Monasterevan, March 24th, 1885, aged 44 years; whose mortal remains repose below. R.I.P.

*'My Jesus, mercy!'*—100 days' indulgence."

*For brief notice of Fr. Farrell, see Vol. I., p. 234.*

*The Great Heath.* Gaithin, lord of Laighis, is referred to in an interpolated passage of the Tripartite Life of St. Patrick, (*Pt. 3, c. 26,*) as having rebuilt the Fort of Rath Bacain in the plain of Magh Reda, near the church of Domhnach-mor. Moy Reta, or the plain of Riata, was the name of an extensive plain in the country of Leix, comprehending the entire of the Great Heath of Maryborough and probably the entire local country extending to the foot of Dunamase, and to the Killowen or Sugar-loaf hills. The name is still preserved in that portion of the district now known as Morett. On the plain of Magh-Reda, Lughadh Laoighis, in the year 90, gained a victory over the Munstermen. This plain was also called Laoghis Reta; on it there was a stone, called Leac Reta, at which the boundaries of the seven cantreds of Leix met. These districts were under seven petty kings, who were subject to the Righ-Riada, or chief king, who resided at Dunamase. The Great Heath does not appear to have been a Commons for many centuries; marks of ridges still remaining, show that it had all been ploughed. A field in the adjoining demesne of the Heath House, is still called the *Little Heath*. Before Laoighseach Ceannmor, the ancestor of O'More, formed the territory of Leix, to which he gave his name, Leix had been located in the province of Ulster. On the southern boundary of the parish of Straboe, about the centre of the Great Heath, there is a large circular entrenchment known as Rath-Shean.

### KILTEALE.

This ancient parish is situated partly in the barony of Maryborough East, and partly in that of Stradbally. Of the old church, only the east gable and some small portions of the side-walls are standing. The dimensions (interiorly) appear to have been 36 feet in length, and 20 feet broad. In the N. side-wall, a narrow rude window yet remains, measuring 3 feet in length by 1 foot in breadth on the outside, but wider within. In the



remaining gable there is a large rent or opening, near the ground, and over it a window of the same kind and proportions as the one just referred to. So far as conjecture may now be hazarded, a choir-arch seems to have turned over the lower opening, and under the window. This old church was used for Protestant service in the 17th century; the *Liber Regalis Visitationis* of 1615, describes "the church and chancel in repair." The name of this parish is surmised to mean *Cill-Tidil*, i.e. the Church of St. Tiedil; in the calendar, 'the seven Bishops of Cill-Tidil,' are commemorated, but, as there are other places so called, it is impossible to decide to which of them the entry refers. In the townland of Ballymaddock, in this parish, are the ruins of two distinct buildings, quite contiguous to each other; one is locally known as *the Monastery*, the other is the castle of Ballymaddock. There is no evidence to show that a religious house existed here, nor do the ruins themselves afford any proof of their having been designed for that purpose. The probability is that it was an ancient castle or castellated mansion. The other building is designated on the Ordnance Map, 'the house of Cahir-nacapul, *in ruins*,' but is more generally known in the district as Squire Weaver's house, a name, no doubt, derived from a former occupant. From Harris's *William III.*, it appears that John Weaver, Esq., lived at Ballymaddock in 1691, but this edifice dates further back than his time. In 1617, Richard Cosby executed a lease of the lands of Ballymaddock, in favour of John Allen, for a term of 20 years; this Allen may have been the builder. The outlaw, Charles O'Dempsey, surnamed Cahir-nacapul, is said to have found an asylum here during the tenancy of a FitzGerald who was, according to the tradition, his uncle. A large Rath is to be seen, near at hand, and, in an adjoining field, an elevation, which appears to have been formerly a place of interment. On the townland of Corrigeen the country people point out an object which they have been accustomed to call a Druid's altar. It rests one edge partly on a ledge of rock, whilst its other edges are supported by large blocks of limestone, of which material also, the covering flag is composed. On top it has an irregular lozenge shape, and measures, diagonally, 8 ft. 9 inches in length, whilst the extreme diagonal breadth is 7 ft. 4 inches. In thickness it varies from 8 to 17 inches; it slopes at an angle of about 20 degrees.

#### KILLMURRY.

The ruins of the old Church of Killmurry (*the church of Mary*) stand in the townland of the same name, in a small,

disused grave-yard. It measures, interiorly, 40 feet by 18. It possesses no architectural features worthy of note. On the townland of Ballythomas are two large Rath; there is also an old mansion of the 17th century; it has been remodelled in recent times, in which process, one of its storeys with its castellations have disappeared. It is stated that Lord Dunboyne, Bishop of Cork, lived here, in seclusion, subsequent to his apostacy. The old natives tell of his woe-begone appearance, and of his stealthy walks down by the hedge-rows, to recite the Divine office. A portion of this townland bears the name of Killpatrick, which name appears in Inquisitions of the 16th century. The foundations of the old castle of Kilmartyr, formerly a dependency of Dunamase, are still observable on the townland of that name. At Loughshinahawn, according to local tradition, a village formerly stood, the site of which is still called Old Town. The Lough, indicated in the name of this locality, has been drained in recent times; beside it stood, in the middle of the last century, the rude thatched chapel or Mass-house of the district. A stone holy-water stoup, used in this chapel, was to be seen there quite recently.

### KILLENY.

This parish adjoins that of Kildeale, by which it is bounded on the east and south. Within the townland of Killeny proper, are the ruins of the old parochial Church, which appears to be one of great antiquity. A writer engaged in the Ordnance Survey supposes the name to be derived from a Saint Ethne, and that the Irish form would be Cill-Eithne. With this conjecture, however, Father O'Hanlon is not disposed to agree; he inclines to the belief that the Patron is a St. Lassar, seventh daughter of Branin, venerated at Cill Inghine Branin, *ie.*, "the Church of the Daughter of Branin," on the 17th of March, according to a commentator on the Feilire of Aengus—"Cum Patricio in hac die; Lassair nomen septimæ filiae Branin; and in Cill Inghine Branin in Laiges she is." The ruin measures 37½ feet by 18, interiorly; the east window, which is of very rude design, measures 3 feet in length, by only 10 inches in width on the outside, widening considerably inside. An enclosure, of which the walls are about 24 feet square, is still to be seen outside the western gable. A shallow fosse and low ditch enclose the burial-ground, now almost disused for interments. This church was used for Protestant service; in the *Lib. Reg. Visit.* of 1615, the church and chancel are returned as in repair, and provided with a communion book in the Irish



language. The Return of 1704 gives John MacAllin, residing at Emo, aged 50, as P.P. of Killeny for past seven years; he was ordained in 1674, at Ard-Patrick, Co. Louth, by Dr. Plunkett. His sureties were Murtoth Brennan and Morgan Fogarty, both of Boly, farmers. The old mansion of Killowen, in this parish, lately fallen to ruin, was the residence of Mr. Joseph Dunne,—accounted by local tradition, and not without strong evidence of probability, to have been the lineal descendant of Teige Keagh O'Doyne, and consequently the chief of the Hy-Regan. O'Donovan was personally acquainted with him in 1833, when he was 87 years old. "He was," O'Donovan writes (*note to Four MM.*, 1448), "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 resided on his farm at Killowen. He had several sons, remarkable for their great stature, strength, courage and intelligence, but they all died unmarried." Immediately over this mansion, and on the northern side of Killowen hill, which rises to a height of 718 feet, a cavern opens near its vertex, and slopes towards its centre. This cavern is narrow at its entrance, but after a descent of some fathoms, opens into a saloon 20 or 30 feet high, and upwards of 30 feet in diameter; on one side a dark precipice breaks sheer down, 50 or 60 fathoms, to a subterraneous and quite inaccessible lake (*Gazetteer of Ireland*). Most of the foregoing facts relative to the Parishes of Killeny and Kildeale are derived from a Paper by Father O'Hanlon, read before the R. I. Academy, June 24th, 1872.

#### KILCOLMANBANE.

The old Parochial Church thus named is situated to the south-east of Maryborough, from which it is distant about two miles. It is called *Kilcolmanbane* to distinguish it from the adjoining Parish of *Kilcolmanbrock*. It is generally supposed that these two parishes received their names from two saints of the name of Columban or Colman, one of whom was *ban* or fair, and the other *breac*, or freckled, and this supposition is rational, but we have no reference in the Irish Calendars to two Saints Colman distinguished by the epithets *ban* and *breac*. That there was a St. Colman, a distinguished and much venerated soldier of Christ, in Leix, at an early period, is certain. From a passage in the *Four Masters*, at the year 1067, referring to a reliquary sacred to Saints Mochua, Fintan, and Colman, these appear to have been regarded as the three principal Patrons of the people of Leix.—(*O'Donovan*.) The old church lies at the

rere of Lamberton Park ; it consisted of nave and chancel, and was of small proportions. There are no architectural features in the few feet of each of the walls which remain ; the interior of the building has been appropriated and enclosed for purposes of interment.

The ruin of the Castle of Ballyknockan is in this parish ; it is now reduced to very small proportions, but in the *Description of Ireland, Anno 1598*, and the *Carew Cal.*, we find it then ranking amongst the chief castles in the Queen's County, and the residence of Sir Thomas Colclough. Edward Brereton of Laghtiog, was one of the principal gentlemen of the Queen's County at the close of the 16th century.

### DUNAMASE.

*Dun-Masg*, i.e. the fort or Dun, of Masg, son of Augen Urgnuidh, the fourth son of Sedna Sithbhaic, King of Leinster. It is the name of a lofty isolated rock, on which formerly stood an earthen fort, or stone castle, but which now contains the ruins of a strong castle, situated in the territory of Ui-Crimhthannain, in the barony of East Maryborough.—*O'Donovan*. Dunamase is the *Dunum* marked on the map of Ptolemy, a work of the second century, reproduced by Ware. "It is well known," Dr. Joyce remarks, "that Ptolemy's work is only a corrected copy of another by Marinus of Tyre, who lived a short time before him, and the latter is believed to have drawn his materials from an ancient Tyrian Atlas." "The rock on which the castle stands, is an elliptical conoid, inaccessible on all sides except the E., which in its improved state was defended by the barbican. On each side of the barbican were ditches ; and where they could not be continued for the rock, walls were erected. To the S. and S. E. were two towers, the latter protecting the barbican. From the barbican you advance to the gate of the lower ballium : it is 7 feet wide, and the walls 6 feet thick ; it had a parapet, crenelles and embrasures. The lower ballium is 312 feet from N. to S., and 160 from W. to E. ; you then arrive at the gate of the upper ballium, which is placed in a tower, and from this begin the walls which divide the upper and lower ballium. On the highest part was the keep, and the apartments for the officers ; there was a sally-port and a prison. The only remains of this ancient castle and fortress are some of the walls and gates, which are yet venerable in their ruins. The present possessor (A.D. 1795) however, Sir John Parnell, Bart., has lately begun to rebuild a considerable part of it, after the ancient model."—*Seward's Top. Hibernica*. "Sir John



Parnell has (1792) very much improved the aspect of this rock by clothing it with trees, and on the eastern side he has built a banqueting room."—*Ledwich*.

Judging from the appearance of the ruins, the principal works of fortification seem to have been constructed at an early period of the Anglo-Norman ascendancy; yet, though they may be ascribed with probability to William de Braos, Lord Brecknock, who flourished about the middle of the 13th century, they must have undergone many changes in the course of the hostile collisions of the subsequent ages. An artificial fort of some kind appears to have, from the dawn of record, crowned this bold and singular elevation; but it must long have been of the rude description which derived all its essential strength from the nature of the site, and which frowned contempt on the world below with the same sort of security which the eyry gives to the eagle. In later, though scarcely less rude times, the rock was the chief stronghold of the O'Mores, princes or toparchs of Leix; at the period of the Anglo-Norman invasion, it was held by MacMurrough, King of Leinster, and was regarded as his principal fortress; after the conquest, it passed successively to the Earl of Pembroke and Lord Brecknock, and was constituted by the latter the head of a lordship and the seat of baronial courts; and during succeeding centuries it was the scene of many a sanguinary conflict, and was possessed alternately by the Irish and the English, continually vacillating in its fates with the frequent and changeful preponderance of strength between the two great contending parties.—*Gaz. Ireland*.

"A.D. 843. Dun-Masg was plundered by the foreigners, where Aedh, son of Dubdhachrich, Abbot of Tir-da-ghlas and Cluain-eidhneach, was taken prisoner; and they carried him into Munster, where he suffered martyrdom for the sake of God."—*Four Masters*. The Annals of Clonmacnoise give this event as follows:—"A.D. 842. Dun-Masse was assaulted and destroyed by the Danes, where they killed Hugh MacDuffechrich, Abbot of Tyrdaglaise and Clonenagh; and also there killed Kebernagh mac Comosgaye, old Abbot (recté vice Abbot) of Kildare."

On the arrival of the English, Dunamase was in possession of Dermot MacMurrough, and fell into the possession of Strongbow on his marriage with Eva; their only daughter, Isabel, espousing William, Earl Marshall, Dunamase, with the adjacent territory, came into possession of the said Earl. This castle came, with large estates in Kildare, to William de Braos or Bruce, lord of Brecknock, who married one of the daughters of the last Earl of Pembroke; and he it was who about 1250 built the castle, and erected it into a manor.

In 1264 Maurice FitzGerald seized the persons of Richard de Rupella, Lord Justice of Ireland, John Cogan, and Theobald Butler, in the church of Castledermot, and confined them in the castles of Dunamase and Ley, then in possession of the Geraldines. In 1325 Dunamase was taken by Lysagh O'More; in 1329 it was again wrested from him.

Lord Mortimer having married the only daughter of Lord Brecknock, acquired possession of the estates of that nobleman, and had for his principal residence the Castle of Dunamase. He, before passing into England, entrusted Lysagh O'More with the care of his estates. O'More took advantage of the opportunity to resume possession of his patrimonial inheritance, and accordingly, in one night, seized upon eight castles in Leix, of which Dunamase was one, thus becoming, as Clyn words it, from a servant a lord, and from a subject a prince. This Lysagh O'More was killed in 1342 by his own servant. The event is thus recorded by Friar Clyn: "A.D. 1342. Parum ante Natale Domini, obiit Leysart O'Morthe a proprio servo in ebrietate occisus, vir potens, dives et locuples, et in gente sua honoratus. Hic fere omnes Anglos de terris suis et hereditate violenter ejecit, nam uno sero VIII. castra Angliorum combussit, et castrum nobile de Dunmaske domini Rogeri de Mortuo-Mari destruxit, et dominium sibi patriae usurpavit; de servo dominus, de subjecto princeps effectus." About two years subsequently, the O'Mores were again dispossessed, but in 1346 again took up arms for the recovery of their rights. Lord Walter Bermingham and the Earl of Kildare, collecting their forces, destroyed his country with fire and sword, and compelled O'More, at Athy, to acknowledge that he held his manor of Bellet, and his other lands in Leix, of Roger Mortimer, as of his manor of Dunamase. "On receiving possession of Dunamase, Lord Mortimer added greatly to its strength, who also, agreeable to the English policy of the day, established a tenantry of soldiers around him for his protection. He built the castles of Shaen, Moret, Ballymanus, with five others, which were always garrisoned to be ready to repel an insurrection, and were circumjacent to, and dependent on Dunamase, it being the residence of the lord, who made this the seat of civil as well as military jurisdiction, discharging official duties in person, and occasionally was represented by a seneschal; thus it became a complete manor. The castle being always guarded by a numerous garrison, had all the internal appearance of power and pomp, and nothing was wanting in outward show to complete its pre-eminence. Such was its consequence and situation after being recovered from the O'Mores, and so it remained for many years, the powerful



support and dependence of the English interest."—*Frazer's Guide through Ireland*.

For more than two centuries after, this fortress was a bone of contention between the Irish and the English.—(*Ledwich*.)

In 1606 an engagement took place at Aughnahely, beside the rock of Dunamase, between the O'Mores and Crosby. Owny MacRory O'More having, in 1596, inflicted a crushing defeat at Stradbally bridge on Alexander Cosby, who, together with his son Francis, was slain (for description of which see chapter on Stradbally), Richard Cosby, who succeeded to the estate, and became leader of the kerne, eager to revenge the deaths of his father and brother, challenged the O'Mores to fight a pitched battle. They met, in 1606, in the Glen of Aughnahely, near the rock of Dunamase, and the engagement was the most bloody ever fought between these rivals. After a long and doubtful conflict, fortune declared in favour of Cosby. The O'Mores were defeated with considerable loss, and seventeen of the principal of the clan lay dead on the field."—From *Narrative of Admiral Cosby, given in Hardiman's Irish Minstrelsy, Vol. 2, p. 165*. A State Paper (quoted in the Hughes MSS.) records an "Agreement" between Cosbie and the Seven Septs of Leixe at Mollin O'Lalour (this place, which is near Cullenagh, is still called *Lalor's Mills*) upon St. Patrick's Day, 1607-8, whereby they were transported to Tarbert, in Co. Kerry. To this Deed are attached the signatures of 102 of the O'Mores: Keadaghe McJames O'More, Murtoughe McRowrie O'More and two sons, Patrick McConnell O'More and two sons, Pierce MacKedaghe and son, Lisaghe McMortough's six sons, Owen McShane's five sons, etc. There were also the names of 39 O'Kellys, 87 O'Lalours, 13 O'Dorans, 43 Clandeboys (McEvoys), and 5 O'Dowlings.

In 1642 the Confederate Catholics were in possession of Dunamase; the Earl of Ormond soon after was master of it, on whose retreat it was possessed by General Preston. Immediately after, and until 1646, it was garrisoned by the royal troops, in which latter year it surrendered to Owen Roe O'Neill. In 1650, Hewson took Dunamase, which he dismantled and blew up. Tradition points out the site of the corn-mill, at the corner of the mill field, as the spot where the battery was erected.—*Cromwell in Ireland, p. 288*. Three steel engravings of the ruins of Dunamase are given in Grose's *Antiquities*, Vol. 2, Nos. 80, 82, 84. The three concentric circular entrenchments of the Parliamentary army are still to be seen. Those field-works are of very considerable height, and there is a fosse fully eight feet in depth around the central circle. The ditches

and trenches are now thickly covered with briers and thorns.  
—*Note by Rev. J. O'Hanlon.*

A fine specimen of the Celtic earthwork, usually styled Rath or Dun, still exists within about 150 yards of the Rock of Dunamase; that this work must be referred even to pre-historic times there can be little question, as, within its outer circle or breastwork a pagan sepulchral chamber, containing human remains, and the most beautiful cinerary urn in design and execution ever discovered in Ireland, was found. It was sometimes the custom of our pagan ancestors to deposit the remains of a deceased chieftain within the ramparts of the family Rath. The skull, which was presented by the late Dr. O'Donovan to Sir William Wilde, is described by the latter as equal in symmetry and general development to some of the finest Grecian models. This Rath is the only relic of pagan times to be found in connection with the old Fortress.—(*Id.*)

The tribe called the Ui-Crimhthannain were seated round the Rock of Dunamase.—*O'Donovan.* Some of our earliest Saints were connected with this locality. In a poem attributed to St. Moling (*Introd. Boromha Tract*), St. Tacan, one of the seven companions left by St. Patrick with St. Fiacc, is thus referred to:—

“ O Tacan, illustrious pilgrim,  
Who art in the land of Ui-Crimhthannain,  
That enemies come not in our way,  
Do not thou forsake us.”

At date, 16th Sept., the Martyrology of Donegal notes two Laisrens, one, Abbot of Hy, the other of Manadroichet, and of Inbher-men, a locality in Hy-Crimthanan, Barony of E. Maryborough. This latter was son of Lugtech, sixth in descent from Oilill Cetach, son of Cathair-mor. He died A.D. 604.—*Loca Patriciana.*

Again, the Feilire of Ængus, at the 12th of February, calendars “Damian, a soldier, diadem of martyrdom;” to which a gloss in the Leabhar Breac adds: “i.e. of Tech Damain, in Hui-Crimhthannain. Lithgen Miada, Abban, Senchan, Duban, Toimdenach, *septem germani sunt*, Mel moreover *soror* of Coemgen, *mater eorum*.” This is Damianus of Tigh-Damhain, i.e. Tidowan, in this neighbourhood.\*

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\* Can Killowen be the place here referred to? Tech-Dowan, or the house of Dowan, being changed into Kildowan, the church of Dowan; the *d* being aspirated in Irish, has a sound similar to *y*. There is a tradition in the locality that Killowen was the site of a monastery.



## SUCCESSION OF PASTORS.

REV. PAUL CASHIN appears to have been P.P. of Maryborough in 1656, and probably for many years previous, as he was then advanced in years. In the year named he was arrested and transported to the Barbadoes.

From the Wadding MSS. Vol. I. (*Franciscan Lib. Dub.*) we learn that in June, 1556, 96 priests and religious, who were detained in prisons, were sent to Carrickfergus, and were thence transported to Jamaica.\*

REV. DARBY MALONE is the next P.P. on record. He is named in the Registry of 1704, as residing at Carrignepark in the Barony of Maryborough, aged 53, P.P. of Borris, Straboe, Disert, Kildeale and Kilcolmanbane, from "in or about the 1st of November after the conditions of Limerick and ever since." He was ordained in 1678 at Balyna, Co. Kildare, by Dr. Marcus Forstall, Bishop of Kildare, and his sureties were Lewis Dunne of Ine, farmer, and Edward Gray, of Maryborough, merchant. Fr. Malone died in 1723, aged 76, and is interred at The Ridge grave-yard.

REV. WILLIAM LALOR succeeded; his name appears in Return of 1731, and List of 1733. (*See Vol. I. pp. 268, 274*). This priest survived probably until 1759, when

REV. JAMES BARRON was appointed. After presiding over the parish for 30 years, this pastor died on the 25th of March, 1789, aged 69, and is interred at The Ridge.

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\* On the 6th of January, 1652-3, the Irish Government, by Declaration, put in force the sanguinary English statute, 27th Elizabeth, which declared all R.C. Priests to be guilty of high treason, and their relievers, felons. Twenty days were given them to clear out of the kingdom. Five pounds was the reward payable to any person lodging a priest in gaol. . . In consequence of the great increase of priests towards the close of the year 1655, a general arrest by the justices of peace was ordered, under which, in April 1656, the prisons in every part of Ireland seem to have been filled to overflowing. On the 3rd of May the governors of the respective precincts were ordered to send them with sufficient guards from garrison to garrison to Carrickfergus, to be there put on board such ship as should sail with the first opportunity to the Barbadoes. One may imagine the pains of this toilsome journey by the petition of one of them, Paul Cashin, an aged priest, apprehended at Maryborough, and sent to Philipstown on the way to Carrickfergus, there fell desperately sick, and being also extremely aged, was in danger of perishing in restraint for want of funds and means of relief. On 27th August, 1656, the Commissioners having ascertained the truth of his petition, they ordered him sixpence a day during his sickness; and in answer probably to this poor prisoner's prayer to be spared from transportation, their order directed that it should be continued to him in his travel thence (after his recovery) to Carrickfergus, in order to his transportation to the Barbadoes.—Prendergast's *Cromwellian Settlement*, c. vii.

REV. JAMES O'NEILL was the succeeding P.P.; he died on 23rd December, 1829, aged 96, and is also interred at The Ridge.

VERY REV. NICHOLAS O'CONNOR became Administrator of this parish about the year 1815, and afterwards P.P. and Vicar Forane; he died February 17th, 1855, aged 75, and is interred within the parish church, Maryborough. (For Notice, see *Vol. I. p. 176.*)

VERY REV. JAMES I. TAYLOR, D.D., V.F., previously P.P. of Rathvilly, was translated to this parish on the death of Fr. O'Connor (*See Vol. I. p. 226.*) Dr. Taylor died February 5th, 1875, aged 69, and is interred before the High Altar of the parish church.

VERY REV. JOHN DOYLE, V.F., succeeded, by translation from the parish of Philipstown; he died 18th August, 1884, and had for his successor the present pastor,

THE VERY REV. ANDREW PHELAN, V.F., previously P.P. of Mountrath.



## PARISH OF MOUNTRATH.



THE ancient and proper name of this Parish is Clonenagh. Formerly the now distinct Parishes of Raheen and Ballyfin were comprised in the united Parishes of Clonenagh and Clonagheen.

## CLONENAGH.

✠ This place—the name of which, *Claineidhniach*, signifies *Latibulum hederosum*, “the Ivyed retreat,”—is remarkable for the celebrated monastery which was founded here by St. Fintan, about the year 548.—(*Lanigan*). This saint was born about the year 525; the place of his nativity is doubtful, beyond the fact that it was named Cluain. This, Colgan, in one passage, supposes to be Cluain-mic-Trein, i.e., the present New Ross; but elsewhere, he states it to be Clonkeen in Leix, and this latter appears to be now the generally received opinion. The parents of this saint were named Gabhren and Findadh, the latter is conjectured by Colgan to have been a sister of St. Lewis of Coolbanagher. On the 17th of February the Feilire of Ængus records, “The Feast of Finntan, the prayerful, of vast Cluain-Ednich;” and the Gloss in the Leabhar Breac, and the Martyrology of Donegal, on the same day, add:—Fiontain, son of Gaibhreine, son of Corcran, son of Eochaidh, son of Bresal, son of Den.—Here he and (St.) Brigid meet (*in their pedigrees*), Abbot of Cluain-eidhniach in Laoighis (Leix). Great was the abstinence of this holy Fiontain, as is evidenced from this verse (of Ængus)—

Fiontain the generous  
Never ate during his time  
But bread of barley corn  
And water of earthy clay.

A very ancient vellum book . . . states that Fiontain of Cluain-eidhniach, chief of the monks of Erin, in his manners and life resembled Benedictus, head of the monks of Europe.

Colgan styles him "Fintanus Stationarius de magno Cluain-eadnach;" the epithet of *stationarius* being applied to him from his praying, like many others of our early saints, with his arms extended in the form of a cross. A remnant of this ancient usage may still be observed in the extension of the arms at Mass after the Consecration, prescribed by the rite of some of the Religious Orders.

St. Fintan received his early education from a holy priest by whom he was baptized. Whilst yet a boy, he was visited by St. Columbkille, who, on that occasion, foretold St. Fintan's future distinguished career. When he arrived at man's estate, he entered the Monastery of Tir-da-glass (now Terryglass, Co. Tipperary), where St. Columba, son of Crimthain then presided over a famous school. Having passed a novitiate here, he and two, some say three, companions, being anxious to find a retired place where they might devote themselves to the service of God, consulted St. Columba, and, accompanied by him, they came to Clonenagh. Here, it is said, St. Fintan and his companions passed a year, but, finding their solitude greatly broken in upon, they determined to abandon the place, and directed their course to the Slieve Bloom mountains, again accompanied by St. Columba; this saint, looking back upon Clonenagh, saw a multitude of angels hovering over it. His disciples seeing him sorrowful, asked the cause; the saint replied: Because I see the place we have left filled with the angels of God, and these angels unceasingly minister between it and heaven. One of us, he added, should return and abide there for the future. Whereupon Fintan said: Whomsoever, O Father, you direct to return, he will instantly obey. Columba replied: Go you in peace to that spot, O holy youth, and the Lord be with you. It has been divinely revealed that for you it shall be the place of your resurrection. St. Fintan accordingly retraced his steps to Clonenagh and established himself there; this was about the year 548. Great numbers flocked to this place to serve God under the guidance of our saint, amongst whom was St. Comgall, afterwards the founder of the famous Monastery of Bangor, who passed some years under his direction.—(*Ussher*). The discipline observed at Clonenagh was very rigorous; the fasting and abstinence were so severe that St. Canice of Aghaboe and other holy men remonstrated with St. Fintan on the subject. Yielding to their representations, he relaxed the rigour of his rule in favour of his community, but, himself, adhered to his former mode of life. An incident related in his Life respecting an application of a holy bishop Brandubh, to be permitted to join his community—which has been already



given (see Agha, Parish of Bagnalstown), reveals the austerity practised at Clonenagh. Finding his end approaching, St. Fintan assembled his monks and named Fintan Maeldubh as his successor.

Another Saint Fintan, who appears to have been a monk at Clonenagh, and a contemporary of the founder, was venerated on the 21st of February. He is styled Fintan *Corach*, for which appellation different explanations are given; he was so named, it is said, either because of his frequent change of residence, or on account of his having given a pledge (*coir*) to return to Clonenagh, or, what is much more probable, because of his having been distinguished for chanting the Divine praises. The Feilire, at 21st Feb., records "The calling of quireful Fintan *post contemptum mundi*, on the feast fair. . . . The Leabhar Breac adds: "Fifteen years and six score (was) the age of Finntan, a-chanting lasting melodious psalms over the brink of a fountain." The Martyrology of Tallaght, at this date, has the entry: "Finntani Coraighi Illeamchoill vel Cluaineidneach," i.e., the Feast of Fintan Corach of Lowhill, or of Clonenagh. It appears certain that this saint ended his days at Clonenagh and is interred there. Under date, March 27th, the Irish Calendars record a St. Fintan to whom the designation *Bel na Salm*, i.e., "The mouth of the Psalms," is given, "Finntan Os Psalmorum" (*Mart. Tallaght*). Colgan conjectures, with great appearance of probability, that this saint is identical with St. Fintan Corach.

#### ANNALS OF CLONENAGH.

A.D. 548. (*circa*) the monastery founded.

A.D. 590. (*circa*) St. Fintan, the founder, died, on the 17th of February.

A.D. 610. Fintan Ua Eachach, Abbot of Clonenagh, head of the monks of Europe, died, on Thursday. Hence Colman, son of Fergus sang:—

On Thursday Fintan was born,  
And was conceived upon the earth,  
And on Thursday he died  
Upon my white sheets.—*Fragments Irish Annals.*

By some this Fintan is said to have been the immediate successor of the great St. Fintan; but it is evident, that this passage really refers to the first St. Fintan. The difference in dates is no strong argument to the contrary, as in those old Annals the chronology is frequently inaccurate, the apparent discrepancy in

St. Fintan being called in one place the son of Gabbren, and, in another, the son of Echach is explained by his being called the son of Gabbren, from his immediate progenitor, and the son of Echach, from his great-grandfather. This was a custom among the Irish, who distinguished families by O or Hua, i.e. grandson or a descendant, and by Mac, i.e. son or descendant.—*See Lives of Irish SS. Vol. II. 577.*

A.D. 625. St. Fintan Maeldubh, second Abbot of Clonenagh, died on the 20th of October. (*AA. SS. p. 335.*)

A.D. 638. St. Fintan Munna, Abbot, died on the 21st October. The Mart. of Donegal has the following passage in reference to him:—"Munna, Bishop and Abbot of Clonenagh in Leix. Fionntain was another name for Munna. Tulchan was the name of his father. Two hundred and thirty was the number of the monks in his convent. And it was Mochua, son of Lonan, that cured him of the leprosy which he had from the beginning. He was of the race of Connall Gulban, son of Niall; Fedhelm, daughter of Maine, was his mother. It was of him this testimony was given:—

The son of Tulchan, of his own consent,  
Did not thrust a nail (*i.e. of his finger*) into his flesh;  
That his suffering might be greater here,  
He never scratched himself.

A very ancient book states that Munna, the son of Tulchan, was in his habits and life, like unto Job the patient."

A.D. 639. St. Gobban, who founded the monastery of Old Leighlin, and afterwards resigned it to St. Laserian, retiring in 632 to Killamery in Ossory, died this year and was interred at Clonenagh. His feast was observed on the 6th of December. "Gobban's feast, a shout of thousands, with a train of great martyrdom, angelic wall, abbot of virginity, lucid descendant of Lane." (*Feil. Eng.*) The Gloss in Leab. Br. and entry in Mart. Donegal state that 'in Clonenagh are Gobban's relics.'"

The next Abbot was St. Aedhan, son of Concradh; he died on the 21st of November.

A.D. 650. Mohsacra, Abbot of Clonenagh, and of Tigh-sacra ("Sacra's house," *Saggard*) in the vicinity of Tamlacht, (Tallaght) and of Fionn-mhagh in Fothart, (Query, *Fenagh*?) died on the 3rd of March (*Mart. Donegal*). Another Saint of the same name is calendared at 8th of January; this saint, who flourished at a later date, was, according to Fr. O'Hanlon, more probably the Abbot of Clonenagh.

685. Died, Ossein, Abbot of Clonenagh.—(*Four Masters.*)



767. St. Maelaithgen, Abbot of Clonenagh, died.—(*Do.*) His feast was observed on the 21st of October. Amongst the disciples of this saint, at Clonenagh, was the famous St. Aengus, surnamed the *Culdee*.\* Another Aengus, who wrote the life of this saint in elegant metre, states that Aengus the Culdee studied from boyhood in the Monastery of Clonenagh. The Mart. Donegal, at the 11th of March, thus refers to St. Aengus:—"Aenghus-na-heblen, bishop, who is called Aenghus Celé-de. It is he that composed the Feiliré. He is of the race of Irial, son of Connall Cearnach; and it was at Cluain-eidhnech, on the bank of the Eoir (the Nore), in Laoighis, he was fostered; he read his psalms first, and he was afterwards buried, according to this verse, which is in the poem which begins—

Delightful to sit here around him,  
By the side of the cold, clear Eoir.

Aengus in the Assembly of Heaven,  
Here are his tomb and his bed;  
It is from this he went to death,  
In the Friday, to holy Heaven,  
It is at Cluain-eidhnech he was nursed;  
At Cluain-eidhnech he was buried;  
At Cluain-eidhnech of many crosses,  
He read his psalms at first.

St. Aengus retired from Clonenagh to a place in the present parish of Maryborough, which from him, has since been called Disert Aengus, or Enos, where he built himself a cell. *See Chapter on Parish of Maryborough.*

He next visited Coolbanagher, where he was favoured with a vision of angels. This circumstance, the details of which are given in Vol. 2, p. 144, first suggested to him to compose his celebrated metrical hymn in honour of the saints, called the Feilire or Festilogium, of St. Aengus. He committed this work to writing at the Monastery of Tallaght, county Dublin, where he entered as a lay brother or farm servant, in which humble capacity he spent seven whole years. At the end of that time it was accidentally discovered who he was. St. Aengus returned afterwards to Clonenagh, where he died on the 11th of March, and was buried, sometime between the years 819 and 830. St. Aengus was the author of several works, the chief of which are the *Feiliré*, or Festilogium; the *Calendar of the Saints*, called the Martyrology of Tallaght; and the *Litany of the Saints*. He also wrote, as Ware records, "De Sanctis Hiberniæ, lib. 5;" the

\* Celé-De, i.e., *Servant of God*. "Quæ vox, Latine reddita, Dei colam seu Amadeum designat."—*Colgan*.



*History of the Old Testament*, in metre; and the *Psalter-narrann* is also generally ascribed to him; this latter is a miscellaneous collection, relating to Irish affairs, in prose and verse, Latin and Irish. In his litany, the saints of Clonenagh are thus invoked:—"The monks of Fintan, son of Ui Echach. They partook not, save of the herbs of the earth and water; it is impossible to count them, because of their great number. Amongst them were eight Fintans. I invoke unto my aid, through Jesus Christ."\*

838. The Danes destroyed this Abbey.—(*M'Geoghegan*.)

840. The Four Masters record the plundering of Clonenagh by the foreigners.

843. Dun-Masg (Dunamase) was plundered by the foreigners, and Aedhe, Abbot of Tir-da-glass and Clonenagh, was taken

\* Dr. Todd—Introduction to Martyrology of Donegal, thus describes the Feilire, and the Martyrology of Tallaght:—*Feilire of Aengus Ceile De*. "Four lines in rhyme are devoted to each day of the year, and the author has imposed on himself the task of introducing into those four lines the names of the saints commemorated on that day. The copy of this work preserved in the library of the Royal Irish Academy, and a still more perfect copy in the Bodleian Library, Oxford, are accompanied by a copious interlinear gloss and scholia, containing some very curious legends and traditions, which throw great light on the ancient state of religion and of society in Ireland down to the eleventh century."

*The Martyrology of Tallaght*.—This work was contained in the Book of Leinster, a MS. of the twelfth century, preserved in the library of Trinity College, Dublin, but has long disappeared from that volume, which is now very imperfect. During my visit to Rome, in 1862, I found eleven of the missing leaves of this most precious manuscript (which I recognised at once) among the documents kindly shown me by the superior of St. Isidore's convent. These leaves contain some of the curious tracts attributed to Aengus Ceilé De, together with a copy of the Calendar or Martyrology of Tallaght, referred to by Colgan, which is, however, itself also unfortunately imperfect, owing to the loss of a leaf. The defect includes the whole of November and the first sixteen days of December. This calendar is a transcript of a very ancient martyrology, containing a list of the saints and martyrs of the universal Church under each day of the year, the Irish saints being added at the end of each day, and separated from the rest by a peculiar mark. The Calendar commences on Christmas day, and not, as is more usual, on the Kalends of January. At the beginning is this title in rubric:—

"Incipit martira cenghusa me oiblean et maolruain ie" (i.e. hic).

Here begins the Martyrology of Aengus Mac Oiblean and Maolruain.

*The Litany of Aengus*, written about 798, is described by Sir James Ware, as "A book of litanies in which, in a long series of daily prayers, are invoked some companies of saints who were either school-fellows under the same master, or who joined in society under the same leader, to propagate the faith among pagans, or who were buried in the same monastery, or lived in communion in the same church, or lastly, who were joined together by any other like titles." The vast number of foreign saints who were buried in Ireland, whose intercession is invoked in this Litany, affords the strongest proof of the great influx of foreign ecclesiastics to Ireland in the fifth and sixth centuries. The Litany has been published in the Irish Ecclesiastical Record.



prisoner, and they carried him into Munster, where he suffered martyrdom for the sake of God.—(*Four Masters.*)

866. The Abbot Laictene died.—(*Id.*)

872. The Abbot Ainbeallagh, son of Fonaseach, died.—(*Id.*)

890. Colga, son of Caithniadh, Abbot of Clonenagh, died.—(*Id.*)

898. The Abbot Mael Ciaran, who was also Abbot of Tir-daglass, died.—(*Id.* and *AA. SS.*)

909. Tiopraide, bishop of this Abbey, died; in same year, the Abbot Litheach, died; in this year also the Abbey was plundered.—(*Tr. Thaum, p. 633.*)

919. The plundering of Clonenagh, and burning of the Oratory of Mochua (Timahoe), by the foreigners.—(*Four Masters.*)

922. The Abbot Duibhliter, died.—(*Id.*)

927. The Abbot Tuathal, son of Maelciaran, died.—(*Id.*)

937. Ceallachan, King of Cashel, with the men of Munster, and Macca-Cuinn, with the foreigners of Port Lairge (the Danes of Waterford), plundered the churches of Clonenagh and Killeigh.—(*Id.*)

940. Ceallach, son of Eporan, bishop of Clonenagh, died.—(*Id.*)

965. Gormghilla, chief vice-Abbot of Clonenagh, was killed by the men of Ossory.—(*Id.*)

970. Muiredach O'Connor, bishop, successor of Fintan of Clonenagh, died.—(*Id.*)

991. Dermot, Lecturer of Kildare, and Abbot of Clonenagh, died, of whom was said:—

Dermot, protector of the good Canons,  
A man of blooming hospitality and friendship;  
Unfortunate, O Supreme Dispenser of the laws!  
That death came unto him.—(*Id.*)

1007. Tuathal O'Connor, successor of Fintan (Abbot of Clonenagh), died.—(*Id.*)

1071. Donghal Ua Coibhdheanaigh, noble priest of Clonenagh, died.—(*Id.*)

Thady Dowling in his *Annals*, under date A.D. 1348,\* records the Translation of the Relics of St. Fintan, and examination of the miracles ascribed to him, with a view to his formal canonization, by Thomas St. Leger, Bishop of Meath: "1348. Translatio Sancti Fyntani Abbatis, patroni de Clonenagh, in episcopatu Leighlin, per Thomam de sancto Leothegario episcopum Midensim facta fuit, et si quærat quare examinatio miraculorum et autoritas canonizationis hujusmodi non com-

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\* This date is erroneous: Thomas St. Leger was consecrated Nov. 3, 1287, and died in December, 1320. William St. Leger lived nearer to the time named, having been Bishop of Meath from 1350 to 1352.—(*Ware's Bishops.*)

mittebatur potius ordinario loci quam extraneo, respondetur, quod Episcopus Leighlin supplicavit Romano Pontifici pro caussione (*sic*) translationis et canonizationis, *et cetera*."

The site of this celebrated monastery is still well known—situate about a mile and a-half from Mountrath, on the road leading to Maryborough. Local tradition tells of there having been seven churches at Clonenagh; these have now quite disappeared. There is a church in ruins here, but, according to the opinion of O'Donovan, it does not date further back than the 15th century. This old church, after being suffered to fall to ruin, was repaired, and used as a Protestant place of worship, up to a comparatively recent period. Archdall, writing in 1786 (*Monast. Hib.*) states that "Clonenagh is now a parish church of the Diocese of Leighlin." The adjoining grave-yard is used as a place of interment, chiefly of Protestants; on the opposite side of the road is another cemetery, in which Catholics, exclusively, are interred. At least three priests lie interred here; the tomb-stones are so over-run with weeds and grass, that it is very difficult to decipher them. After a vigorous application of brush and water, one of these revealed the following interesting inscription:—"Here lieth the body of the Revd. Lawrence Colleton, Pastor of Clonenagh, Bachelor of Divinity in the Sorbonne, and Archdeacon of the Diocese of Leighlin, who departed this life, the — of September, in the year of our Lord, 1788, aged 66 years. Requiescat in Pace.

Hæc est requies mea in æternum;  
Hic habitabo quoniam elegi eam."

Two other stones mark the graves of priests, bearing the following inscriptions:—"Here lieth the body of the Rev. Daniel Horohan, who departed this life the 13th day of November, in the year of our Lord, 1749, aged 60 years." "Here lieth the body of the Rev. Denis Lalor, who departed this life the 26th March, 1762, in the 44th year of his age."

On the roadside, the well of St. Fintan is pointed out. It does not, it is said, occupy its original site, which was in the adjoining field; the owner of this field contrived to divert the spring to the place it occupies at present. An old tree, opposite the well, is popularly supposed to be connected with it. In some cavities in the trunk, water is said to be, at all times, found, to which healing properties are ascribed.

The Monastery of Clonenagh ranked amongst the distinguished seats of learning in the kingdom, in early Christian times. It was called the Gallican school (Gael., *i.e.*, a foreigner)



from the great number of foreigners who resorted thither, particularly from Gaul (*Brenan* 1, p. 104.) Amongst the *Lost Books of Erin* is the *Leabhar Cluana-eidhniech*, or Book of Clonenagh. This work, the compilation of the monks of Clonenagh, was extant when Dr. Geoffry Keating wrote his *History of Ireland*, early in the 17th century. He refers to it as amongst the books "that are to be seen at this day," and he quotes many passages from it in the course of his work. Father O'Hanlon gives reasons for thinking that this precious historical treasure was at one time preserved in the library of Ballyfin house, and consequently that it may still exist.—(*Lives of Irish SS.*, 2. p. 591.)

Between Clonenagh and Mountrath stood until recently the remains of an extensive old fort, known as Red Castle. It was probably erected when Leix was reduced to shire-ground. The ruin has now quite disappeared.

#### MOUNTRATH.

This place, called also Moynrath, or *the fort in the bog*, became, in the beginning of the seventeenth century, the property of Sir Charles Coote, who, although the surrounding country was then in a wild state and overspread with woods, laid the foundation of the present town. In 1628 Sir Charles obtained for the inhabitants a grant of two weekly markets and two fairs, and established a very extensive linen and fustian manufactory, which, in the year 1641, together with much of his other property here, was destroyed. His son Charles regained the castle and estate of Mountrath, with other large possessions, and, at the Restoration, was created Earl of Mountrath, which title, on the decease of Charles Henry, the 7th Earl, in 1802, became extinct. Newpark, adjoining the town, was the residence of the Earl of Mountrath. In 1831 the town contained 429 houses; iron was made and wrought here till the neighbouring woods were consumed for fuel. The *Post Chaise Companion*, published in 1805, states that "Near Mountrath is an extensive bank containing, or rather, formed of excellent iron ore, within a few feet of the surface; here an iron and metal foundry has been established and wrought some years since with great success; but at present, from the scarcity of charcoal, on the destruction of the neighbouring woods, the furnaces are seldom employed; it is much to be regretted that such a valuable manufacture should be discontinued on the above account, as the country abounds with bogs, and charred turf might probably, be substituted in the place of charcoal for most purposes."

Lewis (*Top. Dict.*), writing in 1836, says—"An extensive factory for spinning and weaving cotton is carried on by Mr. Greenham, who employs 150 persons in the spinning mills, and about 500 in weaving calicoes at their own houses; the average quantity manufactured is from 200 to 250 pieces weekly. Stuff-weaving is also carried on extensively; there is a large brewery and malting establishment, and an extensive oil mill; and the inhabitants carry on a very extensive country trade."

In the latter portion of the last, and the beginning of the present century, Orangeism was rampant in the town of Mountrath, and the Catholics were subjected to constant insults and acts of violence from the dominant faction. In every lease granted on the Castlecoote estate, on which the town was built, a clause was inserted prohibiting the letting, selling, or bestowal of ground for the purpose of erecting a Catholic Church. In consequence of this prohibition, the humble place of worship, used by the Catholics, stood upon a sand-bank, beside a tributary of the river Nore, at a place called "The Brook," just outside the town. Some of the old inhabitants remember to see men occupied in teeming water out of the chapel on Saturday evenings, in order that the people might be enabled to assemble there for Mass next day. About the year 1794, Dr. Delany, Bishop of the Diocese, who held Mountrath as a mensal parish, determined, if possible, to build a church for the parishioners. The Lord Castlecoote of the day was as much opposed as his predecessors had been, to the erection of Catholic places of worship. After commending the cause to Heaven by public devotions, the bishop made application for a site to a Mr. Hawkesworth, agent to Lord Castlecoote. This gentleman gave Dr. Delany a plot of ground, then in his own possession, and shortly after, through his influence with the proprietor, procured a lease for ever of it, as a site for a Catholic church.\* On this site the church was commenced about the year 1795. The people, accustomed to the small thatched chapels of Penal times, often built of mud, were amazed at the extensive dimensions of the new foundation, and distrusting the possibility of completing it, came to call it "Delany's folly." It is related that a stalwart priest named Dunne, then doing duty in the parish, used to accompany the men engaged in drawing build-

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\* The *Annals of the Order of St. Brigid*, from which some of the foregoing details have been taken, add—"It may not be out of place to say that Dr. Delany became intimate with this family; in her last illness, Mrs. Hawkesworth became a Catholic. In the presence of her daughters and her son, who was a Protestant clergyman, she requested of Mr. Hawkesworth to have the Parish Priest sent for. They were thunderstruck at her request, which, however, was complied with, and the priest had free access to her while she lived."



ing materials for the chapel, armed with a stout blackthorn, to repel any hostile attempts on the part of the aggressive Orangemen. Dr. Fitzpatrick, in his *Life of J.K.L.*, refers to an attack made in 1793 on the priests of the neighbourhood assembled in Conference at Mountrath, by a party of armed Yeomanry, the intruders supposing, or pretending to suppose, that the priests had met together for unlawful purposes. In 1808, Father Duane, administrator of the parish, a delicate timid man, had his house attacked at night by the Orangemen; he made his escape by scaling a wall, and took refuge under the arch of a bridge. The cold and wetting he endured there, together with the terror, brought on an illness from which he died. Curious to relate, the house then used as an Orange Lodge is now incorporated with the present convent.

On the 18th of April, 1809, the Convent of St. Brigid, at Mountrath, was founded, three sisters proceeding thither from the mother house at Tullow (*Annals of Order*). Soon after, the Monastery of St. Patrick was established. Both convent and monastery have now large communities, chiefly employed in carrying on the great work of Catholic education. At present the Sisters are engaged in erecting a fine imposing building for the accommodation of their numerous resident pupils.

The church, erected by Dr. Delany, proved defective in the foundation; in consequence of this, the Rev. James Dunne, P.P., came to the determination of building a new church. The work was begun soon after his appointment to the charge of the parish in 1857, and he had the consolation of seeing it completed before his death in 1867. The extraordinary exertions made by Brother John, of the Mountrath Monastery, mainly contributed to the success of the undertaking. This zealous religious travelled through a great portion of North America, Australia, New Zealand, and California, soliciting alms for the purpose; his exertions resulted in his being enabled to transmit the large sum of £4,000, over and above his expenses. The new church of Mountrath is one of the finest parochial churches in the Diocese of Kildare and Leighlin. Several priests were interred in the former church; through the pious care of a recent pastor, the preservation of the inscribed tablets which marked their last resting places, has been secured by their being set in the wall of the new church. They are as follows:—

“To the memory of the Very Rev. M. P. Malone, Parish Priest for some time of Tinryland, afterwards of Mountrath, Notary Apostolic and Penitentiary for the Diocese of Kildare and Leighlin. He died in the fifty-third year of his age, on

the 18th of October, 1835. For twenty-two years he discharged with zeal, disinterestedness, and ability, the arduous duties of his sacred calling. In him the poor found a friend, the prodigal a forgiving father, the afflicted a comforter, the oppressed an advocate, his country an honest patriot, and religion a priest of true piety. *Requiescat in pace.*"

"*Subter reliquiæ hujus parochiæ pastoris, Thomæ Nolan. Aeternæ in spe vitæ requiescunt. Decessit, ætat, an. 53, Sal. 1844. Amore Dei domûsque ejus decoris studio, nec non et patriæ, ardenter flagavit. Rectus, beneficus, hospitalis, perinde sacerdotibus ac populo carus, morbo, quum fortiter laborasset diuque, in fide et Domino efflavit vitam. Requiescat in pace.*"

"Beneath are deposited, in the hope of a happy resurrection, the remains of the Rev. Patrick Fitzpatrick. He resigned his soul to God on the 16th of September, 1857, in the 62nd year of his age, and 39th of his priesthood. His last wish was to appeal, by this simple tablet, to the prayers of his people, to whom for 13 years, he dispensed the mysteries of God, and whom he loved and served with disinterestedness and zeal. May he rest in peace."

"I.H.S. Beneath are the remains of the Rev. Edward Mulhall. Gifted with a rare genius, an accomplished linguist, deeply versed in sacred and profane literature; eloquent, and adorned with every moral virtue, he was ever held in peculiar esteem and veneration. He began and completed his studies in Carlow College, where he was retained as professor; the labour and study undermined his constitution. Rome then attracted his devout mind, but a winter's journey inflicted injuries on his health which he bore with Christian resignation, till death set free his pure spirit on the 9th of September, 1857, in the 45th year of his age, and the 22nd of his priesthood. Lord have mercy on him. Amen."

"To the memory of the Rev. John M'Mahon, Catholic Curate of Mountrath, who died, Feb. 7th, 1850, aged 39 years. His remains are deposited in Tullore. In his character high integrity and energy, tenderness and truthfulness, the Christian's charity, and the Apostle's zeal, were beautifully blended. Through his missionary career of 13 years, he had been singularly loved and respected, and in death was followed to the grave by sorrowing thousands. Well, indeed, may the reverer of departed worth pause before this simple monument, and pay the homage of the prayer—May he rest in peace. Amen."

A painted window, and a massive marble altar of Our Lady, have been erected in this church as memorials of the affection and veneration of his flock for their former pastor, the Rev.



James Dunne. Another gracefully designed marble altar has been lately raised as a memorial of the Rev. Andrew M'Donald, P.P.

Amongst the parochial church plate is a very massive and beautiful chalice, the gift of Bishop Delany, bearing the following inscription:—"In honorem Sanctissimæ Sacramenti Eucharistiæ suis impensis hunc calicem fieri curavit Reverendissimus Daniel Delany, epus. Kilds. et Leighs. Donoque dedit parochiæ de Mountrath, 1739."

#### SUCCESSION OF PASTORS.

REV. JAMES DWIGIN was appointed, in April, 1690, P.P. of the united Parishes of Clonenagh and Cloneheen. In the Registry of 1704, he is stated to reside at Downe, in the west division of the barony of Maryborough; was then aged about 50; was ordained in 1677, in Garriricken, by James Phelan, Bishop of Ossory, and his two sureties were Patrick Kinin, of Roskelton, Gent., and Henry Brereton, of Coppanarragh, Gent. Father Duigan died in 1712; this we learn from the epitaph of his successor,

REV. EDMUND CORCORAN, who is stated to have been P.P. 35 years, and to have died on the 8th December, 1747.—(Buried at Cremogue).

REV. DENIS LALOR was the succeeding Parish Priest; he died, March 26th, 1762, and is interred at Clonenagh.

REV. JOHN LALOR succeeded; he died Feb. 15th, 1770, and was buried at Cremogue.

THE VENERABLE LAURENCE COLLETON, Archdeacon of Leighlin, was the succeeding P.P. He died in September, 1788, and is buried at Clonenagh.

Mountrath then became a mensal parish. Dr. Delany, the Bishop, partly resided there. The first Administrator of whom there is any tradition was named ROCHE; perhaps he is the priest of that name who became P.P. of Suncroft, County Kildare, in 1805. The next Administrator was

FATHER DUANE, who died in 1808, by illness brought on in consequence of the attack made upon his house by the Orangemen.—*Vide Supra.*

The next Administrator was FATHER MALONE, afterwards P.P.

THE REV. FRANCIS HALY, afterwards Bishop of the Diocese, served as Administrator for ten years, and was succeeded by

FATHER MALONE, appointed P.P. of Mountrath, on the division of the parish by Dr. Doyle, in 1820; he died in 1835, and was succeeded by

THE REV. THOMAS NOLAN, who died in 1844.

The next P.P. was the REV. PATRICK FITZPATRICK, who died September 16th, 1857.

THE REV. JAMES DUNNE succeeded; he died March 29th, 1867.

THE REV. MARTIN NOWLAN was the next P.P. in succession; he was translated to Newbridge in 1870, and was succeeded by

THE REV. ANDREW M'DONALD. Father M'Donald died in November, 1880, and was succeeded by

THE REV. ANDREW PHELAN. In August, 1884, Father Phelan became P.P. of Maryborough, and Vicar-Forane. He was succeeded by

THE REV. EDWARD BRENNAN, the present pastor.





## PARISH OF ST. MULLIN'S.



THE original name of this place was Ros-Broc, i.e., Badger-Wood. A poem of seventeen quatrains, ascribed to the renowned Finn MacCumhaill (of the authenticity of which as Finn's, there is, Professor O'Curry says, abundant reason to doubt), is descriptive of this place. It begins:—

“Ross-Broc this day is the resort of warriors.”

In this poem Finu is made to prophesy the coming of St. Patrick into Ireland to preach Christianity, and the future sanctity of Ros-Broc, when it should become the peaceful abode of St. Moling and his monks.

At the commencement of the seventh century, St. Moling founded a monastery at Achadh-Cainidh; this is the same place which had been previously called Ros-Broc, and was afterwards named *Teach-Moling, anglicé*, the House of Moling, now St. Mullin's. St. Moling is said to have been also called Dayrchell. He was a native of Hy-Kinsellach, and seventh in descent from a brother of Crimthann-Cas, the first Christian king of Leinster (*Kavanagh Pedigree*, by Sir W. Betham). He governed his monastery many years, sojourning occasionally at Glen-da-lough, until he was consecrated bishop of Ferns in 632. He was styled *Archbishop* of Ferns, as the right of precedence which King Brandubh had obtained for that See still continued in force. He died on the 17th of June, 697, having resigned his See long before, and was buried in his own monastery.—(*Archdall's Monasticon*.)

St. Moling was a poet; several of his compositions are still extant. He wrote a poem on Clonmore-Maedog, which is quoted by Colgan, and another on the famous Borumha tribute, of which he obtained the remission, after it had been levied on the people of Leinster by the successive Monarchs of Ireland for 500 years. This oppressive tribute was imposed in the first instance by Tuathal, King of Ireland in A.D. 106, in punishment for the

crime of Eochaidh Aincheann, King of Leinster. This latter was married to Dairiné, daughter of King Tuathal; pretending that she had died, he asked for, and obtained her sister in marriage. Dairiné escaping from the prison in which she had been immured, made her appearance before her faithless husband and his new wife. Seeing her sister whom she had thought to be dead, still living, she, from the shock, fell dead on the spot. The injured wife soon after died of a broken heart. The Monarch Tuathal, having ascertained the insult thus put upon his two daughters, and their untimely death, forthwith raised a powerful force, marched into Leinster, burned and ravaged the whole province, and then compelled the King and his people to bind themselves and their descendants for ever to the payment of a triennial tribute to the Monarch of Erin. This tribute he fixed to consist of 5,000 ounces of silver, 5,000 cloaks, 5,000 fat cows, 5,000 fat hogs, 5,000 fat wethers, and 5,000 large vessels of brass or bronze. This was called the Boromean tribute; and it was named from the great number of cows paid in it,—*bo* being Irish for cow. The levying of this degrading and oppressive tribute was the cause of periodical sanguinary conflicts from Tuathal's time down to the reign of Finnachta *the Festive*, who abolished it at the persuasion of St. Moling. According to the ancient tale called Borumha-Laighean, St. Moling obtained the remission of this tax by a singular use of the Irish word *luan*, which means *Monday*, and also the *Day of Judgment*; in his covenant with the monarch he abolished this tribute, not till *Monday*, as the King understood it, but till the *Day of Judgment* as the saint intended. "It is to be suspected," writes Dr. O'Donovan, "that the equivocation had its origin in the fanciful brain of the author of the tract, who displays his own, not the saint's morality in the many strange incidents with which he embellishes the simple events of history." In an ancient Life of St. Moling, preserved in the Liber Kilkenniensis, Marsh's Library, Dublin, it is related that when he had obtained from the King of the Hy-Niall that the Boromha tribute should be remitted, and he was returning to his cell, accompanied by his two companions, the King, repenting of his concession, sent an armed force in pursuit of Moling to slay him, and those who were with him. "The holy senior Moling knowing this, bade his own people to proceed on their way with greater speed, praying to the Lord. And he himself began a sacred poem in which he named many saints, praying to them, and singing their praises, commencing with virginity, and ending in like manner with a virgin, that is, first naming the most blessed Virgin Brigid, and at the end, celebrating Mary, the Mother of God.



When the saint had finished his canticle, he and his people were almost overtaken by his pursuers. Whilst now the companions of Moling were almost in despair of escaping in safety, he himself confided in Christ; a bright cloud, sent by God from heaven, descended between the saint and his pursuers, so that they could no longer see or pursue the Saint of God."

In this ancient life there is also an account of the building of a Duirtheach, or Oratory of wood, for St. Moling, the artificer being the celebrated St. Gobban, whose reputation as a builder under the appellation of *Gobban-Saer*, is still vividly preserved in the traditions of most parts of Ireland, and of whom, in the ancient life of St. Abban, published by Colgan, it is prophetically said, that his fame as a builder in wood as well as in stone (*Saer* signifies a builder, or a carpenter—*Joyce*) will exist in Ireland to the end of time. "Quidam famosissimus in omni arte lignorum et lapidum erat in Hibernia nomine Gobbanus, cujus artis fama usque in finem sæculi erit in ea."—(*AA. SS. p. 619.*) According to the legend, when the artificer demanded the payment agreed on with Moling for his labour, namely, the full of the Duirtheach of rye, the saint bade him turn its mouth up, and it should be filled; whereupon "Gobban laid hold of it by both post and ridge, so that he turned the Duirtheach upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other."—(*Translated by Petrie.*)

After the holy infant Moling, whose father was named Oilain, was born, an angel of the Lord, assuming human shape, appeared to all those who were present in their house, and immediately blessed the infant between the hands of his mother, and made the sign of the cross on him, and said to his parents, "From this day, until the end of the world, there will not be anyone born in this island of Ireland greater than this boy in sanctity, and justice, and truth, before God and men." The blessed child Moling was afterwards nurtured with all diligence, and he himself increased in good morals. He was afterwards delivered up by his parents to the Church of God, and he most diligently learned the Holy Scripture, and other Rules. . . . He was after this persuaded by his brethren and his master to receive the grade of Bishop when he was well versed in the Scriptures. St. Moling, taking along with him afterwards a few disciples, proceeded to a place called Achadh Cainyd, but is now called Teach Molyng, and began to live there a holy life, and he built his monastery between the river Berba and a certain rivulet in a splendid place. And he constructed for himself alone a small house apart, lower down on the bank of the river, in which he

dwelt himself. . . . And a certain brother was wont to come at certain hours to him, and from thence the man of God some times visited the brethren. And in this place there is a splendid city to-day in honour of the most holy Molyng, which is, from his small house, called Teach Molyng. . . . And St. Molyng had a boat at the entrance of his small cell upon the river, and he himself daily conveyed across the river from the one side to the other both strangers and pilgrims, on account of the word of Christ. The holy Abbot Molyng fasted three days and three nights in his aforesaid little cell, and wished to be visited by none. And he was, as we have said above, separated alone in his small house. Also that brother, who was his attendant, came on the third day to visit him, and he could not look towards the face of the man of God on account of its brightness, because a great light then shone about him on every side. In it the holy man read that the holy father Molyng and his face thus glowed with a flame of fire, because the grace of the Holy Spirit filled him. And the brethren hearing this, magnified the grace of God in their senior. And according to the example of St. Peter the Apostle, Molyng began to collect the souls of men from every part, by the net of the Gospel from the sea of this world; and the angel of the Lord very often comforted him with Divine consolation. . . . The monks of the city of Glean-daloch came and brought with them St. Molyng to the See of their patron St. Coemgan. In his own place, however, he did not appoint another presbyter, for he knew that he himself would emigrate in that place to Christ. . . . The holy Bishop Molyng very much loved that place in which he emigrated to Christ. . . . The most holy father Molyng, wishing to humble his own body,—that as others were subject to himself, so he himself would be subject to Christ—he himself separated a rivulet of water from a certain river, and drew it through high and rough places to his own monastery for (a distance of) seven miles. And he permitted none of his disciples to give him assistance in digging the earth, but he himself alone, with his own hands, dug with a spade and other implements the (course) before the water on every day except Sundays and festivals, whether in calm or storm, for ——— years and days.\* And he shed many tears, praying and looking up very often to God in that time. And although he was wearied with the sweat of his body and suffered thirst during the scorching

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\* Campion, in his *Historie of Ireland*, has the following:—"Molingus, the successor of S. Madoc, being bishop, tooke himselfe to voluntary labour, and with his own hands drived a running spring to his monastery, enduring that travaill dayly, after prayer and study, eight yeares together."



heat of the sun, he never tasted of that water, nor did he bathe his face or body with it during the above-named number of years and days, until, when the labour was brought to an end, the water was consecrated by him in the oblation of the Body and Blood of Christ. And St. Molyng assembled very many saints to the consecration of that rivulet, and they blessed that water, walking through it against the flood, as far as that place in which the rivulet was separated from the river. And the holy Bishop Molyng promised to always pray on this earth, and in heaven after his death, for the sins of those who would walk through that water in the same way, and after the manner of pilgrimaging, to the end of the world, and to implore the clemency of God for their souls, that they might have rest with the just, through the benignity of Christ. And this rivulet is (a place of) very great pilgrimage to-day in Ireland, because from that day very numerous crowds of both sexes assemble from all parts at all times to this rivulet and walk on its shore as was established by the ancients, and wash themselves in that water, hoping, not now doubting, that the filth of their sins, in the very washing will, by the grace of God, through the solicitation of the most blessed father Molyng, be washed away. Many miracles and prodigies are performed there by God."—(*Life of St. Moling, MS. Marsh's Lib. Dub. V. 3, 1.4, fol. 70.*)

#### ANNALS OF TEACH-MOLING.

A.D. 696. St. Moling Luachra died on the 13th of May (*Four Masters*). The 17th of June, on which day his festival was celebrated, appears to have been the day on which St. Moling really died. The *Annals of Clonmacnoise* give 692 as the year of his demise. "A.D. 692. Moling Lwachra, a man for whose holiness and sanctity King Finaghty remitted the great taxation of the Borowe of the Lynstermen, died." The Venerable Bede describes him as "Vir bonus et sapiens, et scientiâ scripturarum nobilissimè instructus."—(*Eccl. Hist. lib. V. c. 15.*) The Martyrology of Donegal, at 17th June, has the following record:—"Moling Luachra, Bishop and Confessor, of Tigh Moling. He is of the race of Cathaoir Mor, Monarch of Erin, of the Leinstermen. Nemhnat Ciarraigheach (*i.e.*, of *Kerry*), was his mother, or Eamhnat, according to his *Life*, c. 2. It was he that sprang over Luachair Deadhaidh in three leaps, when the spectres were in pursuit of him, for which reason he was called Moling Luachra, though Taircheall was his first name. Numerous are his miracles to be recounted. Daircell

was his first name. One night Moling sent his fishermen to catch fish, and they caught a large salmon in the nets, and when it was split open there was found a ring of gold in its belly, and Moling divided the gold into three parts; one third he gave to the poor, and one third to cover reliquaries, and the other third to do labours and works, etc., A.D. 696." And the Feilire Ænguis, at same day :—" 17 June. The bush of gold over borders! The splendid sun over territories! White champion of the king, strong brother, fair soldier, Moling of Luachar!"

A.D. 824 or 825. A large fleet of Danes arrived in Waterford haven, and sailed up the Barrow to the confluence of the Nore; a party of them went into Hy-Kinselagh and plundered Teach Munna (*Taghmun*), and Teach-Moling.—(*Four Masters*).

A.D. 888. A battle was gained by Riagan, son of Dunghal, over the foreigners of Port-Lairge (Waterford), Loch-Carman (*Wexford*), and Teach-Moling, in which two hundred heads were left behind (*Id.*)

A.D. 915. Referring to a battle fought in this year, the *Four Masters* quote a poem, in which it is stated—

The chiefs of Liphé of broad deeds waged a battle with a sacred  
shrine.

There were cut off five hundred heads in the valley over Tigh-Moling.

A.D. 930. Duibhlitir, son of Sealbhach, Abbot of Teach-Moling, and Lector of Glendaloch, died. (*Id.*)

A.D. 951. The plundering of Teach-Moling from the sea, by Laraic. (*Id.*) This was in all probability the chieftain from whom Waterford was called Port-Lairge by the Irish. (*O'Donovan*).

A.D. 965. Cairbre, son of Laidhgen, Abbot of Fearna-Mor (*Ferns*) and Teach-Moling, died. (*Id.*)

A.D. 1043. Conchobhar Na Laidhgen (*now Lynam*), airchinneach of Fearna-mor-Maedhoig and Teach-Moling, died. (*Id.*)

A.D. 1138. Tigh-Moling was burned. (*Id.*)

A.D. 1170. Maurice de Prendergast, on his way to Timolyng, where he engaged to meet Donald King of Ossory, was way-laid by Donall Kavanagh with 5,000 men. He got through, however, and met Donall MacGill Patraic as he had arranged; they pledged mutual oaths on the altar and shrine of St. Molyng, after which they plundered Dermot's territory.—(*Loca Patr.* 377).

A.D. 1323. On the Friday within the Octaves of Easter, Philip Tallon, with his son, and twenty-six of the Codhlitanys,



were slain by Edmond Butler, Rector of Tullow, who, aided by the Cantitons, dragged them out of the Church, and burned the Church of Thamolym, with the women and children, and the relics of St. Molyng. "A.D. 1323. Feria 6 infra Octavas Paschæ, occisus est Philippus Talon, cum filio et circiter 26 de O'Cod. . . tanys, per Edmundum le Botiller rectorem de Tylaht et Cantitonenses, qui eos de ecclesia extraxerunt, et Sancti Molyng reliquiis combusserunt."—*Friar Clyn.* \*

A.D. 1348. In this year, and chiefly in September and October, there came together from divers parts of Ireland, Bishops and Prelates, Churchmen and Religious, Lords and others, and commonly all persons, of both sexes, to the Pilgrimage and wading of the water at Thath-Molyngis, in troops and multitudes, so that you could see many thousands there at the same time, for many days together. Some came from feelings of devotion, but others, and they the majority, from dread of the plague which then grew very rife. That pestilence deprived of human inhabitants, villages, and cities, and castles, and towns, so that there was scarcely found a man to dwell therein; the pestilence was so contagious that whosoever touched the sick or the dead was immediately infected and died; and the penitent and the confessor were carried together to the grave; through fear and dread, men scarcely dared to perform the offices of piety and charity in visiting the sick, and in burying the dead; many died of boils, and abscesses, and pustules on their shins, and under their arm-pits; others died frantic with the pain in their head, and others spitting blood. "Hoc anno et maxime mense Septembri et Octobri, convenerunt undique de diversis partibus Hiberniæ, episcopi et prelati, viri ecclesiastici et religiosi, magnates et alii, et communiter omnes utriusque sexus, ad peregrinationem et vadationem aquæ de Thaht-Molyngis, turmatim et in multitudine, sic ut multa millia hominum simul illuc multis diebus convenire videres, quidam venerunt devotionis affectu, alii (sed plures) pestilentiae metu quæ tunc nimis invaluit primo juxta Dubliniam apud Howlit (Dalkey, *in margine*), et Drouda incepit; ipsas civitates Dubliniam et Drouda fere destruxit et vastavit incolis et hominibus. Ita ut in Dublinia xiii. millia hominum mortui sunt. Hæc pestilentia ab oriente, ut dicebatur, incepti, et per incredulos et Saracenos

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\* The O'Codhlitans were a County Carlow family, now reduced to poverty. The name is now Collatan. The Cantitines were a Sept of Anglo-Norman descent, now *anglicé* Condon. The Anglo-Irish family of Talon were settled at Agha, County Carlow. Philip Talon, whose death is here noticed, had evidently sought sanctuary in the Church of St. Mullin's.—(*Note to Annals of Clyn, by O'Donovan.*)

transiens, de eis octo millia hominum interfecit."—*Clyn's Annals*.

The Rev. Dean Butler, the editor of Clyn, remarks that "The pestilence described in Clyn, as occurring in 1348, was the Black Death. In the Province of Avignon, where the Pope then resided, it raged with great violence; 500 a day died, the whole number of deaths there was 60,000." The author remarks, that as the existing cemeteries were totally insufficient to contain the number of dead, "Dominus ipse Papa ordinavit unum cimiterium novum consecrari in quo mortui ex clade pestilentiae interfecti reconderentur. Ita ut a mense Maii usque ad Sti. Thomæ translationem, quinquaginta millia et eo amplius corpora sunt sepulta in eadem cimiterio." The cemetery which Pope Clement VI. consecrated, and in which, as here stated, more than 50,000, who had died of the plague between May and the feast of the Translation of St. Thomas, were buried, was nothing less than the river Rhone itself, into which the bodies were cast, yet by reason of that solemn benediction of the river, were considered to receive Christian burial. (*Torfaeus*).

A.D. 1347. The town of Teach-Molyng was rebuilt by Walter Bermingham, then justiciary of Ireland. "Rædificatur villa de Thagmolingis per Waltherum Bermegham, tunc justiciarium Hiberniæ."—*Clyn's Annals*.

From a document preserved amongst the records in the Bermingham Tower, Dublin Castle, it appears that in pursuance of an order of the year, 1581, a sum of £350 was levied off the Counties of Wexford and Kilkenny, and the Cities of Waterford and Kilkenny, for the purpose of erecting a tower at St. Molin's, to guard the navigation of the river Barrow against the Kavanaghs. The remains of a tower—most probably the one here referred to—were removed, and the materials used in the building of the present St. Mullin's Mills.

It is referred to in a letter from A. Curry, 10th August, 1839 (*Ord. Survey*.) "About thirty yards south of these ruins (St. Mullin's) stands a stone arch in a corn-field, which people say is the remnant of a castle called *Caislean maol*, i.e. the Bald Castle." The Castle of St. Mullin's is named in *Description of Ireland Anno 1598*, as one of the eight principal castles in the County of Carlow.

On the 18th of March, 1642, a battle was fought at Ballybeg, near St. Mullin's. The English, under James, Marquis of Ormonde, on their march from Ross, were there encountered by Lord Mountgarret and General Preston, at the head of a well-disciplined and well-armed contingent of 3,000 horse and 10,000



foot. Ormonde defeated the confederate generals, and compelled them to save themselves and the remnant of their army by a speedy retreat to Kilkenny. The night after this battle Ormonde's army encamped over against Graig-na-managh.—*Meehan's Hist. Confederation.*

Amongst the collection of manuscripts in Trinity College, Dublin, is the Evangelistarium of St. Moling with its ancient box, called the Liath Meisiceth, which was for many years an heir-loom in the family of Kavanagh of Borris-Idrone; it was presented by them to the Museum of the College. It is made of brass, cased in silver, and when presented to the University, contained a number of loose sheets of vellum on which were written some extracts from the Gospels, and prayers for the sick, in the Latin language, but in the Irish character. There were also water-colour drawings of the Apostles, supposed to be the work of St. Moling.

The present remains of St. Moling's Monastery consist of four ruined churches or houses, with a small cell, erected at the east side of the Monastery, said to have been St. Moling's cell; opposite to this is an ancient cross which was broken, but lately the portions have been reunited.

St. Moling was regarded by the Clan Kavanagh as their special patron saint. St. Mullin's has been the burial-place of the Kavanaghs, Kings of Leinster, and it continues to be the place of interment of their descendants. It is related that the funeral of the great Art MacMurrough reached from Ross to St. Mullin's, a distance of about six miles. The base of a round tower was discovered here some few years ago by persons employed by the Board of Public Works in repairing the ruins of the buildings. The remains of a spiral staircase which led from one of the monastic buildings to the entrance of this tower still exist; at the door of this stair-way one of the iron hinges may still be seen, fast in the wall, where upwards of a thousand years ago, it was originally set. The fact of having been covered up by *debris* may have helped in preserving it.

St. Moling's Well is also here, the entrance to which is of similar construction to those of the earliest architectural stone buildings in Ireland.

The Feast of St. Moling is calendared at the 17th of June. There is also a second feast connected with this place, thus entered in the Martyrology of Tallagh:—*Moshiloc Dalta Moling*, occurring on the 25th of July.—25th July. "My Colmoc, my Siloc." *Feilire Angus*; and the same, at 24th of July, has:—"If thou likest, O Ireland, a champion of battle to aid thee, thou hast the head of a hundred

thousand, Declan of Ardmore." To which the Commentator in Leab. Breac adds :—" i.e. a foster-son of Moling was Declan of Ardmore, and in St. Mullin's he is, or in Lismore." This feast which was observed at St. Mullin's on the 25th of July appears to have been the anniversary of the consecration of the stream on its completion by the Saint, to which solemnity, as we have seen stated in his Life, he had invited "very many Saints, and they blessed that water, walking through it against the flood, as far as that place in which the rivulet was separated from the river." This *mill-race*, as it may be called, constructed by St. Moling, may still be distinctly traced, and was an extraordinary work of engineering. It is about a mile in length (not eight miles, as stated in his Life ; the 8 had reference to the number of years during which he was engaged upon it), and at its head, where the water is diverted from the Glynn river, a house was built for the sluice-man, whose business it was to shut off the water when not required, and to see to the weir which was thrown across the river at this point. The remains of this house may still be seen ; about two feet of the walls are still standing. It measures, interiorly, about 18 feet by 10 feet, and has a narrow doorway near one corner, and in the opposite wall a recess of about 4 feet by 2 feet, apparently the fire-place. When fully carried out, the Pilgrimage began at this structure ; the pilgrim, after praying within this little ruin, walked along the old water-course, and, after visiting the well, would conclude at the Abbey ruins by making the penitential rounds about an old tomb within the largest building. The Pilgrimage to the Shrine of St. Moling has been observed from the earliest times. We have seen it referred to as a well-established practice in A.D. 1348. The form of expression made use of by Friar Clyn : "The pilgrimage and wading of the water," accurately describes the formula observed. The Pilgrimage is generally made in thanksgiving for recovery from sickness, and in fulfilment of a promise made either by the sick person, or on his behalf. But others visit this sacred spot to seek a cure through the intercession of St. Moling. That their faith has been frequently rewarded by their petitions being granted, there can be no reasonable cause to doubt.

There is at St. Mullin's a great Dun or Tumulus marking, most probably, the last resting-place of some Irish warrior or chieftain of pagan antiquity. From this moat a fine view may be obtained embracing the old monastic ruins, the river Barrow flowing majestically on to the sea, with its elevated and richly wooded banks, and joined at this spot by an humble tributary. This rivulet passes through a deep ravine, from the village of



Glyn to St. Mullin's, a distance of one mile, and presents many points of attraction to lovers of the picturesque.

In a small square enclosure in the graveyard at St. Mullin's is a stone altar arched overhead, where, according to tradition, Mass used to be celebrated in penal times; a scout posted on the top of the adjoining moat protected the priest and his congregation against a surprise. Left of this altar there is a slab of black marble set in the wall, on which appears the following inscription:—"Here lieth the body of Bryan Kavanagh, of Drummin, of the family of Ballyleaugh. A man remarkably known to the nobility and gentry of Ireland by the name of Bryan Nestroake, from his noble actions and valour in King James's troops in the battles of the Boyne and Aughrim. He died February the 8th, 1735, aged 74 years. Also the body of his wife, Mary Kavanagh, *alias* Murphy, with foure of their children. R.I.P." Bryan Kavanagh is said to have got the appellation of Nestroake from a sabre-cut mark upon his face received in the battle of Aughrim. There are many other monumental inscriptions to the Kavanaghs here.

A tomb-stone lying flat and partly defaced, has a large central cross, and a marginal inscription in Latin notifying that it is the last resting-place of Daniel Kinsellagh, who died 8th Nov., 1646. Another slab is to the memory of Patrick Doyle, and his wife Catherine, *who lived to the age of 126 years.*

*Epitaphs of Priests buried at St. Mullin's.*

(1.) "Pray for the soul of ye Reverend Denis Lyons, who departed this life ye 14 of August 1741, aged 60 years."

(2.) "Beneath doth lie the Reverend Richard Doyle,  
Whose soul on high in bliss may rest from toil;  
The poor do faint ye farmers plaint doth mourn  
. . . whose firm staff and stay decay . . . urn.  
Departed this life August 175—, aged 62 years."

(3.) Here lies the body of the Rev. Father Luke Roche who departed this life 11 August, 1762, aged 35 years."

(4.) "Here lieth the body of the Reverend Father Robert Rossiter, Parish Priest of Graig. He departed this life February —4, 1769."

(5.) "Here lieth the body of the Rev. Cornelius Roney who departed this life March 12, 1771, aged 59 (or 39) years. Requiescat in pace. Amen."

(6.) "Here lieth the body of the Revd. Timothy O'Connor, Parish Priest of Kiltennell and Cloneygoose, who departed this life the 20th of May, 1771, aged 45 years. Requiescat in pace."

(7.) "Here lieth the body of the Rev. Martin Redmond, Rector of Killegny, who died, June the 19th, 1771, aged 70 years. Requiescat in pace." (Killegny is in the County of Wexford, about 7 miles from St. Mullin's; there are the remains of an old church and castle there.)

(8.) "Here lieth the body of the Rev. Richard Murphy of Coolbawn, who departed this life 16 July, 1791, aged — years."

(9.) "A Pater and Ave is requested in the honour of God for the soul of Revd. Father Bryan Byrne of Aughnaclear, who departed this life Jan. 4, 1802, aged 84 (or 34) years." (Aughnaclear is in the County of Carlow, about 2 miles N. of St. Mullin's.)

(10.) "Here lieth the body of the Reverend Daniel Kavanagh, who departed this life, Nov. 13th, 1813, aged 69 years. Requiescat in Pace." [Father Kavanagh was chaplain to a Miss Nellie Doyle, in this neighbourhood.]

(11.) "*Salus in Cruce.* Sacred to the memory of the Rev. Laurence Cloney, who was 49 years Parish Priest of Graig, Co. Kilkenny, who died October 10th, 1796, aged 96 years."

#### THAMPULL-NA-BO.

A steep hill on the road from St. Mullin's to Graig is called the hill of Thampull-na-bo. Near its top, on the right from St. Mullin's, the ancient structure stood from which this name is derived. Thampull-na-bo, "the church of the cows," is supposed to have been erected in commemoration of the remission of the Borumean tribute obtained by St. Moling. The outlines of the building can still be seen; it lay due east and west, and measured, as well as could be ascertained amidst the brambles and briars with which the spot is overrun, about 20 feet by 12, interiorly.

Within the Parochial Church of Glynn,—a handsome edifice surrounded by trim and tastefully kept grounds,—three former pastors lie interred. Over their graves are tablets with the following inscriptions:—

"Here lie the remains of the Rev. Thomas Moore, who departed this life on the 2nd day of June, 1824, aged 74 years. He presided over this Parish as Parish Priest during the space of 28 years, with much credit to himself, and advantage to his parishioners. Requiescat in Pace. Amen."

"Of your charity say a pious Pater and Ave for the soul of the Rev. Daniel Maher, who was Parish Priest of St. Mullin's for 20 years. He died 6th March, 1858, aged 61 years. Requiescat in Pace."



"Beneath are deposited the mortal remains of the Rev. Michael Dwyer, who died the 7th of May, 1867, aged 58 years. May he rest in peace."

#### POLMONTY CASTLE.

The Castle of Polmonty, in this parish, was the residence of the Chief of the Clan Kavanagh. In the year 1545, Cahir Mac Art of Polmonty, and Gerald Mac Cahir of Garryhill, had fierce contentions about their territory. A pitched battle ensued, when one hundred men on each side were slain, but Cahir Mac Art finally prevailed, and secured possession of the disputed estate. In 1549, Cahir Mac Art, being then in revolt, Sir Wm. Brabazon, the Lord Deputy, indefatigably pursued him, proclaimed him a traitor, burned his country, killed many of his followers, and after a stout resistance, obliged him to make formal submission, on the 4th of November, 1550. He received a general pardon on the 25th of May, 1552. On the 9th of February, 1555, a grant was made to Cahir Mac Art Kavanagh "in consideration of services rendered to the Crown, of the title and dignity of Baron of Ballyane : To hold for life; and that he should, as Baron, enjoy all such privileges and pre-eminences in all things as other barons of the realm honourably use or enjoy ; with a grant of the office of Captain of his Sept; to hold the office of Captain for life with these advantages, namely, that he shall yearly, upon the countries of which he is permitted the government, have 24 turbarios, called *kerntyne*, for himself, and 12 for Maurice or Morough, who after him shall be Baron of Cowelelyene ; and that the said Charles (Cahir) shall have for life, as well for his better rule as for his service, such reasonable customs and commodities of grain and money as are expressed in the schedule (annexed.)"—*Patent Rolls, Morrin*.

The remains of the Castle of Polmonty, which are but little, shew it to have been a rectangular fortress ; it evidently was destroyed by powder, as portions of the walls, measuring  $5\frac{1}{2}$  feet in thickness, lie in large masses at a considerable distance from the site of the building ; one huge piece, of several tons weight, is 20 feet from its former position ; the mortar of it is so good that the smallest stone could not be detached without considerable force being used. The only portion of the wall now standing shows the remains of a stone stairway.

#### SUCCESSION OF PASTORS.

In the Registry of Parish Priests made in 1704,

JAMES RYAN, residing at Turra, aged 53, ordained in 1678, at Kilkenny, by Dr. James Phelan, Bishop of Ossory, is returned as

P.P. of St. Moling's. His sureties were Bryan Roche of Turra, in Co. of Carlow, Gent., and Turlagh Byrne of Lossaligan, also in said County, Gent.

WILLIAM JACOB is named in a Return of 1731 (*See Vol. I., p. 268*) as P.P. of St. Mullin's, where, the Return states, there was at the time one Mass-house. There is no evidence as to the date of Father Jacob's demise, nor as to the name of his immediate successor. Probably he was one of those who lie buried at St. Mullin's, whose epitaphs have been already given.

REV. JAMES DEMPSEY was P.P. in 1791. Local tradition states that a Father Dempsey preceded Father Moore, who was appointed in 1796; and amongst the names of subscribers to an edition of the Douay Bible, published in 1791, is that of "Rev. James Dempsey, St. Mullin's."

REV. THOMAS MOORE ("of the Moores of Leix,"—*note of J. K. L.*) was appointed Pastor of St. Mullin's in 1796; he died 2nd June, 1824, and is interred at Glynn.

REV. THOMAS DOWLING ("from near Ballyroan, Queen's Co."—*J. K. L.*) succeeded. On his death, which took place about the year 1834,

REV. TIMOTHY KAVANAGH became P.P. Father Kavanagh was translated to Newbridge, Co. Kildare, in 1837, on whose retirement

REV. DANIEL MAHER was named as his successor. Father Maher dying on the 6th March, 1858, was interred at Glynn, and was succeeded by

REV. MICHAEL DWYER, who died 7th May, 1867, and lies interred at Glynn.

REV. JOSEPH FERRIS, the present pastor, succeeded.



## PARISH OF MYSHALL.

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THE name Myshall is derived from *Magh-iseal*, which signifies "the low plain," and is applicable, inasmuch as the village and parish lie at the foot of Mount Leinster, which rises over them to a height of 2,610 feet. An ancient church in ruins stands in the village, surrounded by a grave-yard. The west gable and part of a side wall remain; the door, which is in the former, shews that the building is one of considerable antiquity; it is of sandstone, with a circular top, and is about three feet in width. This, no doubt, is the church to which, in 1397, a chalice was presented by the mother of Roger Mortimer, Earl of March, and heir to the crown of England, "to have him alive or dead to convey into England."—(*Dowling*.) He fell, as has been already stated, at Kellistown in that year. There is a Holy Well at the distance of about 20 yards to the east of the ruin, at which a Patron used to be held on the 14th of September, the Feast of the Exaltation of the Holy Cross, the Titular feast of the place. The following are amongst the monumental inscriptions here:—"I.H.S. Here lieth the body of the Rev. Edward Eustace of Myshall, Capuchin, who departed January, 1783, aged 66 years. Requiescat in pace."

"Here lieth the body of Rowland Eustace, who departed this life, September the 11th, 1799, aged 54 years. May the Lord have mercy on his soul. Amen."

Dr. Delany, under date Dec. 4th, 1800, in reply to queries made on the part of the Government (*See Vol I., p. 284*) states regarding this parish: "In the income of Myshall (£120) is comprised a grant of ground to the Parish Priest, jointly from Mr. Cornwall and Mr. Bagot, the landlords, to the amount of £30 per annum; the chapel, rent free, owes its existence principally to the former gentleman's bounty and liberal exertions in its behalf." Several priests are interred at the present parochial chapel, some outside and others within. Let into the wall, at the door of the vestry, a tablet bears the following in-

scription:—"Hoc in tumulo quiescit corpus Revdi Johannis Cleary, Ecclesiae Pastoralis Myshallensis, qui, meritis cumulat, animam placidissime exhalavit anno reparaatæ salutis millesimo, octingentesimo, decimo-sexto, ætatis vero suæ quadragesimo nono. In pace requiescat. Amen."

Another inscription on a slab, set in the wall of the chapel, is as follows:—"Here lieth the body of the Revd. Bryan Kavanagh, who departed this life the 17th of March, 1805, aged 56 years. He wished well to all Mankind. *Mihi absit gloriari nisi in Cruce Domini nostri Jesu Christi.* Requiescat in pace. Amen."

Mural tablets within the chapel have the subjoined epitaphs:

"D.O.M. Underneath are deposited the mortal remains of the Rev. Laurence Cummins, who, for twenty-two years discharged the onerous duties of Pastor in the united parishes of Drumfea and Myshall, with credit to himself, honour to Religion, and Glory to God. 'He pleased God and was beloved and living amongst sinners he was translated.' He departed this life December 26th, 1838, aged 64 years. *Requiescat in pace. Amen.*"

"Here lieth the body of the Rev. Michael Nolan, who discharged the duties of Parish of Myshall and Drumphea for thirteen years, with great zeal. He died on the 23rd February, 1852, aged 60 years. He was a most sincere friend. His last most anxious desire was that the good people who may enter this Holy Place would offer up a fervent prayer for the repose of his immortal soul. *Requiescat in pace. Amen.*"

"Beneath are deposited the mortal remains of the Rev. Gerald Mulvin, P.P. of Myshall and Drumphea. His Christian meekness and zeal, blameless life, and edifying conversation honoured his ministry and instructed his flock. His pious life here ended in a holy death on the 6th of Nov., 1860, in the 60th year of his age. May he rest in peace."

"Here lie the remains of the Rev. Michael Fenelon, who died 8th January, 1847, in the 28th year of his age and the 4th of his Sacred Ministry. During his short career, he was eminently distinguished for piety and zeal. May he rest in peace."

"Pray for the soul of the Rev. Patrick Nowlan, who died 11th Decr., 1863, in the 63rd year of his age. Gentle and kind to all, especially the suffering and the poor, zealous in the discharge of the duties of his sacred calling, simple and unaffected in character, he earned during the 40 years of his missionary labours, the esteem of his clerical brethren, and the affection of the people to whom he ministered. *In te Domine speravi, non confundar in æternum.*"



## DRUMPHEA.

The chapel-of-ease is placed here. It occupies an old church foundation; within the enclosure of the burial-ground some portions of the old church still remain. Within the memory of those still living, the ruin was much more considerable; from their description and from what survives of the walls, it appears to have been coeval with and alike in design to the old church now in ruins at Myshall. This church stood within the district known as Garryhill, or *the Garquil*, and there can be hardly a doubt but that it was the church of Garryhill to which, and to that of Myshall, the mother of the Earl of March presented two chalices in ransom for the body of her son, killed in battle at Kellistown in 1397.

St. Finian, of Clonard, "the instructor of the Saints of Erin," was a native of the district of Myshall. He was, in his youth, one of the scholars of St. Fortchern of Killoughternane. He afterwards went to St. David of Wales, and on his return, founded the Monastery of Achadh Abhail, now Aghold, in the parish of Clonmore. Finally, he retired to Clonard.

The ancient name of Mount Leinster was Suidhi Laighen, or the meeting-place of the men of Leinster. Its summit is crowned with a sepulchral cairn, which is supposed to be that of Cucorb, King of Leinster, who was slain at the base of the mountain, by Fedhlimidh Rectmar, King of Ireland, who was himself slain in the year A.D. 119.

Portions of the castles of Rathnageera and Ballinree, in this parish, still remain. In the latter townland are the ruins of an old church which was named *Teampull Molyn*, the Church of St. Moling. Little more than the traces of the foundation remain, which show it to have been an oblong structure. It is located in a burial-ground still, but rarely, used.

## SUCCESSION OF PASTORS.

According to the Registry of 1704, Myshall was united to the Parish of Ballon under the pastorate of Rev. Murtough Doyle. This priest was still living in 1731 (*See Vol. I., p. 269.*)

FATHER WHELAN was P.P. of Myshall in 1733, as appears from Dean Skelton's List (*See Vol. I., p. 274.*) Subsequent records make no mention of this parish or its pastors. The tradition of the locality is that the Capuchin, Father Edward Eustace of Myshall, who died in January 1783, aged 66, was in charge of the parish for a considerable time, and up to the time of his death.

REV. BRYAN KAVANAGH was appointed P.P. probably about the time of the death of Father Eustace. He died on the 17th of March, 1805, aged 56.

REV. JOHN CLEARY succeeded; his death took place in 1816, aged 49.

REV. LAURENCE CUMMINS was the succeeding P.P. He died, Dec. 26th, 1838, aged 64.

REV. MICHAEL NOLAN succeeded. He died, Feb. 23rd, 1852, aged 60.

REV. GERALD MULVIN succeeded. He died, Nov. 6th, 1860, aged 60.

REV. MICHAEL CONROY succeeded. He died June the 23rd, 1883, and had for his successor,

THE REV. MICHAEL HUME, the present Pastor.





## PARISH OF PAULSTOWN AND GORESBRIDGE.

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THE parish as at present constituted includes the ancient Parishes of Shankill, Kilmacahill, Wells, and Grange Sylvia; the three former being in Paulstown district.

### SHANKILL.

This name is derived from *Seincheall*, "the old church;" in some old documents it is found written St. Kill. The ruins of the old parochial church are in the demesne, and within a short distance of the residence of Mr. Aylward. The walls are still standing, and show it to have been an oblong building, 75 feet long by 21 in width. There is a small Gothic pointed window in each gable, and a flat-headed one in each of the side walls. This church shows indications of having been first allowed to fall to ruin and of having been afterwards repaired and used, no doubt for Protestant service. At the north end is the Aylward tomb, bearing the following inscription—"Here lyeth ye body of Sarah Aylward alias Butler, who departed this life Oct. ye 21st A.D. 1708, in the —3rd year of her age, having issue 9 sons and 2 daughters. This monument was erected by Peter Aylward for himself, his wife, and his posterity, A.D. 1719." There is a tradition in the neighbourhood that one of the 9 sons of Peter Aylward was a priest (the family is Protestant), that he was interred in the family tomb, and that his name was inscribed on it and afterwards effaced. The condition of the lettering affords no confirmation of this statement. The church ruin stands in a burial-ground, which is in a most neglected condition.

### KILMACAHILL.

"The Parish of Kilmacahill, lying between those of Gowran and Shankill," writes O'Donovan, *Ord. Surv. Letter*, "is called in the native language, *Cill-Mac-Cathail*, which means 'the Church of the sons of Cathail,' a name to which I have no

historical reference whatever. Some have thought that it means Michael's Church, but from the manner in which the natives pronounce it, the signification could not be such; nor do I believe that it means the Church of St. Macaille or Mac Tail; but it is highly probable that it received its appellation from the original founder, who was patronimically called MacCathail, from his father, or perhaps from brothers who were called Mic Cathail from their father, like many other of the primitive Irish saints."

The entry in the Martyrology of Donegal, at 31st December, appears to have escaped the notice of O'Donovan; it records, not one, but two saints as connected with this place—"Enda and Lochan, of Cill-na-managh in Ui-Dunchada, or of Cill-macCathail in Ui-Barrchi; and of Bealach Gubhrain. Lochan was of the race of Dathi, son of Fiachra." These saints were kinsmen of St. Kevin of Glendalough (*M'Firbis*), and his contemporaries, consequently they flourished in the sixth century. Lochan of Kilmacahill was son of Cathal, son of Cobhtach, son of Enda, son of Oilill (King of Ireland, 463-483), son of Nathi or Dathi (King of Ireland, 405-428), son of Fiachrach Foltsnathach, son of Eochaidh Mughmedon (King of Ireland, 358-366).—*See Loca Patr.* 310. There is no holy well or other monument near the church to give a clue to its having been dedicated to any saint. No part of the old church remains, it having been pulled down to build the modern little Protestant church. This latter has, since Dr. O'Donovan's visit, been itself demolished, having been disused, in consequence of the Disestablishment of the Protestant Church. The same fate has befallen two other Protestant churches in this neighbourhood, namely, those of Ullard and Powerstown.

Kilmacahill was one of the rectories appropriated to the Preceptory of Killarge (Killerig, Co. Carlow). An Inquisition taken the Wednesday next after the feast of St. Brandon, 33rd Henry VIII., finds, amongst the possessions of Killarge, "the rectory of Kylmakill, which extendeth into Kylmakill, Carydough, Castlecoyle, Grangewelt, Poleston, Ballyshordan, and Ballynwaly, annual value, besides reprises, £7." (*Chief Remembrancer*). A Patent Roll, 20th Oct., 5th Edwd. VI., grants licence to Robert Shethe (*Shee?*) of Kilkenny, merchant, to alienate to James Walsh, of Waterford, merchant, a moiety of the rectory or chapel of Kylmocahyll, in the Co. of Carlow, then in the possession of John Langton, with half the tithes, oblations, and alterages. And another, temp. Phil. and Mary, undated, grants license to James Walsh of Waterford, to alienate to Patrick, (*Walsh*) Bishop of Waterford and Lismore, a moiety of the



rectory of Kilmacahill, lately belonging to the dissolved Preceptory or Commandery of Killerge, in Co. Carlow, to hold for ever by the services thereout due and of right accustomed.—(*Morrin*). Father William Walsh, P.P. of this parish early in the 18th century, is said to have been buried here, and the place of his grave is pointed out as that afterwards occupied by the tower of the now demolished church. In the townland of Castlekelly in this parish, is pointed out the site of a castle, called *Caislean Ui Cheallaigh*, from which the townland took its name. There is another castle in the townland of Paulstown, said to have been built by the same family. (*O'Donovan*). On the bounds of Graigue-wood and Kellymount townlands is the site of an old and now disused burial-ground. A mountain stream runs beside the graveyard, and has worn for itself a channel about 20 feet deep. It was encroaching upon the graves; in consequence of which, the people of the surrounding district contributed means by which a wall, protecting the burial-ground from the river, has been built. A memorial of this has been raised, surmounted by a Gothic cross, and underneath are inscriptions; that on one side is: "Enclosed by ratepayers of the townland on the north and south sides, in the year of our Lord 1872. Michael Carroll, guardian, Martin Treacy, contractor." The inscription on the other side is as follows:—"Graigue Abbey of Grey Friars, established in vii century, and under St. Gobbain. Enclosed under Peter Burchall, Esq., County Surveyor, 1872." A startling record this, when it is remembered that the Order of Grey Friars was not instituted until some six centuries subsequent to the period named! One of our early Irish monasteries may have stood here, but if so, there does not appear to be any record of it. A very ancient building certainly stood here, of which the foundations are still visible; the walls were about four feet thick, and formed of field-stones, without cement or mortar. Traces of what appears to have been an ancient mill have been found in the adjoining river. The portion of the buildings popularly supposed to have been the Abbey, stood on the other side of the cemetery. Up to a few years ago much of the walls remained; but at present there is little more than a mound of rubbish to indicate the site. An adjoining piece of ground is called the white field, and the local explanation of this is that it was so named from the white habits worn by the monks—an explanation, by the way, inconsistent with the statement that this was a Franciscan community.

The present Church of Paulstown was erected in 1796; a tablet, let into the wall, bears the following inscription: "The

Half-acre on which this chapel is built, is given gratis, for ever, by Charles Stanly Monk, Esq., for the use of the R. Catholic inhabitants of the united parishes of Kilmacahill, Shankill, and Wells, with a free donation of forty guineas for its building, the remainder by the voluntary contributions of the inhabitants of the above-mentioned parishes. Rev. William Cullen, R.C. Pastor, 1796."

Within the church are tablets marking the graves of three priests, on which are inscribed the following:—"Pray for the soul of Rev. Bernard Kinsella, for 19 years, of the parish of Paulstown and Goresbridge, the discreet and gentle Pastor, who died 25th February, 1870. May he rest in peace."

"Of your charity, pray for the soul of the Rev. James Hume, who died at Paulstown, on the 9th day of January, 1865, in the 48th year of his age, and the 22nd of his ministry. He was a sincere friend and a good priest. R.I.P."

"Beneath repose the mortal remains of the Rev. James Brennan. Ordained priest, December 19th, 1845, he was usefully, piously, and unostentatiously employed since then as Chaplain to the Monastery of Mt. St. Joseph, Clondalkin. Full of hope in the mercy of his God and confidence in the merits of his Saviour, and imploring the intercession of all the saints, he died on the 18th of June, 1862. May he rest in peace. *Blessed are the dead who die in the Lord.*"

The adjoining school-house bears the subjoined inscription: "To perpetuate the remembrance of the visit of the good Father Mathew to this parish and of the benefits derived by us from his ministry of charity, this School house was erected. A.D. 1844."

Butler, Viscount Galmoy, to whom the possessions of the Abbey of Graig-na-managh were granted, was also Lord of Lowgrange, Barrowmount, &c. A branch of this family was settled at Paulstown. In the list of Confederate Catholics, 1647, Edward Butler, Viscount Galmoy, appears amongst the temporal Peers, and Pierce Butler, of Barrowmount, and Walter Butler of Paulstown, Baronet, amongst the Commons. Colonel Walter Butler of Paulstown, figures prominently in connection with the death of Wallenstein.

"The death of Wallenstein, the principal figure in the 30 years' war, has always been enveloped in mystery. Schiller's tragedy, 'The Death of Wallenstein,' that author's masterpiece, has given the subject a world-wide renown, and invested the character of the hero of the drama with a grandeur which has not only caused posterity to deal leniently with his crimes, but to pass a harsh judgment on those who are supposed to have betrayed him to death. Recent researches have placed



the whole transaction in a very different light, and prove that Butler, the author of Wallenstein's death, does not deserve the obloquy heaped on him by the poet. Butler was one of the family of Paulstown, a cadet branch of the great house of Thomond. Wallenstein had entered into treasonable communications with France, and tampered with the loyalty of the army against his sovereign, the Emperor Ferdinand. A proclamation was accordingly issued against him, on which he retired to the fortified place of Eger, where he was slain, through means of Butler. Butler, and those who acted with him, acted as a loyal subject and soldier should, in opposing themselves to the traitorous designs of Wallenstein, and cutting him off. Father Patrick Taaffe, Butler's confessor, amply clears him of all blame, in his narrative, composed 19 years later. Butler distrusted the loyalty of Wallenstein, with every reason. He himself never swerved from his resolution never to desert his colours to which he had sworn fidelity to death, and even though surrounded by rebels, to fight for the good cause to his last breath. Colonel Butler was made a Count and Imperial Chamberlain, and received a golden chain and several of the confiscated estates of Terza. He married a Countess of Phondana, and died without issue at Swarrendorp, in Wirtemberg, shortly after the battle of Nordlingen, gained by the Imperialists, in September, 1634, and in which Butler greatly distinguished himself. His Countess interred him with great pomp at Prague. He appointed Richard, son of his nephew, Thomas Butler of Clonebough, who was in the Spanish service, his heir. This Richard resigned his inheritance to his brother, Edmund Butler of Paulstown, who had come to Germany from Ireland, in 1664, and from whom the present (1838) Count descends in the 8th generation. On the 10th of September, 1681, the Emperor Leopold granted to Edmund Theobald, the *incolat* of Bohemia, and an acknowledgment, confirming his rank as Count. In 1772 Theobald married into the family of the Counts of Haimhausen in Bavaria, and on its extinction, succeeded to the estates and assumed the name and title. In the Gotha Genealogical Almanac, the Counts Butler-Clonebough, called Haimhausen, are stated to descend from Count Walter Butler, 'who in the time of the 30 years' war entered the Austrian service, and died there of the plague in the rank of Colonel.' He received a grant of the lordship of Kirchberg in Bohemia from the Emperor Ferdinand 2nd. Butler left £3,300 to the Irish and Scotch College of Prague, and £500 to be distributed to the Irish students then resident there." (From Paper by Fras. Prendergast, Esq., Barrister-at-Law. *Transactions, Kilkenny Arch. Soc., Vol. II., p. 9.* Wallenstein was slain on 25th February, 1634).

### WELLS.

This parish is bounded on the north by Old Leighlin and Killinane parishes; on the south and west, by the County of Kilkenny; and on the east, by Dunleckney and Slyguff. There are many excellent springs in the locality, which circumstance is supposed to have originated its name. On the old coach-road from Carlow to Kilkenny, and at the distance of a quarter of a mile from the Royal Oak, remarkable ecclesiastical ruins are to be seen, which are very minutely described in Ord. Survey Letter :—

" These ruins consist of two apartments, the eastern one of which is 29 feet 9 inches long, to the doorway on the south side wall. The door is  $4\frac{1}{2}$  feet broad at the ground, and from it to the middle gable the south wall is 3 feet 7 inches long. The whole length of the apartment, therefore, is 37 feet 10 inches ; its breadth is 18 feet 4 inches. At the height of 4 feet 10 inches from the ground, inside, there is, on the E. gable a window which is 3 feet 11 inches broad at bottom, and has a segmental arch at top. The height of the sides to the spring of the arch is 7 feet 5 inches, to which the height of the arch,  $9\frac{1}{2}$  inches, being added, will make 8 feet  $2\frac{1}{2}$  inches, the whole height. The whole of this window is built with granite stones, dressed but rudely with the chisel ; on the outside are the same sort of stones, dressed in like manner. There the window is 6 feet 4 inches from the ground, is 2 feet broad in the lower part, and has at top 2 pointed arches, at the spring of which the breadth is half an inch less than at bottom. The height of the sides to the top of the arches is 4 feet 4 inches, to which  $6\frac{1}{2}$  inches, which is the height of each arch, being added, the whole is 4 feet 10 inches high. On the south side-wall, near the E. gable, there was a window, the sides of which are now battered ; the top is broken down. Nearly directly under, but removed a little towards the west, there was in the wall a recess, in the lower part of which are placed two holy-water fonts of small size, and having circular cavities. The sides of this recess to the east are destroyed, that to the west remains, and exhibits granite stones dressed with a chisel. (This more likely was a piscina.) Near the door-way in this wall, and to the right as one enters, is fixed a holy-water font, which is partly broken ; the stone is granite. The door has at the top a segmental arch, which is constructed of limestone hammered, and cemented with lime and sand mortar. The height of the sides of the door to where the arch rests is 7 feet  $10\frac{1}{2}$  inches, to which 4 inches, the height of the arch from a line drawn between the imposts at its resting points, being added, make the whole height to be 8 feet  $2\frac{1}{2}$  inches. On the middle gable there is, at the height of 7 feet from the ground, a window which is 4 feet 9 inches broad in the lower part, and about  $4\frac{1}{2}$  feet in height. The stones in the lower part and sides of this window are granite, dressed with a chisel. The top is a segmental arch, built with hammered limestone, cemented with lime and sand mortar. This window is common to the eastern and western parts of the Church, and becomes narrow towards the latter part. Close to the gable on the N. side-wall, there was a large window, the sides of which are built with granite stones, prepared after a similar manner with those hitherto noticed. It commenced within  $3\frac{1}{2}$  feet of the ground, was 4 feet 3 inches broad at bottom, and no less than 8 feet high, reaching to near the top of the wall. The form at the top of the window, inside, is not distinguishable. The whole opening was closed up with mason-work. The outside is built with granite stones, dressed like the rest. The top appears to have been pointed. The western part of the church is  $24\frac{1}{2}$  feet broad ; the length of the S. side-wall to the doorway on it, is 50 feet, the breadth of the door at the ground is 5 feet, and the part of the wall between it and the W. end is 14 feet long, or 69 feet, the whole length of S. wall. It appears from the vestiges on the end of this part of S. wall that there were two windows on it, one placed above the other. The church extended farther to the W. than any vestiges of the ruins now indicate. The W. gable is levelled with the ground, and its foundation is not even traceable. The middle gable is battered under the window on this W. side. Two stones of the S. side of the window remain, to-



gether with one of those that formed the top. The three are granite, dressed with a chisel. It appears from the position of the top one with respect to the side ones, on the upper stone of which it partly rests, that the window was of a quadrangular form. The whole of the remainder of it is destroyed. The inner sides of the door on the S. wall, which has been before mentioned, are built with granite stones, dressed as those used in the construction of the other features already described. The top consists of a segmental arch, built with hammered lime-stone, and cemented with lime and sand mortar. The height of the sides to where the arch rests, is 9 feet 2 inches. The segment makes the whole height but a few inches more, the exact number of which I had not the proper means to discover. The outside chiselled granite stones are still seen in the part of the door to the E. ; these formed on this side the impost on which the arch rested. The arch, which is now destroyed, was, it appears, pointed. The opposite side is battered ; the stones with which it was built have been taken away. The height of the first-named impost is 4 feet 2½ inches. At the distance of 20 feet 3½ inches from this door, towards the E., there is on the wall a semicircular-headed window which is 3 feet 4 inches from the ground ; on the outside, is 5 inches broad, and has sides 4 feet 4 inches high to where they meet the small arch at top, the height of which, from a straight line drawn between its imposts where it rests, is 3 inches, making the whole height of the window 4 feet 7 inches. It is all built on the outside with chiselled granite stones. On the inside it is 5 feet 9 inches from the ground, 3 feet broad in the lower part, and about 5½ feet high, being of a quadrangular form, and consisting of mason work. One flag-stone crosses it at top. Near the E. gable, on this wall, is a window of similar construction and form with the one just described ; on the outside it is 6 inches broad at bottom, and 5 inches at top, and is of the same height with the latter. It is stopped with mason-work on the inside. Of the N. side-wall, 30½ feet in length next the middle gable remain. There was a window on it near this gable. It was placed near the top of the wall, and its sides and upper part are now so battered that the original form is not discoverable. The whole building, which must be considered as (comparatively) modern, exhibits a construction of lime stones hammered and cemented with lime and sand mortar. It has been remarked where granite stones were used. I omitted to remark above that the middle gable has a belfry on its top. At the village of Wells there is a stone which is said to be one of those set up to mark the bounds of the borough of Old Leighlin ; there is no inscription on it. The quality of lime-stone in it, is not, according to local information, found in the Co. of Carlow ; there is a lime-stone formation of the same description in the Co. of Kilkenny. The stone rests on the ground, and is a square whose side is 2 feet. In the top is chiselled a square hole, the sides and depth of which are 9 inches. There are 4 inches in height of this stone dressed with a chisel around the cavity, which are not included in the solid body of the square according to the dimensions here given. Some persons think that this was the pedestal of a cross, and that it belonged to the old church at Wells. In digging a grave in the old church-yard here, a stone was found which fitted the one just mentioned as a cap, as the local term is. An adjoining plot is named The Friar's Garden, but this name may have been given on account of a friar having resided here in comparatively recent times."

## GRANGE SYLVIA (or SYLVÆ.)

This parish is bounded on the north by the Parishes of Shankill and Wells; on the east, by the River Barrow; on the west, by the Parish of Gowran; and on the south, by that of Powerstown. This parish is called Wood Grange in an old document quoted by Archdall. Its present name is a remnant of the monkish mode of Latinizing the names of places.—(*Ord. Surv. Letter.*)

In the west of the townland of *Upper-Grange* are found the ruins of a church which appears to have been the Parish Church of Grange Sylvia. It was an oblong structure, of which the gables and south wall remain. It measured about 80 feet by 25. There is a window in each gable; that in the west gable is oblong with central mullion, height 6 feet, width 4 feet on the outside. The casing is of granite. The window in the east gable is of about the same dimensions as that in west, but has a pointed Gothic top. The north and south walls shew in each a window towards the east end. Beside the altar-place, in the south wall, there is a handsomely-carved Sacrarium, and beside it, at a distance of two feet, a credence niche, two feet square. Within the ruin is to be seen a stone vessel, apparently a Baptismal font, composed of red granite, neatly chiselled, measuring about two feet square interiorly. Beside it is what appears to have been the centre-piece of the shaft on which it rested,—a lime-stone block, octagon-shaped, but bulging in the centre, at which point an intertwined wreath runs around it. The fragments of an elaborately-carved monument lie scattered about; it is stated that this tomb was placed in the north wall, and was destroyed by the falling of that portion of the building. A burial-ground surrounds the ruin in which the dates on tombs range from 1750.

In the townland of *Low grange*, near the site of the Butler residence, is a Holy Well, called Lady Well, which was much frequented by pilgrims on the 15th of August, up to a period within the recollection of the old inhabitants. In consequence of abuses, the clergy thought it well to put a stop to the Patron. The Viscounts Galmoy who were also Lords of Low grange, had a noble mansion here, of which some vestiges remain, and also of the Oratory and fish pond. A great change has taken place since the following was written, less than a century ago:—

“From Bagnalstown I re-passed its bridge, and re-entered Kilkenny County; and keeping the Barrow River on my left, we came to Low Grange, within a mile of Gowran.

“How shall I describe this place! Imagine as you approach this seat,



you view the walls of a town, and at last enter the gate, pass by several noble arches, partly built with marble, and partly of a hard stone dug out of a quarry within its precincts.

"You advance by these arches, which lead you to a noble courtyard, fronted with a handsome canal. The building, of a modern and elegant taste, is fronted with marble; the spouts that throw off the water are of the same materials, and so contrived as to appear an additional beauty to the building. Part of this noble dwelling was formerly the tower of an old castle, but now it wears a modern face.

"Any person would take this place for a town on the inside of the walls as well as without. Here is a workhouse of a large extent, where are employed harness-makers, saddlers, millwrights, coopers, tallow-chandlers, butchers, carpenters, joiners, smiths, and several other trades. Bullock stalls are built with handsome arches, besides noble stables, built in the same manner, and capable of holding sixty horses. The hogs eat out of marble troughs, one of which has been an ancient coffin, but the inscription round the edge is not intelligible. The park is well stocked with fine deer. Here are walled in, by twelve different inclosures, near a thousand acres, with lime and stone, ten feet high, besides a garden of twelve acres more, and an orchard much of the same dimensions: even the orchard is planted with wall-fruit trees of the best sorts that can be purchased in Europe. A multiplicity of ponds produce here the best and largest carp and tench; the river that runs through the grounds furnishes excellent trout and eels; and the Barrow, about a mile from it, plenty of salmon, as well as other fish."—From *The Compleat Irish Traveller*, pp. 105, 106, printed in 1788.

#### GORESBRIDGE.

This village owes its name partly to the family of Gore, who established themselves here towards the close of the 17th century, and partly to the bridge, which here spans the Barrow, uniting the Counties of Carlow and Kilkenny. It was also sometimes named Newbridge. Arthur Gore obtained from King Charles II. grants of land in this neighbourhood, forfeited by Irish Papists.—(See Inquisition taken at Thomastown, 14th Sept., 28 Chas. 2nd). Ralph Gore built his residence on an elevation opposite the site of the Butler residence at Barrowmount. He was interred at Powerstown, but on the recent demolition of that church, the mural slab was removed to the Protestant Church of Goresbridge. The inscription is—"Here lyes ye Body of Ralph Gore, Esq., late of Barrowmount, in ye County of Kilkenny, son of Sr John Gore of Lecum in Hertfordshire, Knight, who departed ye life ye 12th day of December, 1721. Aged 68 years." Another Ralph Gore, probably son to this, is reported to have been a great racing character. An embellishment on an old map of the Co. of Kildare, published in 1752, exhibits a grotesque sketch of a race, under which is the following:—"A Prospect of the great Match Run on the Curragh, Sept. 5th, 1751, for 1000 guineas, Between

*Black and all Black*, Belonging to the Honble. Sr Ralph Gore, and *Bajazet*, the Property of the Rt. Honble. the Earl of March, won with Ease by the former." A Return made in 1766 (*see Appendix*) of the Parishes of Grange Sylvia and Kilmacahill, is signed by Manly Gore, Rector of Powerstown, and Curate of Grange Sylvia and Kilmacahill; he was, no doubt, a member of this family. The last of the Gores who resided here was Colonel Gore, 1803. He got into debt, fled to America, and died there. The property was purchased by the Clifden family.

An humble chapel stood a little to the right of the entrance to the present church; this latter was built by the Rev. Lewis Moore, P.P. of Graignamanagh, of which parish this district was then a part, and so continued until the year 1822. A chalice, still in use at Goresbridge, bears his name. A convent of the Sisters of St. Brigid was established at Goresbridge in 1858, about which, and its Branch-house at Paulstown, see Appendix. Within the Convent enclosure is interred the founder and chief benefactor of this, and other religious institutions within the Diocese of Kildare and Leighlin. A beautiful and massive Gothic cross marks his grave, on the plinth of which is the following inscription:—"Erected in memory of Edward Lyons of Finniscourt. In habits simple, in purpose firm, in disposition upright and religious, this good man noiselessly pursued the even tenor of his way. The worldly goods with which Providence blessed his industry were employed by him chiefly for the promotion of the interests of Education and Religion. His donations for these purposes were truly magnificent. His edifying earthly career was closed by a peaceful and happy death, on the 3rd November, 1869. Aged 87 years. May he rest in peace. Amen."

Two priests lie at rest within the Chapel of Goresbridge; namely, Rev. M. Brennan, P.P., and a Rev. Matthew O'Connell, who was a native of this parish, and, who, returning in ill health from his mission in America, died at home. The epitaph on Father Brennan is the following:—"Underneath are deposited the ashes of the Rev. Michael Brennan, who for 20 years was P.P. of Paulstown and Goresbridge, and who died on the 11th of April, 1851. As a priest he was enlightened, zealous, pious, hospitable, and disinterested. He was an accomplished scholar, a patriotic Irishman, a generous benefactor to the poor. His last public act was a parochial collection of £92 towards the establishment of the New Catholic University of Ireland. May he rest in peace. Amen."

In 1837, Goresbridge contained 634 inhabitants; in 1873,



542; and in 1885, only 365. Goresbridge had its share in the events of the insurrection of 1798, which are described by one of its historians:—

“The Wexford insurgents who passed west of the Slaney, under the conduct of the Rev. John Murphy, directed their march to get into the County of Carlow through Scollagh-gap. Here they met with some opposition from a small body of troops placed there to oppose the passage. These, however, they soon overpowered, and burning the village of Killedmond on the Carlow side of the pass, they continued their march to Newbridge (Goresbridge), where they arrived on the morning of the 23rd of June, and quickly defeating a party of horse and foot, stationed on the bridge to prevent their passing it, they took 28 of the Wexford Militia, part of the force there stationed, but the cavalry hastily retreated to Kilkenny. From this town Sir Charles Asgill immediately set out to meet the insurgents at Goresbridge, but was too late, as they had moved towards Castlecomer, in expectation of being joined by the colliers, from whom they expected considerable assistance. On the 24th, the insurgents proceeded from the Ridge-of-Leinster, on which they rested the night before, to attack Castlecomer. Near this town they met a party of about 250 men, whom they obliged to retreat precipitately before them into the body of the place. A thick fog, however, prevented them observing the great inferiority of their opponents, and this, added to the town being on fire (of which each party accuses the other), also prevented their observing the approach of Sir C. Asgill (who had moved after them with a large military force), until they began to be raked with grape shot from his artillery. This surprise forced the insurgents, with great loss to quit the enterprise, the Wexford Militia prisoners being re-taken from them; but still, Sir C. Asgill thought it prudent to retreat that evening back to Kilkenny, accompanied by a vast number of the inhabitants of Castlecomer, which, by-the-bye, was instantly after taken possession of again and plundered by the insurgents. After this they pushed on to the Queen's County, where they remained that night, and finding themselves greatly disappointed in not being joined by the inhabitants, and their own body being considerably weakened by desertion, they resolved to return home to the County of Wexford. They accordingly directed their course to Goresbridge, and encamped that night on Kilcomney hill, where they were surrounded during the night of the 25th, by a large military force, consisting of about 500 of the Downshire Militia, commanded by Major Matthews, who pursued them from Castlecomer, having first notified his intention to Sir C. Asgill at Kilkenny, who accordingly set out from that place, at the head of 1200 men, and arrived time enough to co-operate in the attack. A very thick fog prevented the insurgents from being sensible of their situation, on the morning of the 26th, until they experienced a severe discharge of cannon on one side, which made them shift their ground a little; but on receiving a second salute of the same kind from another quarter, the rout became general; and they fled with great precipitancy. Indeed they must have been entirely cut off had not the horsemen that were with them rallied, and prevented the cavalry from pursuit; in which dangerous service they displayed great courage and intrepidity. The slaughter, however, proved very great; but it is lamentable that the greater part of the slain, on the occasion, were the people of the adjacent country, who had not at all joined the

insurgents, nor left their houses ; and great depredations, in the way of plunder, were also committed on all who happened to be placed near the scene of action. This body of Wexford insurgents, after again forcing their passage back through Scollogh-Gap, against some troops who endeavoured to oppose them, never made its appearance again, as the people dispersed and retired to their several homes, except a very few who joined their associates in the County of Wicklow."—*Hay's Insurrection of the Co. of Wexford*, p. 256.

In the townland of Barrowmount, near the Barrow, there is a Druid's altar ; the slab which is usually found horizontal and on pillars, is here raised in a perpendicular position and the props are displaced. There are two Rathes in Lowgrange within a short distance of each other, of the ordinary size. At Duninga\* there is a very remarkable earth fortification. It is described as a combination of five circular forts, four of which are hollows, in the shape of two figures of 8, and all enclosed by two great circumvallations. The ground inclines from N. to S., the four hollows being in the south ; to the north it is a level space in the centre of which stand two large granite pillars. There is also an extensive Rath in the townland of Castlekelly, and another still more extensive one, embracing an acre of ground half a mile further on. The writer of *Ord. Surv. Letter*, in reference to Duninga, which he writes Dun Ingé, states that "this is one of the *chain of forts* on the trench of Rathduff, locally called the *gripe of the pig*, shown by Mercator on his map of Idrone." The Rev. W. K. Boroughs states that two small graves were, some years ago, discovered at this Rath, about two feet under the surface, beside each other ; one, that of a child, the other, that of a full-grown man. These graves were neatly flagged at the bottom and sides. One was 18 inches long and 14 high ; the other, 3 feet by 18 inches. In each was found an earthen vessel of baked clay, which were broken by the carelessness of the diggers. The bones were not charred by fire. This (Duninga) is a fine fort, and formed one of a chain which seems to have separated two important ancient territories. If, however, this chain of forts, connected by the *gripe of the pig*, or the trench of Rathduffe, formed the boundary between the territories of Gabhrain and Idrone, it is difficult to assign a reason for the fact that in forming the Diocese of Ossory the Parish of Shankill was not made a part of it, for the trench certainly formed its east boundary.

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\* Ionga signifies a nail, but is sometimes applied to long-pointed pieces of land ; this appears to be its application in the present instance, as the place consists of an angle of the Co. of Kilkenny which runs into the Co. of Carlow.



## KILLEEN.

"This is the name of a small piece of land, containing ten or twelve acres, in the south of the townland of Barrowmount. This, I think, takes its name from the circumstance of a small grave-yard adjoining it; if not, I can find no other reason that will agree with the meaning of the word *Killeen*, which is "a small church," or "grave-yard." Still, it is improbable that it should take its name from a grave-yard, of not more than 40 years' standing, as a name given at that period (the close of the last century) would more likely have an English than an Irish idiom."—(*Ord. Surv. Letter*.) A vault, erected here by one of the Gore family, is erroneously considered by the country people to be the remains of a church. There is a tradition in the locality, that previous to the building of the Abbey of Graig, this was the first site chosen by the monks, but that owing to some spell or witchcraft which operated against them, they were unable to proceed: it is said that what they built in the day was thrown down at night; they then changed to Graig.

The *Mass Bush*, in the townland of Barrowmount, marks a spot where, in penal times, the faithful assembled, at risk of property and of life, to assist at the Holy Sacrifice. The bush is a very venerable one, measuring three feet in circumference. The place was well chosen, as it enabled the scouts to provide against a surprise, by affording them a view of all the surrounding district.

## SUCCESSION OF PASTORS.

In "A note of the names of priests and their relievers and maintainers in the Co. Kilkenny, A.D. 1618" (*MS., T.C.D.*) is found "*Sir Edmond Seix*, priest, sayeth Mass ordinarily at his brother's house, one Richard Savage; and when he is abroad, keepeth with Sir Richard Butler, of Pawlestown, Knt." This is the Sir R. Butler of whom Dr. Ram, Protestant Bishop of Leighlin, complains in his Report, dated 1st Sept., 1612, as one of those who kept possession of the See lands.—(*See Vol. I. 244.*)

The Registry of 1704 gives MORGAN KAVANAGH, the P.P. of Leighlin, as being also P.P. of Wells.

WILLIAM WALSH appears as P.P. of St. Kill (Shankill) and Kilmacabill in 1731, and also in List of 1733 (*See Vol. I. p. 268 and 274.*)

DR. WALTER JACOB, the P.P. of Leighlin, is supposed to have had charge of the portion of this parish that lies in the County of Carlow; he died in 1741. In a Return, A.D. 1766 (*See Appendix*),

REV. PAUL CULLEN, the Parish Priest of Leighlin, is named as also Parish Priest of Wells, Shankill, and Kilmacahill. He died 19th April, 1783. The P.Ps. of Leighlin continued to have charge of this portion of the present Parish of Paulstown up to the year 1822, when

REV. DANIEL NOLAN, previously P.P. of Kill, was appointed P.P. of the newly-constituted Parish of Paulstown and Goresbridge. An entry in the Parish Registry of Graig, at the year 1822, is to the following effect:—"1822. About this time Goresbridge was taken from this parish, and, with Paulstown, made a separate parish." Father Nolan died 11th of April, 1829, and was interred at Kill.

REV. JAMES MAHER succeeded; he resigned the parish in 1833. The Bishop, J. K. L., whose end was approaching, having expressed a wish that Father Maher should be with him at Carlow, the wish was readily complied with.

REV. MICHAEL BRENNAN was then appointed; he died on the 11th of April, 1851, and is interred at Goresbridge.

REV. BERNARD KINSELLA succeeded; he died on the 25th of February, 1870, and was succeeded by the present pastor,

REV. PATRICK J. MULHALL.



## PARISH OF RAHEEN.

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RAHEEN, which means "the little Fort," is the name of very many districts throughout the country. The present Parish of Raheen constituted a portion of the extensive parochial district of Clonenagh until the year 1820. Its history, therefore, has been already substantially told in the chapter on Mountrath.

### CREMOGUE.

This name is probably derived from *Crioch-Maedhoc*, i.e. "Mogue's district," but how this name came to be applied to this place does not appear. It may be that the St. Mogue, from whom Timogue, in the Parish of Stradbally, is named, was also identified with this locality. About three miles from Clonenagh, in the present Parish of Raheen, are the ruins of this old church, said to have been formerly dedicated to St. Fintan. It measures 40 feet in length, by 18 in width. There is a small east window, a round-headed door in the west gable, and a Gothic-shaped aperture, seemingly a passage into the tower, higher up. The square tower, placed at the west end, is evidently of much more modern date than the church itself. From traces of plaster on the interior, it appears that this church had been in use, probably for Protestant service, at no distant date. St. Fintan is said to have resided at this place previous to his settling at Clonenagh. St. Fintan's Well is hard by, a fine, clear spring, and accounted *holy*. The penitential rounds used to be performed here on the festival of the saint, and at the present time, pebbles taken from the bottom of this well are eagerly sought for and treasured up, as preservatives against shipwreck or accidental death. An old stone causeway is said to have formerly extended between Cremogue and Clonenagh, portions of which may still be traced. In the graveyard connected with this church are interred the remains

of two former pastors of Clonenagh. The head-stones marking their graves bear the following inscriptions:—"The Rev. Father Edmund Corcoran departed this life December the 8th, 1747, aged 79 years. Who lived 35 years priest of this parish." "Here lyeth the body of Rev. John Lalor, Rector of Clonenagh, who departed this lyfe February the 15th, 1770, aged 62 years. *Requiescat in Pace.*"

#### RAHEEN.

The date of the erection of the old thatched chapel of Raheen was 1729 ; the site was granted by a Protestant family named Baldwin, who then owned the property. It is stated that the circumstance which led to this favour was, that Mr. Baldwin was near meeting with an accident in consequence of his horse starting with him when on his return from church, at the sight of the poor Catholics assembled at Mass in a deep pit, near this place, which is called *The Mass Pit* even to the present time. "The poorer sort of Irish natives," writes an English tourist, in 1746, "are Roman Catholics, who make no scruple to assemble in the open fields. As we passed yesterday in a by-road, we saw a priest under a tree, with a large assembly about him, celebrating Mass in his proper habit ; and though at a great distance from him, we heard him distinctly. These sort of people seem to be very solemn and sincere in their religion."—Chetwood's *Tour through Ireland*, p. 163. This very humble chapel continued in use up to some 28 years ago, when the present fine church was built, but on a more elevated position ; the grave-yard in the village marks the site of the old structure.

#### SHANAKILL.

This, which signifies "the old church," was the name of an ancient parish now incorporated in that of Raheen. The ruins of the old church are still to be seen in the present townland of Boley, surrounded by an ancient burial-ground. In the old Taxation of the Diocese of Leighlin (*See Vol. I., p. 239*), the Vicarage *de Shankyll* is valued at £3 6s. 8d., one of the most highly valued in the list. In this district, and at the distance of a mile-and-half from the old ruin, stands the Chapel of Shanahoe, the chapel-of-ease, erected by Father Braughall, *the pilgrim* (*See Vol. I., p. 287*) whilst acting as curate in this parish. The date of its erection was about the year 1816 ; the site was obtained, along with a liberal contribution towards the work, from a Mr. Bourden, who resided then at Springmount, where he died about the year 1818.



## CLONKEEN.

This is the site of a disused cemetery, and, probably, also of an ancient church. As has been already stated, in chapter on Parish of Mountrath, St. Fintan most probably was born at Clonkeen in Leix. There is another and more remarkable place of this name, with ancient ecclesiastical ruins, in Parish of Ballinakill; each of these places may reasonably lay claim to the honour of being the birth-place of the "head of the monks of Erin;" it appears impossible to decide in favour of one more than the other. St. Fintan's Clonkeen, was the site of an ancient monastery, for particulars regarding which see chapter on Parish of Ballinakill. The site of this ancient church may be reached through an intricate old roadway, which debouches from the Dublin and Limerick great road on the south side, between Maryborough and Mountrath. A curious and very ancient hollow way leads immediately to the spot, on the verge of a very extensive bog stretching to the south and east. Several fine and fertile arable, meadow, and pasture fields, lying low, however, surround it to the north and west. The place is designated Churchfield, which proves that a church formerly stood here, on the site of the obliterated cemetery. Within the memory of persons living, corpses were here interred; but of late years, the land having been occupied by a farmer, and the graveyard having been opened for a sheep range, was deserted. The headstones have been removed, and not even the trace of a grave now remains.—(Canon O'Hanlon's *Lives of Irish SS.*, Vol. II., 576.)

In this immediate neighbourhood, but within the parish of Ballyfin, is Buchlone, a place with which is connected one, if not two, of our early Irish saints. In referring to this place in chapter on Ballyfin, the following curious extract was omitted: it is from the Feilire of Æagus, at 20 Nov.:—"Beseech Esconn and Froechan, before strong (Slieve) Bloom." To which the gloss in Leab. Breac adds: "i.e. pray Bishop Fraecan in Bo-chluain in Leix, to the east of Cluain Eidnech, or (it is) episcop Froechan that is here *ut alii putant*, escon, i.e. thirty years was he without baptism *et ideo dicitur* escon, impure, *sed non verum*. But Guid episcop Fraechain (is the true reading), i.e. Froechan was his name, and a bishop was he, and in Bo-chluain he is, i.e. in Leix, and in Druim Daganda in Dalaradia. He is called Escon, because he slew a King of Leinster, i.e. by the dipping with his staff which he made at him while he (the saint) was at Bo-chluain and the king in a bathing-tub at Naas,

i. *esca ideo dicitur quia aquam baptismatis infudit.*" Dr. Whitley Stokes remarks in a note, that the meaning of this last passage obviously is that *esconn* is a vessel used for distributing water, and that the saint was so called because he baptized many.

At *Clonadd* there is a graveyard, which lies on the side of the road from Abbeyleix to Maryborough. There does not, however, appear to be anything to record regarding it.

#### SUCCESSION OF PASTORS.

The succession of pastors, up to the year 1820, is identical with that of Mountrath. The P.P. of the undivided Parish of Clonenagh named in the Registry of 1704, *James Dwigin*, resided, as is therein stated, at Downe (Doon) in the W. division of Maryborough Barony. This place is within the present Parish of Raheen, and was far from being a convenient position for a priest having singly to discharge the duties of so vast a district. The explanation may perhaps be that Doon was the property of the Baldwin family, who have always maintained a character for liberality and kindness. It is not unlikely therefore that the priest chose this place for his abode in order to be protected from persecution through their influence.

REV. MATTHEW FANNING, who had been previously Administrator of Kildare, received pastoral charge of the new Parish of Raheen in 1820; he died on the 27th of December, 1837, and was succeeded by

REV. PATRICK PARKINSON. This priest died on the 29th of May, 1851, and was succeeded by

REV. WILLIAM MOLLOY. Father Molloy died 4th December, 1854, and was succeeded by

REV. THOMAS HENNESSY, who died in July, 1859, and was succeeded by

REV. JAMES O'BEIRNE. Father O'Beirne died 2nd of March, 1866, and had for his successor,

REV. JAMES SINNOTT, the present Pastor.



## PARISH OF RATHVILLY.



THE present is a union of the ancient Parishes of Rathvilly, Kilranelagh, Kiltegan, Rahill, Straboe, and Rathmore.

### RATHVILLY.

This name is derived from *Rath-bile*, "the Fort of the Old Tree." *Bile*, according to Dr. Joyce (*Irish Names of Places*, l. 499), was generally applied to a large tree, which, for any reason, was held in veneration by the people; for instance, one under which their chiefs used to be inaugurated, or periodical games celebrated. Trees of this kind were regarded with intense reverence and affection; one of the greatest triumphs that a tribe could achieve over their enemies was to cut down their inauguration tree, and no outrage was more keenly resented, or, when possible, visited with sharper retribution. We read in the *Four Masters*, amongst other instances there recorded, that in A.D. 1111, the Ulidians led an army to Tullahogue, the inauguration-place of the O'Neills, and cut down their old trees, for which Niall O'Loughlin afterwards exacted a retribution of 3,000 cows. At Rathvilly one of these trees must have flourished on or near an ancient fort. It is supposed that the Rath or Fort, from which this place derives its name, was erected prior to A.C. 1933, and that it formed a link in that series of earthen forts of which Eagle Hill, Clonmore, Tullow, and Castlemore, were, on the eastern side the outer defences of their great parent centre, Dinnrigh, on the banks of the Barrow, near Leighlin Bridge. The earliest settlers in this locality appear to have been the descendants of Oilill of the Connacians; but these, in the course of a few centuries, had to give way before the more powerful descendants of Cathair Mor, King of Leinster and Monarch of Ireland.

The Moat of Rathvilly was the residence of the King of Leinster when St. Patrick came to preach the Faith in Ireland. Crimthann, son of Enna Kinseallach, commenced his reign

about the year 443, and reigned for 40 years. He was at first a persecutor of the Christians, but eventually he was converted and baptized by St. Patrick, at the well to the north of the Moat of Rathvilly, as were also on the same occasion, his wife, Mell, and Dathi, his infant son. This took place in the year 450. Crimthann shewed himself a zealous convert and liberal benefactor of the Church. The writer of the Tripartite Life of St. Patrick states: "This Crimthann was a king pious towards God and devoted to the servant of God, Patrick, and piously liberal in erecting and endowing the churches of God. For he built, and endowed with lands, first thirty churches, and afterwards forty, to God and Patrick in the territory of Hy-Kennselach, and eastern Leinster." Crimthann, nevertheless, was a warlike king; we find his exploits set forth in the poems of Dubhtach—

*Dubhtach Cecinit:—*

"Crimthan the famous King of (the) province of Erinn,  
The Hector of Elgga (*i.e.*, 'noble island,' an ancient name for  
*Ireland.*)

The topping chief of a thousand laudations,  
Of bristling mansions.

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The Leinstermen around Crimthan, the son of Enna,  
Strong and valiant;  
Except the hosts of Heaven with their Creator,  
There is none to equal.

It is Crimthan that excels everyone  
In the bloody cause;  
He is the one man, the best of the seed  
Of the wounding Gaedhils.  
It is Crimthan that excels everyone  
In hundreds of expeditions.

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It is he that believed Patrick  
Without hard conditions;  
He received him as a chaste, holy, soul's friend,  
At Rath Biligh (*Rathvilly*),  
The blessing which he gave never decays,  
Upon beautiful Mell,  
Upon Dathi's head,  
And upon Crimthan."

—*O'Curry's Lectures MS. Materials I. H.*, 484.

In 483 Crimthann fought in the battle of Ocha, in Meath, in which engagement he slew Oilill Molt. He himself fell by the hand of his own grandson, Eochaid Guinech, of the Ui-Bairriche, and the men of Aradha Cliach, in revenge for their having been driven by him into exile; this took place in the year 484. He was buried at Sletty, which he had previously

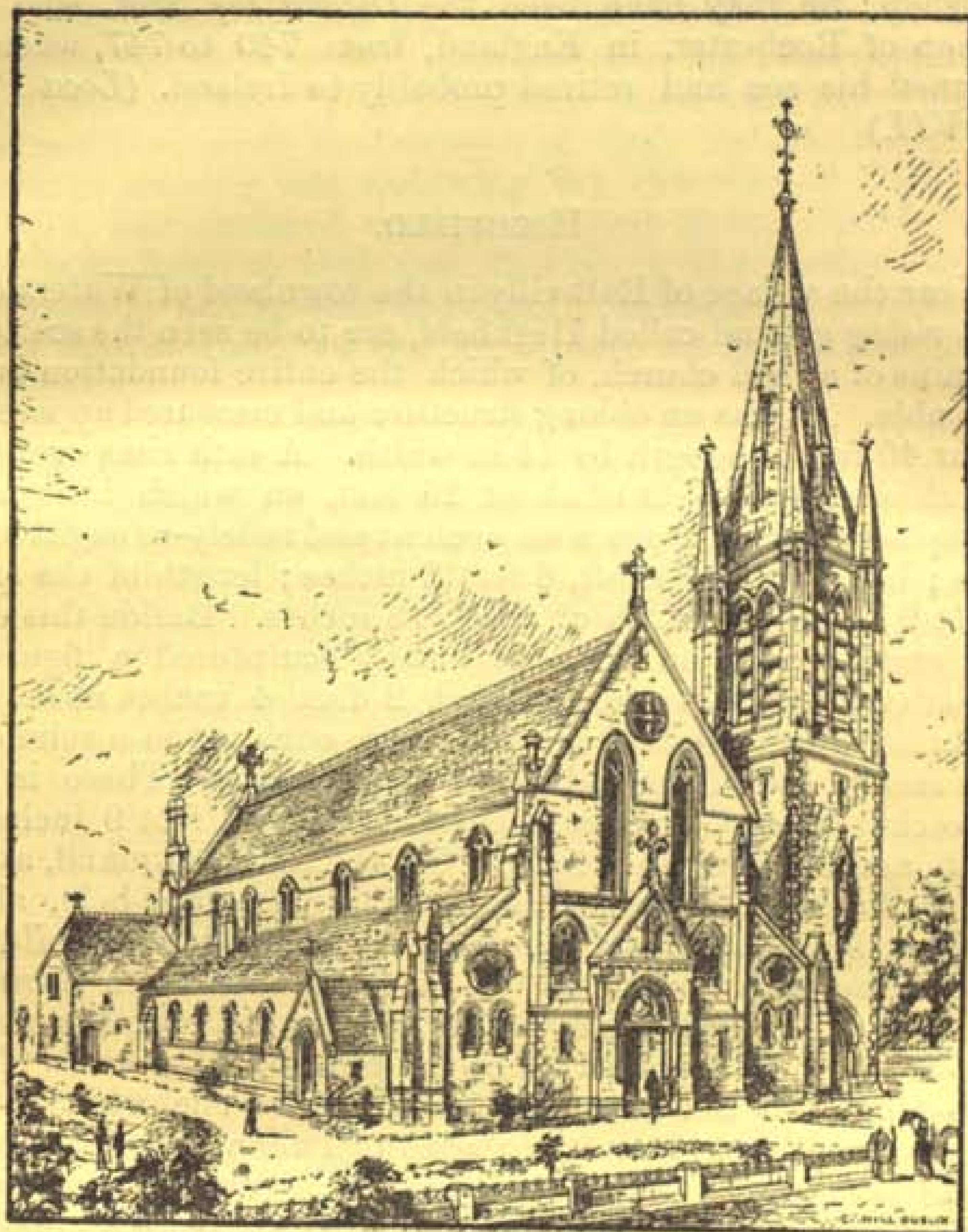


selected as his place of sepulture. Dathi or Nathi, his son, succeeded him, and reigned ten years. Dathi's son, Cormac, succeeded him; he was the father of St. Abban, junior. Eighth in descent from Cormac were two saints connected with Rathvilly, Seighin Gabul, and Failbhe. Dioma, their brother, was a bishop; he may have been the *Dioma the Scot*, who was Bishop of Rochester, in England, from 740 to 747, when he resigned his see and retired probably to Ireland. (*Loca Patr., Pt. VII.*)

### HIGHFIELD.

Near the village of Rathvilly in the townland of Waterstown, on a rising ground called Highfield, are to be seen the scattered remains of an old church, of which the entire foundation is not traceable. It was an oblong structure and measured apparently about 40 feet in length by 24 in width. A rath rises over this church site to a height of about 25 feet, on which interments take place. Here there is an ancient and rudely-wrought stone cross; height of the shaft, 6 feet 2 inches; length of the arms, 2 feet 9 inches; breadth of shaft, 13 inches. Beside this cross is a smaller one, on which is rudely sculptured a figure of Christ crucified. It stands about 2 feet 4 inches in height; the arms, which are broken away, were enclosed in a solid disc. This second cross is probably not very ancient. There is also the socket of another cross, measuring about 1 foot 9 inches in width, and 9 inches in height. On the same townland, at the corner of a road, there is a stone, having a square hole, about 6 inches deep, in the top, whence it is called *cloch-a-phoill*, i.e., "the stone with the hole," or, as it is sometimes corruptly rendered, "the Holystone." But for the shallowness of the hole, it might be supposed to be the pedestal of a cross. This *cloch-a-phoill* is not to be confounded with one, which has a history attaching to it, in the Parish of Tullow. Near at hand, in the townland of Patrick's Well, is the well at which it is supposed St. Patrick baptized the King of Leinster and his wife and son; it has ever since borne the name of that saint. A Patron used to be held here on the 17th of March, but had to be discontinued on account of abuses. It is still occasionally visited by pilgrims. The historical Moat of Rathville is situate in the townland of Knockroe, within less than half-a-mile from the village. In the townland of Knockavah, at a distance of about 100 perches from the Moat, on the road to Hacketstown, stood the humble chapel of the district previous to the year 1785. In the year named, the Chapel of Rathvilly,

at present in use, was built by a Father Wall. Preceding the Chapel of Knockavah, there was one in the village, which, no doubt, is the Mass-house referred to in Return of 1731 (*see Vol. I., p. 268*) as then in existence.



CHURCH OF ST. PATRICK, RATHVILLY.

This New Church will hold a prominent place among the numerous ecclesiastical edifices which the faith and charity of Irish Catholics during the last quarter of a century have raised up for the worship of the Almighty in every portion of the country. When completed, there will not be in all the land many fairer or more imposing structures. It stands on an elevated plateau on the western side of the village,



which commands a charming prospect of varied and picturesque scenery, with the Wicklow Mountains, Keadeen, and Lugnacullagh, rising majestically on the right, the Kildare and Queen's County hills bounding the horizon in the distance, and the silver line of the Slaney winding through the valley close by. This handsome structure is of the pure Gothic style of architecture, and is being built from a design furnished by William Hague, Esq., Dublin, on a spacious plot facing the fair green, and is entirely detached, so that it can be easily seen from every standpoint. The village is situate on a hill, and all the roads converging upon it have a gradual ascent; hence the New Church, being the most central and prominent object, breaks upon the view at a considerable distance. In plan, the church comprises nave, aisles, and chancel, two side chapels, large sacristies, with parochial room over same, and tower and porch to the north and south aisles respectively. The clear length inside is 127 feet, width 28 feet, chancel 28 feet by 27 feet, and the height of nave and chancel 60 feet to ridge. The aisles are divided from the nave by five bays of granite moulded arches, on each side supported on slender pillars. Similar arches open into the side chapels, and the sanctuary is spanned by a lofty and richly-moulded arch, resting on solid piers, with corbal shafts attached to same, having caps and bases. Above the arches rise the clerestory walls in which are two light traceried windows, which effectually light up the interior. The chancel window consists of three lights made spacious to receive stained glass, the mullioned lights surmounted by bold tracery enclosed in a pointed and moulded arch. The clerestory windows of sanctuary and side windows of aisles are single lights with cusped heads and moulded arches. The gable facing the street is a successful and happy effort of the architect, embracing a deeply-moulded and recessed doorway, with polished shafts set in a projecting framework, finished with a gable, in the face of which is a niche, with pedestal, intended for a statue of St. Patrick, to whom the church will be dedicated. The statue itself is the gift of workmen employed in the construction of the new line of railway from Baltinglass to Tullow. Tall coupled windows with traceried heads, surmounted by a circular rose window, occupy the upper part of this gable, with flanking panelled windows at the sides, and cusped and mullioned windows in the gables of the aisles. The porch will have an entrance doorway leading to one aisle, and the other aisle will also have a separate doorway of rich character in the tower. It is intended hereafter to carry the tower to a considerable altitude, and to finish it with a spire and wrought-iron gilt

cross. All the gables are coped with granite, and terminated with stone crosses. The builder is Mr. John Harris, Monasterewan.

This description is extracted from a notice which appeared in the *Nation* newspaper for Oct. 24th, 1885. It should not be omitted that nearly the whole of the large amount that has been already expended on the building was provided by the late pastor, the Rev. P. C. Nolan, whose remains fittingly occupy the founder's place, in front of where the high altar will stand.

The Castle of Rathvilly stood behind the site of the new church. By whom it was erected is uncertain, some ascribing it to De Lacy, who built the adjoining castles of Tullow, Castledermott, &c. In 1347, Edward III. granted to Thomas Brotherton, Duke of Norfolk, a license to hold the County of Catherlough, with all its castles (Rathvilly of course included), islands, manors, and townlands, in capite, which patent held good until the reign of Henry VIII. A letter from the Irish Parliament in 1435, written to King Henry VI., complains that whereas some thirty years before there were in the County of Carlow no fewer than 148 castles, "all well bataylled and inhabited," (of which Rathvilly was one), at the time, these had all been taken or destroyed with the exception of those of Carlow and Tullow. The *Act of Absentees*, passed 1st May, 1537, which deprived Thomas Howard, Duke of Norfolk, and Lord Berkeley, his co-partner, of the County of Carlow, which they inherited from Thomas de Brotherton. Sir John Davies gives the following account of the powers of the lords who inherited the County of Carlow as a county palatine until the reign of Henry VIII.:—"These absolute palatines made barons and knights, did exercise high justice in all points within their territories, erected courts for criminal and civil causes, and for their own revenues, in the same form as the king's courts were established in Dublin; made their own judges, seneschals, sheriffs, coroners, as escheators; so as the king's writ did not run in those counties (which included more than two thirds of the English colonies), but only in the church lands lying within the same, which were called the cross, wherein the king made a sheriff; and so in each of these counties palatinate there were two sheriffs, one of the liberty and another of the cross."—(Quoted by Ryan, *Hist. Co. Carlow*, 378.) \*

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\* Another enactment, at the same period, is curious; it was to the effect: That no subject shall be shaved above his ears, or wear glibs, or crommeals (*moustaches*), or linen dyed in saffron, or above seven yards of linen in their shifts; and that no woman wear any kirtle, or coat tucked up, or embroidered,



The *Four Masters*, under date 1546, record that "many disaffected persons of the Geraldines rose up against the Saxons in revenge for their expulsion from their patrimony, namely, William, the son of James, the son of the Earl of Kildare; Maurice-an-fheadha (Maurice of the Wood) son of James Meirgeach, son of the Earl; and many other youths besides these. They did indescribable damages, amongst which were the plundering of . . . *Rath-bile*, and of all the country around." In the reign of James I., this castle and its possessions passed into the Ormond family. In 1620 it was agreed by Indenture that Lady Elizabeth, sole daughter of the Earl of Ormond, and now wife of the Earl of Desmond, shall have, among other places, the castle, lands, and manor of Rathvilly. An Inquisition dated Carlow, the 18 of January, 1636, finds that the Earl of Ormond and Ossory, the Lady Elizabeth, his wife, and Thomas Comerford, were seized of one castle, 100 messuages, &c., in Rathville, Waterstowne, Bafellestowne, Rathdonill, Rathell, Rickardstowne, Knockeva, Mabellstowne, and Phillipstowne, and of the privilege of a court leet and court baron within the manor of Rathville. Being thus seized, at Easter term, 10th of the present King Charles, they alienated the foregoing to David Booth, Patrick Weymes, Gerald Fennell, M.D., and Edward Comerford, and their heirs, for certain uses, &c. Held of the king in capite by military service. In 1650 the Castle of Rathvilly was taken and dismantled by the Parliamentarians under Colonel Hewson. The Cromwellian troops were, it is stated, held at bay for a time at a point on the River Slaney, since known as Cromwell's ford; they, however, eventually succeeded in crossing it, and taking the castle. The castle continued in a habitable condition up to about 150 years ago; local tradition names Nol Murray as the last who resided there. It can be hardly doubted that the present Protestant Church occupies the site of the Catholic Church of olden times; this is evidenced by the Catholics clinging to the place for purposes of interment even to the present day.

In the burial-ground attached to what may now be called the old Chapel of Rathvilly, several priests are interred; the following are the inscriptions on the tombs which mark their graves: (1) "Here lieth the body of the Rev. George Lynch, who departed this life in the year of Christ, 1794, aged 48 years.

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or garnished with silk, nor laid with usker after the Irish fashion; and that no person wear mantles, coats, or hoods after the Irish fashion (except women, horse-boys, cow-boys, and soldiers, at the rising out and hostings, all which may wear mantles); and that everybody shall endeavour to learn the English language, and conform to the English fashion.—(Cox, apud Ryan, 98.)

*Requiescat in Pace.*" (2) "Here lieth the body of the Rev. Nicholas Nowlan, who departed this life on the 10th day of March, 1813, aged 71 years. Lord have mercy on his soul. Amen." (3) "Here lie the remains of the Rev. Michael Lyons, who departed this life the 31st day of October, 1822, aged 30 years. *Requiescat in Pace.*" (4) "Here lie the remains of Rev. Matthew Kinsella, who departed this life on the feast of St. Malachy, in the 11th year of his ministry, and 43rd of his age, in the year of our Lord 1837." (5) "Here lie the remains of the Rev. John Gahan, P.P. of Rathvilly. With great piety and fervour he discharged his pastoral duties, leaving in the parish many monuments of his zeal. He died 28th of June, 1854, aged 70 years. *Requiescat in Pace. Amen.*"

#### KILRANELAGH.

The Church of Kilranelagh is referred to in our Irish Annals at an early date. In the ancient historical tract called *Borumha-Laighean*, two lines of a quotation are given thus:—"I pray the (al) mighty Lord, the principal incumbent of Cill-Rannairech;" and it is added that the whole poem was written in another part of this book; but it is not now to be found in any of the copies. This passage is quoted by the Four Masters at the year A.D. 593:—

"I implore the powerful Lord, near Cill-Rannairech,  
It was he that took revenge of Comuscach, that slew Aedh  
Mac Ainmirech."

This passage refers to Kilranelagh. Its explanation may be given in the words of Father Shearman (*Loc. Patr.* 31): "In the year 597, Cumiscagh the Royal heir of Erin, son of King Aed Mac Ainmiré, going on 'the noble tour of youth through Erin,' came to Rath-Bran, the residence of Brandubh, King of Leinster, where, having insulted the wife of Brandubh, his people, to avenge the injury, set fire to the house where Cumiscagh slept. He, however, escaped the fate intended for him, and fled across the Slaney into the mountains of Imaile. He was intercepted near the Church of Cillrannerach (Kilranelagh) and slain by its airchenech, and decapitated on Clough-na-gan." In a note it is added: "Clough-na-gan is situated in a small townland adjoining Kilranelagh, to which it gives its name. The *head-stone*, as it is now called, appears like a large mill-stone with a deep circular cavity in its centre; a portion of the circumference is broken off. It was probably intended as the base of a cross for the cemetery of Kilranelagh." Loichine Lonn, the erenagh of the Church of Kilranelagh, and



ancestor of the family of O'Lonain, having discovered who Cumisceagh was, slew him at the Green of Kilranelagh, and cutting off his head, brought it to King Brandubh, who, for this signal service, granted perpetual freedom, or exemption from custom or tribute, to the Church of Kilranelagh. Dr. O'Connor translates *Cill-Rannairech* "ecclesia ad manifestandum supra omnes," but this is absurd; it signifies the cell or Church of Rainnaire, a man's name.—(O'Donovan; note to *Four Masters*.) St. Brigid was the Patron of this Church. A very remarkable group of stones here, formed into a seat, is called St. Brigid's Chair; an ancient head-stone, having a cross engraved on it, forms the back of the seat. St. Brigid's well is also to be seen within the grave-yard, and a stone, called St. Brigid's stone, near her chair, is resorted to for the cure of head-ache. Kilranelagh is 1292 feet above the level of the sea. The site of the old church can scarcely be recognised. Father Shearman states, without quoting an authority for it, that Aedh Mac Ainmiré, King of Ireland, who was killed at the battle of Dunbolg in 598, was buried at Kilranelagh. Father David Byrne, P.P. of Rathvilly for a very lengthened period, died in 1746, aged 96, and is interred at Kilranelagh. The grave of a priest, most probably the one here referred to, is pointed out; it is marked by a granite head-stone, on which the monogram I.H.S. at the top can be traced, but nothing further. This priest resided at Portrishin, a place in which, according to local tradition, Mass used to be said in penal times. It is stated that when Father Byrne was persecuted by a bitter bigot named Sauls, who then occupied a prominent position in the neighbourhood of Hacketstown, he received shelter and protection from a Protestant family named Wilson.

In 1785, Mr. Green of Greenville, Kilranelagh, Co. Wicklow, opened a piece of ground near his house. At six feet deep, he found a *Cist*, with an urn containing calcined bones; capacity, 16 quarts; it was wrought with zig-zag ornaments. For sketch and details, see *Transactions R. I. A.* Vol. I., A.D. 1787.

#### RAHILL.

The old church of this parish appears to have been 63 feet in length, by 21 in width. In 1838, when the Ordnance Survey was made, the west gable was standing, but it has fallen since then; the ruin is mentioned in the Name Book. The grave-yard attached, contains no inscription worthy of note; it appears to be now but little used, and is unfenced, and neglected.

## RATHMORE.

The Vicarage of Rathmore had St. Patrick for its Patron. By a Pat. Roll, Dec. 23rd, 1559, we find Edmond Curren presented to the Vicarage of St. Patrick of Rathmore, in the diocese of Leighlin, vacant by the death of William Curren. (*Morrin*). It was part of the possessions of St. Thomas's Abbey, Dublin. On 1st of May, 1603, a grant was made to John Eustace, Gent., of the rectories, churches, and chapels of Straboe, Rathmore, and Mohacon or Moyacon (*Clonegal*), the estates of St. Thomas Court, near Dublin; rent, £21 16s. 8d. Irish. The church which stood at Rathmore, has completely disappeared, and also a burial-ground which adjoined it; from the fact of human bones having been frequently met with in the place, its site is supposed to have been between the Rath, from which the place is named, and of which a portion still remains,—and Mr. Verscoyle's lodge gate. An important castle appears to have stood here in the 16th century; amongst the eight chief castles in the County of Carlow, as given in *Description of Ireland, Anno 1598*, that of Rathmore is named. Rathmore was the chief residence of Colman, King of Hy-Kinselagh, in the 6th century; this Colman had also a residence at Liscolman from whom it is named, ("the fort of Colman.") This Colman, who was great-grandson of King Crimthann, was brother of St. Abban, and had for his mother Mella, sister of St. Kevin of Glendalough. After a long and prosperous reign he retired, in A.D. 555, to the monastery of St. Comgall at Bangor. In the life of St. Fintan of Clonenagh it is related that, having heard that Colman had Cormac, regulus of Hy-Bairche, in captivity, whom he thought of putting to death, the Saint, taking with him twelve of his disciples, proceeded to Rathmore to try to effect his release. Colman, hearing of their approach and suspecting the object of their visit, gave orders to exclude them and also to guard well the royal prisoner; but lo! the gates of the castle and the door of the prison flew open before the Saint, and the fetters fell from the captive's limbs. The King, on hearing this, consulted his councillors, and acting on their advice, he set the captive free, and at the same time, all his other prisoners. In the Life of the Saint this place is referred to as, "oppidum in planitie Lageniensium positum, nomine Rathmor, quod Latine dicitur Atrium magnum." (*Colgan*.)

## STRABOE.

This parish is bounded on the north by Kinneagh parish; on the west and south by Killerig parish; and on the east by the



parish of Tullophelim. Its name signifies "the *Srath*, or holm of the cows." In the townland of Straboe is part of the N. wall of an old church, called *Teampull buide*, i.e. "the Yellow Church;" it had a large burial-ground attached to it, but at present there is not even the sign of graves. The wall referred to is built into a wall separating two fields, and would not attract notice if not pointed out, but *then*, it is quite distinguishable from the rest of the fence. There is a large stone, about 6 feet long, and having crosses on it both above and below, which is likewise used as one of the stones in the wall. There is a tradition that in consequence of some blood which was spilt in a fight in this church which occurred during Mass time, the service was thenceforth transferred to the neighbouring church of Kinneagh. There was a well, believed holy, within about quarter of a mile of the church. There was also a castle in Straboe townland, of which not a vestige remains. There is a tradition that Straboe was formerly a town. (P. O'Keeffe, *Ord. Survey*.)

#### KILTEGAN.

The Rectory of Kyltegan was amongst the possessions of the nunnery of Grany, and was granted to Sir Anthony St. Leger, 4th of May, 34th of Henry VIII. (Auditor General). The name *Kiltegan*—i.e. "the church of Tegan," is supposed to be derived from St. Tacan, one of the seven companions whom St. Patrick left with St. Fiacc at Domnagh-Fiacc, or Minbeg, in the present parish of Clonmore. There is hardly anything known regarding this Saint; in the Martyrology of Tallaght, at 9th of September, is given a Saint Tecce; it is considered by Fr. Shearman, (*Loca Patr.* p. 227,) that this entry refers to St. Tegan, and that he is the "Tacan, illustrious pilgrim," who is invoked in St. Moling's poem,—the subsequent scene of whose labours was in Hy Crimmthanan, near the rock of Dunamase; *See p.* 288. It is said that a Patron used to be celebrated at Kiltegan on the 15th of August. The site of St. Tegan's church is at a short distance from the village; the church has quite disappeared, but a grave-yard marks the spot where it stood, in which there is an ancient stone vessel; here is the grave of a priest, with the following epitaph:—"Erected by Elizabeth Hebert in memory of her dearly beloved brother, the Rev. Denis Doyle, who departed this life the 28th December, 1788, in the 40th year of his age. Most deservedly regretted by his Parishioners and relatives." *Tinneclash* ("the house of the trench,") was the site of the Catholic chapel of the district before the building of the present church of Ticknock, some 60 years back. In the burial-ground some priests are interred, to whom

monuments, bearing the subjoined inscriptions, have been raised:—"Here lieth the body of the Rev. Daniel Murphy, Parish Priest of Rathvilly 52 years, who departed this life the 5th of December, 1798, aged 102 years. *Requiescat in Pace. Amen.*"

"Here lie the remains of Rev. Patrick Moore, P.P. of Rathvilly, who departed this life, 3rd April, 1839, aged 73 years. *Requiescat in Pace.*"

"Sacred to the memory of Rev. Michael M'Ardle of Drumcuin, who departed this life December 18th, 1869, aged 53 years."

A Father Byrne, a native of Hacketstown, who died in the Queen's County, was interred here about 40 years ago.

Talbotstown and Castletalbot were the sites of castles which, though fortified and inhabited in the 17th century, have now quite disappeared. From the General Rendezvous at Clo-grennan, in the beginning of June, 1649, Ormonde proceeded to Talbotstown which, together with Castletalbot, was within three days, surrendered to him (*Cromwell in Ireland*, p. 23.) The notes inform us that Talbotstown was placed two miles south of Baltinglass; there is no trace of the castle, but the site is still pointed out. Castletalbot was about two miles from Talbotstown; so says Clarendon, *Hist. View*, p. 79. The site is not known. Robert Talbot, was one of the Commons' representatives in the General Assembly of the Confederate Catholics, which met at Kilkenny, Jan. 10th, 1647.

#### KILBRACKEN.

In the townland of Knocklishinbeg, are the ruins of the old church of Kilbracken or Kilnavrithogue. It measured 44 feet in length, by 23 feet in breadth. Some three feet of the walls are still standing; they were 4 feet thick and composed of large granite stones. An ancient stone vessel, and some small stone crosses, which perhaps are not of very ancient date, are to be seen in the disused grave-yard adjoining. In the Descriptive Remarks relating to this place in the Name Book, is pencilled: "A well in Tombay (Hacketstown parish) said to be connected with this place." (*Ord. Surv. notes.*)

#### ACAUN.

In Tobinstown townland are situated the traces of the foundation of Acaun church. This name may be derived from *athan*, "a little ford." The church appears to have been about 54 feet



long, by 18 wide. In the old grave-yard attached, is the upper part of a stone cross sunk in the ground, and a rude stone vessel, probably a Baptismal font. Also, in the same townland and very near the above, are the remains of what is called Acaun Monastery. Little of the walls remain. In the ruins of a square building here, measuring  $15\frac{1}{2}$  feet by 16, is an arch, perhaps of a doorway, but at present the earth is heaped up almost to its top. Its height above the level of the surrounding land would be about that of a doorway. Acaun Church and Monastery ruins are noticed in the Name Book. (*Ord. Surv.*)

#### RATHDONILL.

In 1305, Joan, the daughter of Peter de Ballymore, released to the Abbot of St. Thomas Court, Dublin, the advowson of the church of Rathdonyll (*King, p. 194*); and in 1308, Nicholas FitzNicholas of Rathdonyll, granted and conveyed to the Abbot, Ralph de Wyndesor, the advowson of the church of Rathdonyll, in the diocese of Leighlin, dated on the Vigil of All Saints. Witness, William de Burgh, custos or chief governor of Ireland. (*Id.* 284). The site of the church of Rathdonill is still pointed out, in what is called, the church field.

Close to the town of Hacketstown, but in the parish of Rathvilly is the site of a church; the walls have disappeared, but traces of the foundations may still be observed, and also marks of graves in its long-disused burial-ground. There is a Holy Well in this townland (Drumquin), which was visited, formerly by pilgrims on the 9th of June, the feast of St. Columbcille. Nothing further could be ascertained regarding this place.

The Parish Registers contain many interesting items of information. The population of the Parish in 1827 is set down at—Catholics, 7706; Protestants, 791. Rathvilly church was dedicated to St. Patrick; Tyneclash to the B. Virgin; and Englishtown, to St. Brigid. Return of 1822 gives, No. of monthly communicants, 550; No. of adults, 6,000. Under the heading of the Attendance at Parochial Schools, (no endowment for any) at same date, the following particulars are given. *Rathvilly*, boys, 209; Do. girls, 170; *Tineclash*, boys, 86; Do. girls, 116; *Englishtown*, boys, 50; Do. girls, 58; *Knocklishin*, small children, 40. *Maplestown*, small children, 30; *Ballyhackett*, small children, 70. Catechism taught each Sunday and Holyday in the summer half year from 9 to 12, and from  $3\frac{1}{2}$  to  $5\frac{1}{2}$  o'clock. Vespers at Rathvilly, in summer, at  $5\frac{1}{2}$  o'clock, winter, at 3.

Copy of letter from Dr. Doyle dated Carlow, January 17th, 1829:—

“REV. AND DEAR SIR,—Being obliged this year to make a report to the Holy See of the state of the churches committed to my care, in order thereto, I have to request you will, within the month next following the receipt hereof, transmit to me precise answers to the following queries:—Title of each chapel within the parish or parishes of which you are the incumbent or administrator. Whether such chapel has been built or rebuilt or enlarged or improved, since 1820, the date of your last report. Whether a public school-house be attached to it, and when built. What number of suits of vestments, copes, censors, chalices, ciboriums and remonstrances belong to it. Whether there be attached to it a Parochial Library and the number of volumes. Whether the Confraternity of the Christian Doctrine, or any other, and what other, be established in it, and what number of persons belong to such, or each. The above particulars to be reported of each chapel. The following query relates to the whole parish or union. What number of half-yearly and monthly communicants, as well as children in course of education, as nearly as you can estimate same. Whether the Gospel be preached and the Sacraments administered by yourself and your assistants, in the manner prescribed by the laws of the church and the statutes of these dioceses. The return to all and each of the foregoing queries, signed by yourself and curate, are to be made, *sub precepto obedientiæ*, with the utmost fidelity and exactness, and within the time above mentioned, that my decennial report, to be founded in part upon them, may be executed with the requisite fulness and accuracy.

“I remain, Rev. and Dear Sir, your faithful, humble servant in Christ,

✠ J. DOYLE.”

### Replies to foregoing:—

“*Rathvilly*, St. Patrick's, one-third newly roofed and whole considerably improved. No public school-house, 11 suits of vestments, 2 sets of dalmatics, 1 cope, 1 censor, 2 chalices, 1 ciborium, 2 remonstrances, 200 vols. in parochial library. Christian Doctrine confraternity and that of the S. Heart, partially established, between 30 and 40 members enrolled in each. *Kiltegan*, Church of the Assumption of the B. Virgin and St. Timothy. This church has been newly built in the years 1826-7. The former chapel is attached to this church as a public school-house these two years past. Two suits of vestments, 1 chalice, parochial library, 150 vols. No confraternity. *Englishtown* Church, dedicated to St. Brigid. Half of chapel newly roofed, and the rest much improved. No public school-house; 2 suits of vestments, 1 chalice, parochial library, 130 vols. [*Inserted*—In 1841, a new chapel was built at Talbotstown in place of the old one, and schools, etc., attached.] About 600 monthly communicants, and about 3,500 who communicate half-yearly; about 1,000 children in course of education. We preach the Gospel and administer the Sacraments in the manner prescribed by the laws of the church and statutes of the Diocese.

“JOHN GAHAN.”

A Return made in August, 1830, states that Catechism was taught in summer from 10 to 11, and from 2 to 5, in each chapel.



## SUCCESSION OF PASTORS.

In report made by Dr. Ram, Protestant Bishop of Leighlin, 1st Sept., 1612, (*See Vol. I., p. 240.*) "*Sir* (i.e. *Mr.*) *Molrony McGrew*, priest, is named, as "keeping here and there in and about the parish of Rathvilly, but in no certain place as I can learn, but as his occasions lead him." The same report states that "Luke Archer, Vicar General of the Diocese of Leighlin, keeping for the most part at Kilkenny; at his coming into the County of Carlow resorting unto the house of Edmond McTirielogh of Rathvilly."

REV. DAVID BYRNE appears in the Registry of 1704, as Parish Priest of Rathvilly, Rahill, part of the parish of Hacketstown, Kiltegan and Kilranelagh; he resided at Portrishin, was 54 years of age, was ordained in 1674, at Thomastown, Co. of Kilkenny, by Dr. James Phelan. His sureties were William Hughes of Monagher, in the said County, gent., and John Nolan of Milltown, in said County, farmer. A Return of 1731 (*See Vol. I., p. 268.*) gives *Thos.* Byrne as the priest of Rathvilly. The tradition of the parish is that the Fr. Byrne of 1704, died in 1746, aged 96, and that he is interred at Kilranelagh.

REV. DANIEL MURPHY succeeded; his tomb at Tinneclash records that he was P.P. of Rathvilly for 52 years, and died 5th of December, 1798, aged 102.

REV. NICHOLAS NOWLAN succeeded; he died, 10th March, 1813, aged 71, and lies interred at Rathvilly.

REV. PATRICK MOORE succeeded; he died, 3rd April, 1839, aged 73, and is interred at Tinneclash.

REV. JOHN GAHAN succeeded; his memory is still deeply revered in the parish, as a singularly zealous and devoted pastor. He died, 28th June, 1854, aged 70, and is interred at Rathvilly.

REV. JAMES I. TAYLOR, D.D., succeeded; he was translated to the parish of Maryborough 1855, and was succeeded by

REV. PATRICK C. NOLAN. Fr. Nolan died 13th of January, 1885, and is interred within the new parish church, towards the erection of which he has been so munificent a benefactor. He was succeeded by

REV. JOHN PHELAN, the present pastor.

## PARISH OF STRADBALLY.

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THE town which gives its name to the modern parish or union, was formerly known as Stradbally-Leix (i.e., *Stradbaile-Laoighisi*, "the street-town of Leix"). It is found so named by the *Four Masters* in A.D. 1596, and it continued to be called so, down to the commencement of the present century. This town is located in the old parish of Oughaval, i.e., Uachongbhail, or *Nuachongbhail*, as it is more correctly given, in O'Clery's Calendar at 15th of May. This name (*pr. Oohongwal*) signifies "a new habitation." St. Colman-mac-ua-Laoigse, a disciple of St. Columba, founded a monastery here about the middle of the seventh century; this Saint's feast was observed on the 15th of May, at which date he is entered in the Martyrologies of Tallaght and Donegal; in the latter it is given thus:—"Colman Mac ua Laoighse, of Tulach MacComhghaill, at Druimnitogha, i.e., at Nuachongbhail in Laoighse, of Leinster. He was of the race of Laoighsach Leann-Mor, son of Conall Cearnach." In the life of St. Columba it is related that St. Columban of Oughaval, when leaving Iona, where he had lived some years in his youth under the spiritual care of St. Columba, full of anxious affection at his departure, he exclaimed: "O Saint of God! how can I live in my own country and confess my sins to thee?" Columba answered him: "Go to the holy man whom I see every Sunday night, standing with the angels before the tribunal of Christ." The holy youth asked who was that saint. St. Columba answered: "Saint, indeed he is, and comely, and of your own kindred, with florid complexion and bright eyes, and a few grey hairs now beginning to appear." The young man answered: "I know no such person in my country except St. Fintan of Clonenagh."

Adamnan relates also the following regarding the *Vision of Holy Angels who carried off to Heaven the soul of the saintly Bishop Colman Mac Ua Laoigshe*:—Another time while the brothers were dressing in the morning and about to go to their different duties in the monastery, the Saint (Columb-



kille) bade them rest that day and prepare for the holy sacrifice, ordering also better fare for dinner, such as was given on Sunday. "I must," said he, "though unworthy, celebrate to-day the holy mysteries of the Eucharist out of respect for the soul which last night went up to heaven beyond the sky and stars, borne thither by choirs of holy angels." The brethren, in obedience to his command, rested that day, and after preparing for the sacred rites, they accompanied the saint to the church in their white robes as on festivals. And when they were singing the usual prayer in which St. Martin's name is commemorated, the Saint, turning to the chaunters, said: "You must pray to-day for Saint Colman, Bishop." Then all the brethren present understood that Colman, a Leinster Bishop, the dear friend of Columba had passed to the Lord. A short time after, some persons who came from the province of Leinster, told how the bishop died the very night it was revealed to the saint.

At January 19th, a Saint Fachtna, Bishop of Nuachongbhail, is calendared. The Mart. Tal. styles him "Fachtna Eps. on Uachongbhail, Reidbaircend." As several places throughout the country bear the name of Nuachongbhail, it is impossible to decide to which of them this saint belongs. Cuimin of Connor, who, according to Colgan, flourished about the year 656, thus refers to a Saint Fachtna in his metrical poem—

Fachtna the generous and steadfast, loved  
To instruct the crowds in concert,\*  
He never spoke that which was mean,  
Nor ought but what was pleasing to his Lord."

The site of the ancient Monastery was subsequently occupied by the parochial Church of Oughaval, the ruins of which may still be seen in a grave-yard, about half-a-mile distant from Stradbally to the south-east, and immediately to the right of the road leading to Carlow.

The Anth. Hib., Sept. 1794, states "that the old Parish Church of Ochmhills," (this is one of the various forms in which the name of this place appears) "was converted by the late Pole Cosby, lord of the soil, into a family burying-place." The Cosby family continue to have their burial-place here still. The wall on the south side of the ruin and running west of the family vault, appears to be coeval with the monument wall raised over it. The part of the north wall to the west of the vault appears to be of some antiquity, and has on the outside of the north-western extremity a square tower apparently of

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\* Another reading has it, "loved to instruct all with candles."

equal age, attached to it. The part of the tower that stood on the north wall, is destroyed. There are some quadrangular openings on the portion remaining. The north wall towards the vault is nearly pulled down; its length from north to western extremity, is 24 feet. The monument walls of the vault stand at the east end of the ruin, have a stone roof, and, on the west end, a high circular arch.—(*Ord. Surv. Papers*). Father O'Hanlon,—whom Stradbally has the privilege of claiming as one of her distinguished sons,—gives a detailed description and an illustration of this place (*Lives of Irish SS. Vol. I., p. 330*). He gives expression to his just indignation at the mischief wrought, in their ignorance, by the Poor-law guardians of the district, “by the removal of the very ancient and interesting *cashel*, once faced on the outside with lichen-crusts and large lime-stones, and breasted on the interior by a wide supporting mound of earth. While enlarging the boundaries, or while extending gravelled walks, or planting yew and cypress trees for ornament within, it would have been possible to serve every useful purpose and to have added greatly to picturesque effect, had the historic *cashel*,—possibly constructed in part by the hands of St. Colman in the sixth century,—been suffered to remain. In the absence of commissioners for the preservation of our ancient monuments, our local Boards should learn not to perpetrate what Cobbett called ‘improvements for the worse.’ Not alone the peasantry, but the gentry, of Ireland have yet to learn and feel regarding the irreparable mischief of destroying sacred and ancient monuments, which should be so greatly prized as relics and evidences of the past.”—(*Id.* 332, note).

#### FRANCISCAN MONASTERY.

A Convent of Minorites was founded at Stradbally in Leix by O'More. I take it to be the same mentioned by Pisanus under the name of Luasia.—(*Ware*). Archdall writes that “in the 12th century the Lord O'Mora founded the Monastery of Mon-au-bealing, or, as more generally called, Stradbally, for Conventual Franciscans.” This date is a mistake, as the Franciscan Order was not instituted until the 13th century. The writer in the *Anth. Hib., Sept. 1794*, states that some remains of the monastery were still visible, and the modern house which has been built on the site still retains the name of The Abbey. About the middle of the 16th century, the town consisted of the Monastery before-mentioned, a castle appertaining to the O'Mores, with several messuages and cottages, all situated in the ancient parish of Ochmbills. The Monastery



and castle stood side by side, adjoining the bridge. Portions of the walls of both were standing up to seventy years ago; they were thrown down by Sir Anthony Weldon when building the present out-offices. A vault yet remains; it has a groined top, the arch of which appears to have been turned upon wattles. Just outside the town, to the north, is a hill called Knocknabrah, "the friar's hill," which, no doubt, formed part of the possessions of the monastery.

August 18th, 1592, the Queen being seized of this friary, and all its appurtenances, and also of a mill with a mill-race in Stradbally, and of the several castles, messuages, cottages, gardens, and orchards, with 345 acres of land in the townlands of Stradbally, Ballynowlan, Kylrorye, Ballerereader, Loghill Parck, Ballecolman, Ballemadock, Kilmarter, the Grange of Garremadock, Clonvenoak, Ballenvicar, Kilmogoo, Moyannoghe, Correill, Racreaghen, Clodust, Noghmald, Shanmollen, Balle-machtaubs, and Derebrock, all in the Queen's County; the same were granted to Francis Cosby and his heirs and assigns, to hold as of the Castle of Maryborough, in capite, by knight's service or the 20th part of a knight's fee, and at the annual rent of £17 6s. 3d. Irish money; they to find yearly nine English horsemen (*Chief Remembrancer*). 4th Dec., 1609, a new grant of these lands was made to Richard, son of Alexander Cosby, together with the townland or lordship of Timahoe.—(*Auditor-General*).

Francis Cosby, whose memory is held in execration as the chief instigator and perpetrator of the massacre of Mullaghmast (*see Vol. II., pp. 229, 316*), came to Ireland in the reign of Queen Mary, and was, by Patent dated 10th Sept., 1558, appointed General of the Kerne of Leix, in which district he obtained extensive grants of the forfeited lands of the O'Mores. O'Sullivan Beare, in his Catholic History of Ireland, relates that "Francis Cosby, Governor of Leix, and his son Alexander, raged with merciless fury against the Catholics of every class. . . . He mostly resided at Stradbally, where in front of his house there grew a great wide-spreading tree. Upon this he was accustomed to hang not only men, to whom no crime was imputed, but also women and even children. He used to experience unspeakable delight—at the same time that their mothers were being thus strangled,—in putting their children also to death by hanging them by means of the long hair of the mothers. When this tree happened to have no dead bodies of the Catholics attached to it, it is related that he used to apostrophize it thus—"My tree, you appear to be very sad; nor do I wonder at it, as you are too long bare.

But I shall soon relieve your sadness. I shall soon adorn your branches with dead bodies."

What is related in the foregoing passage, writes O'Donovan (*Ord. Survey Papers*), is still vividly remembered in the country; a part of the stock of the sallow-tree, upon which Francis was accustomed to hang the people, as yet (1838) remains, it is said, between the present Mr. Cosby's house and the town of Stradbally, at the spot where Francis's residence stood.

The following is the text of this passage:—

"Franciscus Cosbius Lisiae præfectus, et ejus filius Alexander, omne genus Catholicorum immanè bacchantur. Is provinciales Maisum Castrum (*Mullaghmast*) causâ conventuum habendorum, deque rerum administratione agendi convocat. Convocatos cohortibus armatis improviso circumvenit et ex O'Morræ familia centum octoginta viros inopinantes et nihil adversi timentes uno momento temporis jugulabat. Stradbaliae plerumque commorabatur. Ubi præ foribus domûs ejus arbor altitudine magna creverat, patulis ramis diffusa. Ex ea non modo viros sed etiam fœminas atque pueros solitus erat ulla sine culpâ suspendere. Cum ex arbore fœminae laqueo strangulatae dimittebantur, et simul ex fœminarum longo crine infantes liberi pendebant, animo capiebat incredibilem voluptatem. Arborem Catholicorum hominum suspensis cadaveribus vacuam ita solitus alloqui fertur. Magna mihi videris, arbor mea, effecta tristitiâ nec mirum; diu jam agis orba. Ego te cito mœrore levabo: tuos ramos brevi corporibus ornabo."—(*Hist. Cath. tom ii., cap. vi.*)

Francis Cosby was killed, with Sir Peter Carew and many others, by the Irish, then in revolt, at Glenmalure, in 1580, he being then over 70 years of age. He left three sons: Henry, who died in England; Arnold, executed in 1590, for having killed Lord Bourke of Castleconnell; and Alexander, who succeeded his father. This Alexander married Dorcas Sydney, a relative of Sir Henry Sydney, Lord Deputy, and had by her Francis and Richard. Francis married Helena Harpole of Shrute, by whom he had a son, William, who died young; when Richard succeeded to the estate, and became leader of the kernes.—(*Hardiman's Irish Minstrelsy, II., 164.*)

At the year 1596, the Four Masters relate the following:—"Owny, son of Rory Oge, son of Rury Caech, son of Connell O'More, was at this time a gentleman (skilled) in the arts of war; and Leix was totally ravaged by him, both its crops, corn, and dwellings, so that there was nothing in the territory outside the lock of a gate, or a bawn, which was not in his power. He slew a gentleman of the English, who was (seated) at Stradbally-Leix, who possessed a large portion of the territory by authority of the sovereign, namely (Alexander) Cosby, the son of Master Franns." Mr. Hardiman has given the following



account of the conflict between Owney O'More and the Cosbys at the bridge of Stradbally, from an original MS., which belonged to the late Admiral Cosby:—"In the year 1596, Owney MacRory O'More, chieftain of Leix, demanded a passage for his men over Stradbally bridge, and the request, being considered as a formal challenge to fight, was refused. On the 19th of May, Cosby, hearing that the O'Mores were on the march, headed his kerne, and proceeded to defend the bridge, taking with him his eldest son, Francis, who was married a year before to Helena Harpole of Shrute, by whom he had a son, William, born but nine weeks before this fatal battle of the bridge. Dorcas Sydney (for she would never allow herself to be called Cosby), and her daughter-in-law, placed themselves at a window of the abbey to see the fight, and for some time beheld their husbands bravely maintaining their ground. At length Alexander Cosby, as he was pressing forward, was shot, and dropped down dead. Upon this his kerne, with melancholy outcries, began to give way; and Francis Cosby, the son, apprehensive of being abandoned, endeavoured to save himself by leaping over the bridge, but the moment he cleared the battlements he also was shot, and fell dead into the river."

An Inquisition taken at Maryborough, the 17th August, 1596, finds that Francis Cosby, late of Stradbally, was seized in fee of the site, circuit, etc., of the Monastery of Stradbally, with a water-mill in the same town, and 1380 acres of land in the townland of Stradbally, Ballynowlane, Kilroury, Ballyreder, Loughell-park, Ballycolman, Ballymadok, Kilmarten, le Graunge, Garrymadok, Cloneveok, Ballyvicar, Kylmogho, Moyanagh, Corryell, Rathcrehin, Cloduff, Noghwale, Ballaghmor, Shene-mollan,—15 acres belonging to Edward Brereton excepted,—and Ballymacmanus, and the Castle of Dirrybrock, all which are held of the present Queen, in capite, by military service. The aforesaid Francis was slain by the rebels, and died after his father Alexander, who was likewise slain at Stradbally, the 19th of May, 1596. William Cosby is the son and heir of the said Francis, and the aforesaid William was aged 9 weeks at the time of the death of the aforesaid Francis. Dorcas Cosby, alias Sydney, was widow of the said Alexander Cosby; and Helen Hartpole, alias Cosby, was widow of the said Francis Cosby.

The writer in the *Anthologia Hib.*, Sept. 1794, states that "the Castle (of Stradbally) was surrounded with a fosse, but pulled down by the Cosbys, and a fortified house built in its place, which also is now no more. In 1771 Cosby, the late Lord Sidney, began a noble house, a little without the town, and south-west of the site of the ancient castle, but lived only

to finish the offices and one wing. The demesne is highly ornamented, and the estate belongs now to Admiral Cosby. The town is a manor, to which appertains a court baron and a court leet. About a mile west of the town is a Charter School for 50 children, and, about half-a-mile to the east is Brockley Park, the beautiful seat of the Right Hon. the Earl of Roden, built in 1768, under the direction of Ducart, an Italian architect, on the site of a former one, burnt down, and is situated on the lands anciently called Derrybrock (hence, perhaps, the name Brockley Park.—*Editor*), and appertained to the monastery before-mentioned."

An Inquisition, taken at Maryborough, 17 June, 1566, finds that "Rory O'More was appointed Captain of Leyse, and, upon certain controversy depending betwixt him and his brother Patrick O'More, the said Patrick for his maintenance did procure a great number of the Connors to come to the County of Leyse, aforesaid, and was spoiling of the same; and the said Rory, resisting them in the defence of the country, was slain by his said brother and the Connors, in a place within the said country called Killnesperokye. Said Rory was Captain of Leyse aforesaid at the time of his death, and he had no more lands in possession in right of his Captainship as O'More, but only the town of Stradbally, with the appurtenances, being unto him every year worth £100. The said Rory had at the time of his death, in his own seizin, of his own proper inheritance, and not as captain, these towns following, that is to say, Derrybroke, and the great wood with the appurtenances, Derryloghcomer both the Cullenaghs, viz., Cullenagh and Cullenaghmore, Disert Enos, Carrigneparke, Ballynockan, Graigneboyn, and the whole parish of Tulloryne, which land was unto him worth three score and ten marks, lawful money of Ireland. The said Rory O'More was possessed, at the time of his death, of all the lands in Swyng, that is to say, the temporalities of Timahoe, otherwise called Farren Priory, Moynerath, Killegan, Ballenegall, Derrign-Roye, Dromnyne, Moyane, Rathkrehyn and Garrymading, but what estate he had therein the jury know not. The said Rory had, at the time of his death, the use and profits of the Abbey or Monastery of Stradbally aforesaid, and of the Abbey of Leyse, with their appurtenances, by suffrance from the Prince. The said Rory had also, at the time of his death, in mortgage, and in his own possession, the towns following, that is to say, Ballyadam in mortgage with the said Rory from Conyll McRossyn for threescore kyne, Ballentobrid with the said Rory's father, Conyll McMallaghlen, from Farganany O'Kelly for threescore kyne more, and Ballytarsneye from the said



Fargananym, for twenty kyne, and Kilclery from Fargananym O'Kelly aforesaid, for sixteen marks, and also twenty acres in Ballecaslanegalen from Conyll McRory McNeyle for forty marks. The said Rory had the fourth part of Colt from Gilpatrick O'Doran, in mortgage, for twenty kyne. The said Rory's father had Ballefenan from Gilpatrick McGillegyn and Donogh liagh McGilleyn for forty marks, and Kylybriny from David McArt O'More for forty-two kyne, and Clone in Clenmalyre also from Nyell O'Dowlin for threescore kyne, and Killenye from Macgilpatrick, that now is, for ninescore marks, Tully from Fargananym O'Kelly aforesaid, in mortgage with the said Rory for ten marks and-a-half, Kilcronane from Nyell McRossye McNeyle for twenty kyne, and Graignesmotan and Dowghill from Gilpatrick McRosyne McNeyle for thirty kyne. The said Rory's father had also from Caroll McTeig, Vicar of Galen, Graig in Galen for twenty kyne. The said Rory had, of Lysagh McNeyle, Bollenehenybanye for forty marks, and Dysert-Galen and Bollebeg from Rory McLeysye for forty kyne. Further, the said Rory's father had Knockardgorrye from Karoll McNeyll for forty kyne. The said Rory had Kilmarony in mortgage for six marks and two milch kyne from Mohertagh McOnhyn McKedy, and Moyn-rath for forty marks from Dermot McDavid, and Kilneshian from the Rothes of Kilkenny for fourscore kyne. The said Rory's father had in mortgage, Moyany from James McTeig, and Kilgeysyn from Neill Mc——. He also had Ballentley from Kedagh McFerishe, the moyety or halfyndell of Bellarony from Rory McOnsye. The said Rory's father had Clonheyn in mortgage from Malaghlin O'More's sons, and for what, the jury know not; all which mortgages, as well gotten by himself as by his said father Conell McMalaghlin, the said Rory had at the time of his death in quiet possession. The said lands were annexed unto the Crown by Act of Parliament.—(*Inquis. Lagen., Com. Reginae.*)

The jurors on this occasion, as we learn from the Patent Rolls, *Morrin, No. 62, Elizab.*, were, John Thomas, of Ballyadam, Mathew Skelton, alias Lynt, Melmory McEdmonde, John de Barre, Fargananym O'Kelly, Mortagh Oge, Keadagh McPiers, Edmond O'Doran, Donogh O'Doran, Teige McDonogh, Donall McEdmond, and Morogh McKarroll.

The Franciscans clung to their ancient foundation at Stradbally long after its legal suppression and the forfeiture of its temporal possessions. In the Aphorismical Discovery is found the following passage in reference to this place:—

“Edmond Roe Butler, son to Lord Mountgarrett, after taking the Castle of Cullenagh (*See Abbeyleix*), next morning turned home himself,

and commands a party of the said two companies, and the horse, to Stradbally, where none did inhabit except two poor friars, Father Paul Geoghegan and Father James Geoghegan, living most beggarly in that despoiled town, and two poor country tenants that belonged and depended on them, and who lived within the monastery mure or bawn; the friars never suspecting to receive any violence from such people, all natives, bred and born Catholics, nor once dreaming that they would use the least inconvenience or mischief to any of that function or condition. But far deceived; for all that belonged to both friar and other, was snatched away by this party; neither regarded friar or other in their pursuit, embezzled the most part by scattering them into several parts, and though these poor men did pay any country charges accruing on their tenantry (notwithstanding its immunity by both civil and canon law), after General Neill's departure from those parts, they must ransom some of their said goods that did not appear, by four months' contributions unto this crew, but what belonged unto the friars was never restored; they thought it a lawful prey, as siding and obeying my Lord Nuncio's censures. The Commander-in-chief of this party was one Patrick Money, appointed Lieutenant of foot and Governor of the said demolished Cullenagh. The friars exhibiting complaint unto Edmond Roe Butler against this Money, as chief commander, and the very man in whose possessions were such goods as were carried from the friars, and especially some hogs, who granted his orders for the restoring of them, which is: 'Patrick Money—Understanding that Tiege Gaffney has taken some hogs belonging to the friars of Stradbally, which upon sight hereof must be restored. This 24th of April, 1649. Edmond Butler.' The friars were nothing the better of this, though severally complained unto the said Edmond of the non-compliance of this party to their high prejudice. Neither yet those unchristian and inhuman Tories satisfied, but next morning, after the said thievish robbery, came like enemies unto the said Stradbally to garrison the monastery, which they did in disrespect of religion, packed the friars into one and the poorest cottage in all their proper monastery, consumed all they had for their proper relief and sustenance, made the Abbey a stew-house; the said Butler hereof certified, did never redress the same, rather augmented their grief with fresh supplies of untoward people, belonging to Edward Loftus, brother-in-law to Francis Cosby, antagonist of the said friars; this was the service of this Edmond Butler, and thus these poor friars, for the space of seven or eight weeks, until their own robbery and misdemeanor did cause them voluntarily to desert the place, and turn to their ancient trade of thievery."—*Aphor. Disc. Pt. 3, p. 31.*)

A similar scene of violence towards this community is recorded by the same writer (*I., p. 253.*) General Preston is there described as sending Colonel Wall thither from Ballinakill with 1,500 foot soldiers, and 5 or 6 troops of horse, having "been informed that these poor friars there inhabiting, did obey the Lord Nuncio and clergy congregation's excommunications, thought himself not so secure until assured of that monastery by the exile or reducement of the said friars; the troops of that party having arrived in a hostile manner at Stradbally, ran upon the said friars' geese, being all their cattle, and killed them all



to the number of 24 or 30." He then describes the violence used towards the friars, and the plunder and forcible seizure of their house. At a Chapter of the Friars Minors, held at Dublin in 1729, amongst the Guardians then elected was one for the Convent of Stradbally; Father Anthony Higgin, Licentiate in Theology. He had previously, in 1717, been appointed Guardian at Kildare.

The chapel which preceded the present one, stood on nearly the same site. It was a very humble, thatched structure. In a Return of the year 1731 (*See Vol. I. p. 268*), it is stated the Mass-house of Stradbally was built about the year 1721. This entry must refer to the chapel named, which was maliciously burned in 1794 by the Orangemen on the 12th of July. Captain T. Cosby granted a lease of the present site to Dean Dowling, and in 1798 permitted a cross to be placed upon it. Dean Dowling, Rev. Dr. Magee, and Rev. Edward Foley lie interred within this chapel, the monumental inscriptions to whom are the following:—

“D.O.M.

“To the memory of the Very Revd. Patrick Dowling, P.P., of Stradbally, and V.G. of the Diocese of Kildare and Leighlin, who uniting in his character the utmost simplicity and purity of manners with the most endearing social virtue, discharged for 53 years his pastoral duties with great fidelity, and departed to a better life on the 29th of November, 1826. This monument has been raised and consecrated by the love of his parishioners, and the respect of his friends of different religious persuasions. A.D. 1827. May he rest in peace.”

“Ora Pro anima admodum Revd. Joannis Magee, D.D., P., qui aetatis suae anno 69 Die 15 Octobris 1881 in Domino obiit. Ingenio et doctrina perillustis, cunctis affabilis, Deo patriaeque obsequens, ejus muneribus sacris prope ad ultimum patienter pieque functus est. Requiescat in pace.”

“Pray for the soul of the Revd. Ed. Foley, C.C. of Stradbally, whose ashes rest here after a short but well spent life. He died April 3rd, 1865, in the 41st year of his age, and 17th of his priesthood. This monument has been erected to his memory by the people of Stradbally in testimony of their affection and esteem. Sweet Jesus, have mercy on him. Amen.”

A Convent of the Presentation Order was established at Stradbally during the incumbency of Rev. G. Hume. The Sisters, besides attending to their duty proper, of the education

of the poor, have undertaken the management of an extensive Orphanage, the inmates of which are, for the most part, children who have been rescued out of the hands of those who would have robbed them of their Faith.

At Rosconnell grave-yard, Parish of Ballyragget, a grave is marked by a stone having the following inscription:—"Here lie the remains of the Rev. James Walsh, who lived for eight years in the Parish of Stradbally. Died the 18th June, 1817, aged 58 years."

### TIMAHOE.

This place, which was originally styled *Teach Mochua*, derives its name from St. Mochua, who founded a monastery here in the seventh century. Archdall, confounding this saint with another of the same name, erroneously ascribes its foundation to the fifth century. St. Mochua was venerated on the 24th of December, at which date the Martyrology of Donegal has the entry: "Mochua, son of Lonan, of Tigh Mochua in Laoghis, in Leinster. He was of the race of Eochaidh Finn-fuathairt, from whom Brighit is (descended). Fineacht, daughter of Loichin, son of Dioma Chiret, of Cill Chonaigh, was his mother." The Feilire of Ængus thus refers to him:—"24 Dec. A waiting on Lucianus with my-Cua, a fair couple. Lonan's son chances (to come) to us on the night before Christmas." To which the gloss in the Leabhar Breac, adds:—"My-Cua, i. Mo-chua, son of Lonan, of Tech-Mochua in Leix of Leinster, and of Daire Mis (?) in Sliab Fuait; i.e. of Teach Mochua in Leix, i.e. Mochua, son of Lonan, son of Senach, son of Ængus, son of Lugna, son of Breg-dolb, son of Art-Chorb, son of Tiacha, i.e. son of Feidlimid Rechtmar." This saint died—according to the *Chronicon Scottorum*—in 654, "A.D. Mochua, son of Lonan, quevit," but in 657, according to the Four Masters.

A.D. 880. Focarta, son of Dubhdacheall, Abbot of Teach-Mochua, died.—(*Four Masters.*)

A.D. 919. Cairbre, son of Fearadhach, head of the piety of Leinster, successor of Diarmaid, son of Aedh Roin, arichinnech of Tigh-Mochua, and an anchorite, died, after a good life, at a very advanced age; . . . The plundering of Cluain-eidhneach (Clonenagh), and the burning of the Oratory of Mochua, by the foreigners.—(*Id.*)

A.D. 928. Maelcaeimhghin, son of Scannlan, Abbot of Teach-Mochua, died.—(*Id.*)



A.D. 931. Cosgrach, son of Maelmochoirghi, Bishop of Teach-Mochua, and of the Commans,\* died.—(*Id.*)

A.D. 936. Finguine, son of Fubhthaidh, son of Donnagan, son of Fogartach, son of Duinechdha, son of Bearach, son of Mescell,† Vice-Abbot (*Prior*) of Teach-Mochua and Lord of Magh-Abhna,‡ died.—(*Id.*)

A.D. 951. Gormghal, Lecturer of Teach-Mochua and Inis Robhartaigh, died.—(*Id.*)

A.D. 969. Finnguine Ua Fiachrach, Abbot of Teach-Mochua, died.—(*Id.*)

A.D. 1001. Conaing Ua Fiachrach, Abbot of Teach-Mochua, died.—(*Id.*)

A.D. 1007. Finshnechta Ua Fiachra, Abbot of Teach-Mochua, died.—(*Id.*)

A.D. 1041. Cuciche U Dunlaing, Lord of Laeghis, and his son, and Cailleoc his wife, were slain by MacConin, at Teach-Mochua-mic-Lonain; and he (MacConin) himself was killed on the following day by Ua Broenain, for this act; and this was a great miracle by Mochua.—(*Id.*)

A.D. 1069. Gillamaire, son of Dubh, § Chief of Crimhthannan, was slain by Macraith Ua Mordha (*O'More*), in the doorway of the oratory of Teach-Mochua, they having previously mutually sworn upon the relic called Caimin which MacDuff at the time held in his hand; so that the Caimin is yet and will for ever remain stained with his (MacDuff's) blood. Magrath O'More was afterwards killed at Mullean-na-Crossan, in the vicinity of Aichadbo, having the Caimin then in his possession, in revenge for his having violated the (reliquary of the) Saints Fintan, Mochua, and Colman.—(*Id.*) O'Donovan adds: "What this Caimin was, I have nothing to determine; but I think it was a crozier, from the etymon of the word, which means 'a crooked little thing,' which might become a local name for a crozier that had belonged to either of the three local Saints, Fintan, Mochua, and Colman."—(*Ord. Surv. Papers, Queen's Co., Vol. I., 279.*)

\* On the north-east of Ossory was the territory known as the Three Comanns, which appears to have been annexed to Leix about the period of Geithin, the chief of Leix, whose death is recorded by the *Four Masters* under the year 898. He is styled "Lord of Leix and the Comann." His posterity settled near Abbeyleix, in Ballygihen; *Baile Ui Geithin*, i.e., the town of the race of Geithin.—(*See Loca Patr. 264, note.*)

† Ancestor of the O'Mores of Leix.

‡ This is probably a mistake for O-m Buidhe, or Omuigh, which is the ancient name of the district in which Timahoe is situated.—*O'Donovan.*

§ He was the ancestor of the family of O'Duibh, now Deevy or Devoy, seated in Ui Crimthannain, Barony of E. Maryborough, Queen's Co.—*O'Donovan.*

A.D. 1142. Teach-Mochua was burned. (*Four Masters*).

The Monastery was founded, probably by the O'Mores, but of its further history there appears to be no written record. A community existed here as late as the year 1650, when Hewson, after dismantling Dunamase, overran the Queen's County, and among other acts of cruelty and devastation, murdered all the friars of this Abbey, and demolished their house. The place where they were massacred is still called "the road of murder." —(*Ord. Surv. Letter*).

*The Round Tower of Timahoe.*—The original church to which this belfry belonged is now replaced by a modern (*Protestant*) church, a few yards to the south-west corner of which it stands. The ruins of the ancient monastery yet remain, but they are nearly featureless; one pointed arch may be seen in the east gable. The belfry is nearly perfect, only a portion of its conical roof is gone. [The restoration of the roof, and other judicious provisions for the preservation of this tower, have lately been effected by the Board of Works.] The tower is 96 feet in height and 57 feet in circumference at the base, and the wall is 4 feet thick. The style of the masonry varies in a singular manner. Up to the level of the door, the stones are rounded, but not laid in courses; then above this is irregular ashlar work, which again is super-imposed by rough work like that at the base, and then all at the top is wide-jointed and irregular. Mr. Brash, writing on this tower (*Eccl. Architecture of Ireland*, p. 35), remarks that "only the lower part of the tower is built of limestone, which is the prevailing material in the locality, and from thence to a height of about 35 feet, it is constructed of a dark, buff-coloured grit or freestone not found in the immediate locality, but met with in the form of boulders, in a townland named Aghowna, about a mile and a quarter from Timahoe. The workmanship of this portion is more regular than that of the base, being built of courses of varying heights, the joints of the blocks vertical and horizontal, carefully wrought, and in some places fitting in with the greatest nicety. The doorway is in this portion; the remainder of the tower is of limestone rubble, and the base has (*to Mr. Brash*) an air of great antiquity, looking much worn and crushed, and showing many signs of repair." The tower is built of limestone, with the exception of the apertures, which are of sandstone. Both externally and internally the stones are worked to the round, and, inside, the walls diminish by very deep offsets, four in number, on which the floors rested. There are five stories above the floor level. The tower springs



from a plinth of three courses, the lower being 2 feet high and 1 foot deep.—(*Ord. Survey Papers, Queen's Co., Vol. I. p. 279*). Petrie thus refers to this tower in his *Essay on the Round Towers of Ireland*, p. 233 and seq.:—

“The opinions which I have ventured to express as to the age of the doorway of the Round Tower of Kildare (namely, the close of the 8th or beginning of the 9th century, or even possibly to the age of St. Brigid; see p. 232), and consequently to the antiquity, in Ireland, of the style of architecture which it exhibits, will, I think, receive additional support from the agreement of many of its ornaments with those seen in the better preserved, if not more beautiful, doorway of the Round Tower of Timahoe, in the Queen's County—a doorway which seems to be of contemporaneous erection, and which, like that of Kildare, exhibits many peculiarities that I do not recollect to have found in buildings of the Norman times, either in England or Ireland. As this doorway, which is the finest of its kind remaining in Ireland, is of the highest interest, not only on account of the richness, and, as I conceive, antiquity of its decorations, but also from its high state of preservation, it will be desirable that I should endeavour to illustrate its several features as clearly as possible both by drawings and verbal descriptions.

“This doorway, like that of Kildare, is formed of a hard siliceous sandstone, and may be described as consisting of two divisions, separated from each other by a double reveal, and presenting each a double compound recessed arch, resting on plain shafts with flat capitals. As in the doorway of the Tower of Kildare, the carving is all in very low relief, and its height from the ground is the same with that of the doorway of that Tower, namely 15 feet. On its external face, the outer arch rests on a sill projecting from the face of the wall, and is ornamented on each side with two semicolumns and other mouldings. The capitals of the shafts are decorated with human heads; and the bases, which are in better preservation than the capitals, present, at their alternate western angles, a figure not unlike an hour-glass. The architrave, on its external face, is more simply decorated, but on its soffit it presents an ornament which may be described as a pellet and bead moulding. The measurement of the shafts of this external arch, including the bases and capitals, is 5 feet 8 inches. The breadth, at the spring of the arch is 3 feet 9 inches, and at the base 4 feet; and the entire height of the arch is 7 feet 6 inches. The jambs of this outer division splay by an obtuse angle to the second or recessed arch, which is ornamented somewhat similarly to the first, except that the soffit of the arch is more highly enriched, presenting a diagonal panelling, which forms a chevron moulding at its corners. The jambs of this second arch, which are 1 foot 3 inches in width, are rounded into semicolumns at their angles; and though their bases present no decorations, their imposts or capitals—if such they may be called, which are more of the nature of friezes,—are ornamented in a very elegant style of design, and are fortunately in a high state of preservation. These jambs, including the bases and capitals, are 5 feet in height, and 1 foot 3 inches in depth. The width of the arch at top is 2 feet 6 inches, and at bottom 2 feet 9 inches; and the entire height from the floor to the vertex of the arch, is 6 feet 3 inches. The floor of this recessed arch, or sub-arch, is raised by a step 9 inches in height above the external one. Of the capitals, or impost mouldings, that at the west side presents at each angle a human head, with thick moustache, lank whiskers,

and curling, flowing beard. The hair of each head is divided in the middle of the forehead ; and, passing over the ear, forms by a mutual interlacing in the intervening space, a kind of cross of complicated and graceful tracery. The capitals on the east side present a design, similar, but differing in some of the details—the whiskers of the heads being curled, and the interlacing of the hair forming a cross, less complicated, but equally graceful. The reveal, which divides the outer compound archway from the inner one, is, on each side, 6 inches in depth, and  $7\frac{1}{2}$  inches in breadth, and is without ornament of any kind ; but the inner compound archway is equally ornamented with the outer one. Like the outer archway, this compartment consists of two parts, or concentric arches, the floors of which, like those of the outer archway, rise over each other by steps, 9 inches in height. The front arch of this division is 4 feet 3 inches in height, from its floor to the spring of the arch, 7 inches in depth, and 5 feet 6 inches in height from the floor to the vertex of the arch. Its width is 2 feet 6 inches at the capitals, and 2 feet 9 inches at the bases. The inner arch, or sub-arch, measures 1 foot 6 inches in width at its capitals, and 1 foot 9 inches at its bases, and 4 feet 4 inches in height from the floor to the vertex of the arch. The jambs are 3 feet 7 inches in height, and 1 foot 3 inches in breadth. At the base of the jamb at the west side, there is a fourth step, 9 inches in height, and 5 in breadth, and running parallel with the wall ; but its use it would now be difficult to conjecture. The outer division of this inner archway, as in the first compound archway already described, presents a semi-column at each of its angles, with a human head as a capital. The head at the west side exhibits the hair arranged in massive curls over the forehead, while the space at the back of the head, and under the cheek, is filled with a flowery interlaced ornament, which springs from an angular moulding at each side of the semi-circular shaft. The head, forming the capital at the east side, exhibits the hair divided over the forehead, a plain moustache, and the hair arranged in straight plaits under the chin, from ear to ear. The bases of the shafts present an equal dissimilarity in design as the capitals. That on the west side exhibits above the plinth an ornament in depressed relief, and over it a human head, rudely carved in low relief, having the moustache and beard arranged in stiff and straight plaits. The base of the corresponding shaft, at the east side, is less ornamented, and exhibits a sort of bulbous figure resting on a high plinth. The architrave of this arch is without ornament on its face, but its archivolt is richly decorated with a triple-chevron moulding. The sub-arch, or recessed division of this archway, is sculptured in a style altogether different from that of the outer archway, being not in relief, as are all the other carvings of this interesting remain, but in depressed lines, and of a simpler design. The jambs are rounded into semicircular shafts at both their angles. The ornaments on the capitals are carried from the true capital to its abacus. The bases of the semicircular shafts at the angles, are bulbous figures, like that already described on the eastern shaft of the outer archway ; and the intermediate spaces are ornamented with crosses, formed by a check in alternate depression and relief. The architrave of this archway presents a simple round moulding, with angular fillets on each side, and the soffit is carved into lozenge panels.

“ Though I cannot in this, as in the instance of Kildare, adduce any historical evidence in support of the antiquity of the doorway—for I should be afraid to venture on ascribing its erection to the time of St. Mochua, the original founder and patron saint of Timahoe, who flourished



in the sixth century—yet it will, I think, be seen that it presents no architectural features differing from those in the doorway of the Round Tower of Kildare, which are not obviously derived, like the latter, from the debased Roman architecture of the Lower Empire, and which it would be hazardous in the extreme to deny may be of a very early age—earlier, at least, than any Norman examples of the kind, noticed as remaining in England. The strongest evidence in favour of the antiquity of this doorway may be drawn from the construction and general style of the Tower, as in the fine-jointed character of the ashlar work in the doorway and windows; and still more in the straight-sided arches of all the windows which, with the exception of a small quadrangular one, perfectly agree in style with those of the most ancient churches and Round Towers in Ireland, and with those of the churches in England, now considered as Saxon.”

Sir William Betham having been informed that an urn containing cremated bones had been found beneath the floor of the Round Tower of Timahoe, wrote to Mr. Pierce Moore of Cremorgen, in the neighbourhood. Mr. Moore in reply tells him that on inquiry he finds that fifty years before some persons were tempted to dig within the tower in search of money, and that they came upon a flag-stone, underneath which they found an earthen vessel filled with bones, which had the appearance of being burned. He adds that “this circumstance caused them no surprise, as in almost every sand-hill in the neighbourhood (of which there are a great number) similar earthen vessels, filled with bones, have been found at four to eight feet down.” Sir W. Betham concludes from this, that the Round Towers were used as monuments and sepulchres for the dead, and the pagan process of cremation having taken place with regard to the remains said to have been found at Timahoe, he judges that they were of pagan origin. Mr. Petrie in reply (1) questions the fact of the finding of this pagan sepulchral urn within the tower, for which there is no evidence beyond a mere hearsay story of more than fifty years’ standing; and (2), even if it had been found there, it would only go to prove that the wall of the tower had been built around one of these low sand-hills which Mr. Moore says are so numerous in the neighbourhood, and in which it was so usual to find similar earthen vessels filled with bones.—(*Id.* 418.)

A castle stood at Timahoe, built about the year 1183 by Hugh de Lacy for Myler Fitz-Henry, who had married his niece. The King, suspicious of the designs of De Lacy as Chief Governor, recalled him in 1181, and sent over John, Constable of Chester, and Richard de Pech, as Justices; these, in De Lacy’s absence, as Hanmer writes, “subtilly tooke from Myler FitzHenry the possessions in Kildare which were given him by Strongbow, under colour of exchange, and gave

him Leix, a wilde savage country, with township of Timahoe." Eleanor Hartpole, of Shrule, who married, firstly, Francis Cosby, killed at the battle of Stradbally bridge in 1596, and secondly, Thomas Loftus, son of the Protestant Archbishop of Dublin, resided in the Castle of Timahoe.—(*Inquis. Lagen.*, 36, *Car. I.*) In the Carew Calendar, *Loftus of Timahoe* is named.\*

In 1642 a battle took place here between a party of forces under Colonel Monck, on his return from the relief of Ballinakill, and a party under General Preston, who had advanced to intercept his retreat, in which the latter was repulsed with considerable loss.—(*Gough's Camden.*) About a mile from Timahoe, on the road to Ballinakill, there is an old Rath or Fort.

The ancient parochial district in which Timahoe is situate, is Fossey, the ruins of the church of which still exist at a short distance to the south-east of the village. It measured 34 feet by 18; the doorway stood in the west end. There was a window in the east gable, and two others facing each other in the north and south walls, towards the west; also two small square stone-cased apertures, 1 foot 6 inches by 1 foot each, still more to the west, also opposite to each other in the side walls. A fine Gothic Church was erected at Timahoe, in 1832, by the late Cornelius Dowling, P.P., who lies interred within its walls. He also built the equally fine Church at Vicarstown in 1836. The following inscription appears upon his tomb:—

"Pray for the soul of the Rev. Cornelius Dowling, P.P. of Stradbally and Timahoe, who departed this life Dec. 5th, 1850, in the 24th year of his pastoral charge, much and deservedly regretted by all classes. Through his untiring labours this Church, where his remains now rest, and which is a lasting monument to his zeal, had been raised. This tablet has been erected by a fond and affectionate sister to perpetuate his memory amongst a flock who loved him in life, and who revere his memory in the tomb. Requiescat in Pace."

### TIMOGUE.

The Irish name of this parish, which is situated in the barony of Stradbally, signifies *Domus S. Maidoci*, "the house of

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\* Sir Thomas Loftus, of Killyan, in the County of Meath, and of Timahoe in the Queen's County, fourth son of Archbishop Loftus, was made Constable of the Castle of Wicklow, 19 May, 1596, and knighted 24 Sept., 1599, by Robert, Earl of Essex. . . . He married Eleanor, daughter of Robert, and sister of Pierce Hartpole, of Carlow, and of Shrule, in the Queen's County, Esq., and deceasing at Timahoe, 1st Dec. 1635, was buried on the 14th, at St. Patrick's Church, having had four sons and two daughters.—(*Lodge.*)



Monastery of St. Maidoc." This was the name of the celebrated Patron of Ferns, in the County of Wexford, of Dromlane, in the County Cavan, and of Rosinver, in Leitrim. The present (Protestant) church of Timogue is about a mile and a half distant from Stradbally, and to the south of it. There are no remains of ecclesiastical buildings at the place at present. Within the church the following inscriptions are visible:—

(1.) "In this vault and ground lie the remains of Gerald Fitzgerald of Moret, Esq., and of his wife, a daughter of John Bowen, of Ballyadams, Esq. He was murdered and his castle burnt there in the reign of Queen Elizabeth.\* And of his only son Gerald Fitzgerald, of Timmogue, Esq., and of his wife, a daughter of O'Dempsey, Lord of Glenmaliere. And of his eldest son Thomas Fitzgerald of Moret, Esq.; and of his wife, a daughter of John Pigot, Esq. And of his eldest son, Stephen Fitzgerald of Moret, Esq.; and of his wife, a daughter of Henry Gilbert, of Kilminchy, Esq. And of his eldest son, Thomas Fitzgerald of Moret, Esq.; and of his wife, a daughter of Sir Gregory Byrne, Bart. He died on the 18th day of April, 1754, This monument is erected here in honour to their memory by his eldest son, Stephen Fitzgerald of Moret, Esq., A.D. 1764."

(2.) On a marble flag lying in a horizontal position, close to the Communion table, is the following epitaph. At the top are armorial bearings, with the motto, *Certavi et vici*.—"Beneath this marble stone lyeth the body of Sir Daniel Byrne, Bart., who died the 25th of September, in the year 1715, and of his age the 39th. He married Anna Dorothea, eldest daughter of Edward Warren, of Pointon, in the County of Chester and kingdom of England, Esq. He was a singular instance of conjugal affection; a kind and indulgent father to his children, and, in the discharge of promises, which in the practice of the world meets with too little regard, a great example of justice. Here also lyeth the body of Charles, his eldest son, who was a youth of very promising expectation. He died the 1st of November, 1713, in the 9th year of his age."

(3.) A marble flag lying horizontally between the last named and the door:—"Here lieth the body of Thomas Fitzgerald, of Moret, Esq., who departed this life the twenty-second of

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\* It is related that, having decoyed O'Kelly into his Castle of Morett under pretence of hospitality, Fitzgerald had his head struck off. He wrote immediately to Queen Elizabeth informing her that he had despatched a chief rebel named O'Kelly, who was in close alliance with the O'Mores; whereupon he received from the Queen a grant of O'Kelly's property.—(*Hardiman's Irish Minstrelsy*). If this be true, Fitzgerald richly merited the punishment here referred to.

September, 1766, aged 20 years, son of Stephen Fitzgerald of Moret, Esq. He was a most dutifull son and valuable youth, for which reason his mother, Catherine Fitzgerald, younger daughter of Sir Daniel Byrne, Bart., lays down this stone in regard to the great tenderness he had for his mother and her most parently love for him." (4.) Alongside this, to the right, lies a flag-stone of a blackish colour, which exhibits this inscription: "Here lieth the body of Stephen Fitzgerald of Moret, Esq., who departed this life the second of August, 1771, aged 64 years. He was a most tender husband and affectionate parent, and a sincere friend. His widow, Catherine Fitzgerald, youngest daughter of Sir Daniel Byrne, Bart., lays down this stone in regard to the high value she has for his memory." (5.) Between this last and the door is another flag with this inscription: "Here lyeth the bodey of Mrs. Martha Fitzgerald, wife of Stephen Fitzgerald, Esq., who died the 23rd day of December Anno Domini 1713, aged 54 years. Here lyeth the bodey of Stephen Fitzgerald, Esq., who died the 20th of June, An. Dom. 1710, aged 54 years." (6.) Between this and the door is the following: "Here lieth the body of Mrs. Frances Fitzgerald, wife of Mr. Thomas Fitzgerald of Moret, and one of the daughters of Sir Gregory Byrne, Bart., deceased. She departed this life ye 19th day of October, Ano. Domi. 1723, in ye 40th year of her age. By this stone lieth the body of the above-named Thomas Fitzgerald of Moret, Esq. He dyed the 18th day of April, 1754, aged 68 years." Within the church is preserved an ancient Baptismal font, octagon shaped, and richly carved. It is 1 foot 7 inches in diameter, and the same in height. The aperture through which the water passed away is in the side; it represents a human head. This font is of much greater antiquity than the church in which it is preserved.

In a Return of 1766 (*see Appendix*), it is stated that "William Byrne, Popish Priest, resided at Timogue, with his mother and one servant."

There was a castle, or castellated dwelling, at Timogue, the site of which is pointed out.

Gerald, 11th Earl of Kildare, who died, 25th of April, 1585, left to his natural son, Gerald, the lands of Tymoge, Ballytesken, Morett, Shanganaghmore, etc., containing 2745 acres. Thomas Fitzgerald married Margaret, daughter of John Bowen of Ballyadams, and left one son, Gerald Oge, who forfeited on account of rebellion in 1641. His name appears in the list of Confederate Catholics in 1647.



## KILCOLMANBROCK.

This small parish, lying to the south of Timahoe, is supposed to be so called from a Saint Colman, *brock*, or freckled, being added, it is said, to distinguish him from another saint of the same name, surnamed *ban*, or fair, the Patron of the adjoining Parish of Kilcolmanbane, in the present union of Maryborough, which see. This parish contains only one townland, namely Cremorgan, on which there is a small old church and grave-yard, within the demesne of Lewis Moore, Esq. Some think he is not of the ancient O'Mores of Leix, but a branch of the Drogheda family. I can believe, however, that he is of the Sept of O'More, as I have the testimony of the late Laurence Byrne of Falybeg, and of old Walsh of Timahoe, that his name is Laoiseach O'Mordha. Both of these old men knew his grandfather, who was a shop-keeper at Leighlin Bridge, and who, being a sensible industrious man, saved money and left his heirs a handsome property. This Lewis Moore is, however, not the head of the family, for all acknowledge that More O'Ferrall is the present chief of the O'Mordhas of Leix.—(*O'Donovan, Ord. Surv. Letter*). It appears impossible to decide as to which of the Saints Colman (radically the same as Colum or Columba) this parish was named from. O'Clery's Calendar commemorates about sixty, and Colgan mentions that there were nearly one hundred and thirty Irish saints bearing this name to be found in our Calendars.—(*Acta S. Columbæ*). The old church, which is completely mantled with ivy, is very narrow in proportion to its length, and displays no architectural feature calling for remark. It is enclosed as a burial-place of the Moores of Cremorgan. The name of the parish is generally found in the contracted form of Kilclonbrock; in the Return of Dr. Ram, 1612, it is described as *Rectoria seu Capella de Kilclonebrocke*. Father O'Hanlon refers to this place under date the 14th of April.

## CORCLONE.

The ruin of this old Parochial Church is still to be seen, though only a small portion of the walls remains. The east end has been appropriated and converted into a mausoleum by the Walsh family. The grave-yard, in which it is placed, is still used.

## MOYANNA.

The Priory of Great Connell, Co. of Kildare, had large possessions in the Queen's County, amongst which were the

churches, rectories, and chapels of Moyanna, Corclone, Timahoe, etc.—(*See Vol. II., p. 290, 1*). The old Church of Moyanna exists in ruins; it measured about 36 feet in length by 18 feet in width. The door-way which is in the west gable, is round-headed; a small, narrow, lancet window appears in the east end. Portions of the four walls remain, the masonry of which is of a coarse description. The grave-yard in which the old church stands, is well enclosed, and a handsome entrance has been erected by Mrs. Grattan Bellew. The Rev. Francis Davies is interred here, over whose remains a fine monumental cross has been erected, bearing the following inscription:—  
 “Erected by the parishioners of Stradbally, Timahoe, and Vicarstown, in memory of their beloved Pastor, the Rev. Francis Davies, who died the 24th of May, 1882, aged 46 years. During 17 years he ministered in this parish, assisting the poor, instructing the ignorant, ever studying to be all to all to gain the erring one. Gentle and affable, the sick, the sorrowful and the forsaken found in him a self-sacrificing and generous friend, sedulous in labour to the end, he fell a victim of disease caught whilst ministering to one of his suffering flock. May his soul rest in peace with Jesus and Mary.”

#### FORT OF DUNRALLY.

An extensive and remarkable earthen fort, named as above, is to be seen in this parish, close to the Barrow, and adjoining the boundary between the ancient districts of Leix and Clannaliere. It is referred to in the *Annals of the Four Masters* under date, “A.D. 860. The Destruction of Longphort-Rothlaibh (*Dunrally*) by Cinnedidh, son of Gaithin, lord of Leix, on the fifth of the Ides of September; and the killing of Conall Ultach and Luirgnen, with many others along with them.” Gaithin, referred to in this passage, is the same mentioned in an interpolated passage in the Tripart. Life of St. Patrick, as having rebuilt the fort of Rath-Bacain, in the plain of Magh-Reda (now the Manor of Morett) near the Church of Domhnacmor.—(*O’Donovan*).

#### SUCCESSION OF PASTORS.

ROGER MOORE was appointed P.P. in 1672, and resided at Garrans, in which townland there is a place called Chapel hill, which was the site of a chapel of the penal times; he was,—as we further learn from the Registry made in 1704,—then aged 62, was P.P. of Moyanna, Oghmall, Tymogue, Corclone and Fossy; was ordained in 1662 at Leige, by Johannes Blavier,



suffragan of Liege in Germany, and his sureties were Thomas George of Ballycoolin, Gent., and William Meale of Ballykilcavan, Gent. He died, Dec. 10th, 1708, and is interred at Clopoke.

GERALD BYRNE (son of Garret Byrne of Luggacurran, who died aged 96, on the 10th March, 1722) was P.P. of Stradbally, Timahoe, Ballyadams, Doonane, and the districts belonging to them, for 15 years, and died in Luggacurran on the 24th of July, 1724, aged 57 (for inscription over his grave at Clopoke, and other particulars regarding him, see chapter on Ballyadams).

PATRICK KELLY succeeded; his name appears in Return of 1731 (*see Vol. I., p. 268*), and also in Dean Skelton's List (*Vol. I., p. 274*). He died March 7th, 1755, aged 74, and was interred at Clopoke (see Ballyadams Parish).

WILLIAM BYRNE (second son of Laurence Byrne, who died at Luggacurran, 6th Feb., 1744, aged 73), was the next P.P. He was nephew of Father Gerald Byrne above referred to. His epitaph at Clopoke states that he was Parish Priest of Stradbally, Esker, &c., for 19 years, and died the 11th of February, 1775, aged 56. A Return dated 1766 (*see Appendix*), states that William Byrne, Popish Priest, resided at Timogue, with his mother, sister, and one servant. His mother was Catherine, daughter of Walter Byrne of Timogue.—(*Irish P. Journal, June 19th, 1841*).

VERY REV. PATRICK DOWLING, Dean of Leighlin and V.G., succeeded. He died the 29th of November, 1826, when

REV. CORNELIUS DOWLING was translated to this parish from Doonane. Father Dowling dying December 5th, 1850,

REV. GEORGE HUME became P.P., having been previously Administrator at Carlow. Father Hume died in 1862, and is interred at Vicarstown, where a tablet over his grave has the following inscription: "I.H.S. Of your Charity Pray for the soul of the Rev. George Hume, P.P. of Stradbally, who died the 21st of July, 1862, in the 58th year of his Age and 33rd of his Sacred Ministry. May his soul rest in Peace. Amen."

REV. JOHN MAGEE, D.D., succeeded. Dr. Magee had been previously connected with Carlow College for nearly quarter of a century, as Professor of Theology, and, for some years, as Vice-President (*see Vol. I., p. 228*). On his death Oct. 15th, 1881,

REV. FRANCIS DAVIES, for many years Curate in this parish, was appointed Parish Priest. After a pastorate of little more than a year, Father Davies died, 24th of May, 1882, and was succeeded by

REV. JAMES COLGAN, the present Pastor, who had been for nine years a Professor at Carlow College, first of Rhetoric, and subsequently of Canon Law and Hebrew.



## PARISH OF TINRYLAND.



THE ancient parochial districts of Tullomagrínagh, Killerrig, Urglin, Ballinacarrig, and Ballycrogue, compose the modern Parish of Tinryland.

### TULLOMAGRINAGH,

Sometimes written Tullowmaghymah, and Thumagurna, is bounded on the north by the Parish of Ballycrogue; south, by that of Nurney; east, by those of Kellistown, Gilbertstown, and Templepeter; and west, by the Parishes of Ballynacarrig and Clonmulsh. A Saint Dioma, Bishop, of Tech Dioma, a descendant of Cormac, King of Hy Kinselagh, and brother to Saints Seighin Gabul and Failbhe of Rathvilly, was connected with Tullomagrínagh; his feast was celebrated on the 9th of March. Nicholas Maguire, a distinguished scholar, and Bishop of Leighlin from A.D. 1490 to 1512, was born here, as we learn from Dowling's Annals.—(*See Vol. I., p. 52.*) A part of the gable of an old church stands in the parish burial-ground. On it is a semicircular window of cut stone, 2 feet 2 inches in height, and 6½ inches broad on the outside, where it is 3 feet from the ground. The inside (the side to the west) is battered very much. It appears, by the traces of the foundations, that the church was 19 yards long, and 7 yards broad. There was formerly a church in Kileballyhue townland, at which, tradition says, Hugh Cavanagh was killed. A road now runs over the ground which was occupied by the church-yard. A well, called St. Brigid's, was, till within some years past, in Graig-na-Spiddogue ("the village of the robins.") In Ballyloo townland stands a small portion of a castle which, tradition says, belonged to a family of the Murphys. There were three castles, it is said, in Graigalug ("the village of the hollow,") townland, in which a small portion of the wall of one still remains. Part of

the walls of a castle is still to be seen in the townland of Graignaspiddogue. There was a castle in Castletown, from which it took its name. The Cavanaghs, tradition says, were the proprietors of it. H. Faulkener modelled the castle into a dwelling-house.—(*Ord. Surv. Letter.*)

Within the Parish Church of Tinryland the following inscriptions have been placed over the graves of priests therein interred:—"Here lie the remains of the Rev. Thomas Tyrrell, the talented, disinterested, charitable, and justly beloved pastor of the united Parishes of Tinryland and Bennekerry. Beloved, justly beloved, for his kindness of heart and obliging disposition, not only by his attached now sorrowing people, but by all who had the happiness of knowing him. He was, during xxxiv years, an edifying member of the Irish Catholic Priesthood; xxiii of these years he served zealously and efficiently in his respectable cure. He passed, on the xxiv of August, in the year of our Lord MDCCCXLVI., of his age lvii., from this transitory life, which, as regarded him, was one of incessant care and labour, to the better and unending world of rich rewards and unspeakable happiness to which his hopes and desires were always directed.

Ardua quis timeat hoc peregrinus in orbe,  
Cum civem in patria præmia tanta manent?  
Immo etiam curas hic ærumnasque subire,  
Dulcius est cunctis queis meliora placent."

"Of your charity pray for the repose of the soul of the Rev. Joseph Murray, who departed this life on the 5th day of May, A.D. 1880, in the 84th year of his age, the last 34 of which he spent as Pastor of Tinryland and Bennekerry."

Inscription on a Holy Water font:—"Pray for all the benefactors of this House, both living and dead. 1787." This belonged to a Chapel which preceded the present one, on the same site.

In the grave-yard adjoining, before the front door of the church, the tomb of a priest is thus inscribed:—"Here lie the remains of the Rev. Patrick Nolan, of Ballinacarrig, who departed this life, February 17th, 1821, aged 24 years."

### KILLERIG.

The Parish of Killerig is bounded on the north by the Parishes of Graney, Castledermot, and Kineagh; on the west, by Urglin; on the south, by Grangeforth; and on the east, by the Parish of Straboe. In the old church-yard of Killerig stands the east gable of a church, the remainder of which is



entirely destroyed. This gable is now reduced to the height of 11 feet; breadth, 16 feet at ground. There is a window on it which is, on the inside, 2 feet 3 inches wide, 5 feet high, and of a quadrangular form, the centre at top being slightly inclined to an arched shape. On the outside, it is 2 feet 7 inches broad, and 3 feet 3 inches high. It is made of cut stones; the top exhibits a pointed arch of the ogee form, which is 4 inches high, the window being 2 feet 11 inches high to its spring.—(*Ord. Surv. Letter.*)

#### PRECEPTORY OF KILLERIG.

In the reign of King John, Gilbert de Borard founded a Preceptory at Killarge, or Killerig, under the invocation of St. John the Baptist, for Knights Templars.

1284. Nicholas Taafe granted to the Master of the Templars all his lands of Killergy, by a deed, dated at Clontarf, on the morrow of All Souls.—(*King, p. 288.*)

In October, 1290, we find Brother William le Baillif, Master of Killergy, referred to.—(*Sweetman's Cal. Documts.*)

1304. About this time the Prior of Kilmainham recovered from Philip Alisandre one messuage; from William Spinell, 6 acres of land; and from Geoffry Bryn, one messuage, all in St. Johnstown, near Tillagh, in Ofelmyth (Tullow), and which they had held from the said Prior by certain services, which services having ceased for the two years last past, the lands ought to revert to the Prior.—(*King, p. 54.*)

In 1308 the general suppression of the Knights Templars took place. In 1314 the Knights Hospitallers, according to Thady Dowling, were established in this kingdom, and obtained possession of the property of the suppressed Order. "1314. Hospitalarii milites Sancti Johannis Jerusalem fuerunt primo instituti in terra et possessionibus Templariorum per totam Hiberniam."

A.D. 1326. Friar William de Tisudelm was Preceptor.—(*King, p. 82.*)

Same year, Friar William de Fyndrum was Preceptor.—(*Id. p. 38.*)

1327. Friar William de Wall was Preceptor.—(*Id. p. 84.*)

1335. Friar Ralph de Bradley was Preceptor.—(*Id. p. 28.*)

1337. Friar Ralph continued Preceptor.—(*Id. p. 7.*)

1339. Friar John de Wasingle was Preceptor.—(*Id. p. 83.*)

Nicholas Plunket was the last Commendator; an Inquisition

taken the Wednesday next after the feast of St. Brandon, 33rd King Henry VIII., finds him seized of a castle and three messuages in Frereton (Friarstown) with two messuages, 100 acres of arable land, and 56 of pasture and underwood in Courton, annual value, besides reprises, £5; 160 acres in the said town and in Russelston, and 16 acres in Tullowphelim, annual value, besides reprises, 4s.; also the following rectories appropriated to the said Preceptor, Killarge, which extendeth into Killarge, Frereton, and Courton of Killarge, Russelston, Besthereston, (Busherstown), Curdinheth, and Ballyuryan, annual value, besides reprises, £3; Kylmakill (Kilmacahill) which extendeth into Kylmakill, Carydogh, Castlecoyle, Grangewelt, Poleston, Ballyshordan, and Ballynwaly, annual value, besides reprises, £7; also Powerston in O'Ryan's country, annual value, besides reprises, 20s. And another Inquisition taken in March, same year, finds that the said Commendator was seized of 14 acres of land in Miganne; all the said lands and rectories lie and are situated in the County of Carlow.—(*Chief Remembrancer.*) A Patent Roll, dated 9th July, 33rd Henry VIII., records the granting of a Pension of £25 4s. 7d. to Nicholas Plunket, late Preceptor of Killarge, in the County of Carlow; payable out of the possessions of that Preceptory.—(*Morrin.*)

Queen Elizabeth granted this Commandery, parcel of the estate of the hospital of Kilmainham, near Dublin, to Mary, the wife of Gerald Aylmer, December 12th, 1590.—(*Lodge.*)

Grant from King James I., 24th July, 1612, to Jenico Preston, Viscount Gormanston, Sir Christopher Plunket, Knt., Thomas Aylmer, Patrick Barnevall, Esq., and Christopher Barnewall, Gent. (in Co. of Carlow) 1 castle and 3 houses in Frereton; in Court-Killargan, otherwise Killerge, 2 messuages, 9 acres arable, and 5 acres pasture and underwood, of the great country measure; in Tullaghphell (Tullow) 1 acre of the like measure, containing 16 acres of the small measure; half the town of Mygaune or Myganue, containing  $7\frac{1}{2}$  acres of the great measure; the rectory of Killargye, otherwise Killerge, which extends into the towns of Killerge, Russelston, Bossenton, Ardinheath, and Ballymakinne, otherwise Ballinrahine, with all the tithes, etc., thereto belonging; all which premises were the estate of the late Preceptory of Killarge, and were parcel of the possessions of the Hospital of St. John of Jerusalem; rent, £2 6s. 9d. Irish. To hold in capite, by the 20th part of a knight's fee, for a fine of £12 Irish.

*Frereton*, referred to as amongst the rectories appropriated to the Preceptory of Killerig, appears to be the present Friarstown in this parish. In Grace's Annals, at the year 1331, a



dreadful sacrilege is recorded to have taken place at Freynestown, probably this Friarstown. There is little doubt, however, that the outrage was grossly exaggerated by those who reported it to the Holy Father:—"1331. The Leinster Irish rise against the English, they set fire to everything, even the churches, and burn the Church of Freynestown with eighty persons in it; and when the priest, in his sacred vestments, and carrying the Host in his hands, tried to get out, they drove him back with their spears, and burned him; for this cause they were excommunicated by a Papal Bull sent to the Archbishop of Dublin, and the country put under an interdict. They despised these things, and again laid waste the County of Wexford; but at Ballycarney, 400 of them were killed by Richard Whitty, Richard FitzHenry and the townsmen of Wexford, and many others, were drowned in the River Slaney." In the townland of Friarstown the site of an old religious house is pointed out. Its appearance is that of a mound of rubbish covered with grass.

#### URGLIN.

This parish is bounded on the north by Parish of Ballaghamoon; on the east, by Castledermott, Killerig, and Grangeforth; on the south, by Killerig and Kellistown; and on the west, by Ballinacarrig. This locality is better known in modern times as Rutland, which may have been at first Roughland, and in this shape have been equivalent to Urglin. In Bennekerry townland there is an old graveyard, probably the site of an old church, but at present there are no traces whatever of such a building. The lately disused district Chapel stood hard-by. Three priests are buried here, over the graves of two of whom the following inscriptions appear:—"Here lie the remains of Rev. John O'Neill, Parish Priest of Staplestown, County of Carlow. A man of gentle manners and unblemished morals, an exemplary Pastor, a steady friend to all, kind, benevolent, and obliging, universally esteemed when living, universally regretted when dead; forgotten by his own, his affectionate flock did not forget him. With generous gratitude they purchased this stone, that posterity might know where virtue lies interred. He departed this life, 21st of April, 1799, aged 55 years. *Requiescat in Pace.*"

"Here lie the remains of Rev. Patrick Keating, Parish Priest of Tinryland and Bennekerry, who departed this life, March 19th, 1813, aged 52 years. A man whose amiable disposition and splendid abilities endeared him to society. In his pastoral functions few more disinterested, none more zealous. *Requiescat in Pace.*"

In an adjoining grave, but unmarked by any epitaph, is interred the body of a Father Clony. The Chapel-of-Ease is at a short distance from this old site; it is a handsome Gothic structure, erected during the incumbency of the Rev. Joseph Murray. Sir Adam Corren, Rector of Hurklen (Urglin) appears as one of a Commission, appointed 3rd of June, 1542, to examine witnesses in a suit between Nicholas and Hubert Tallone and the Kavanaghs.—(*Patent Rolls, Morrin*, 138.)\*

The ruin of what is said to have been a castle is shown in Bennekerry townland, near the road leading from Carlow to Tullow. In Kernanstown townland there is a Cromlec, which is thus described in *Grose's Antiquities*:—"This Cromlec is at Browne's Hill, in a field about a mile and a-half from Carlow. It consists of an immense rock stone raised on an edge from its native bed, and supported on the east by three pillars. At a distance is another pillar by itself, nearly round, and five feet high. The dimensions of the supporters and covering-stone are as follows: Height of the three supporters, 5 feet 8 inches. Thickness of the upper end of the covering-stone, 4 feet 6 inches. Breadth of the same, 18 feet 9 inches. Length of the

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\* The following is the text of the Petition in answer to which the Commission referred to above was issued:—"Petition of Nicholas and Hubert Tallone, Gents, dwelling in Idrone, in the County of Carlow, stating, that their father and graunte father, and all theyre ancestoris were seysed of certaine landes and tenementes in the countrie of Idrone, and so did enjoye the same pesable sethens the Conquest, till that the Kavanaghs, by theyre extorte Irish powere put theym from theyr landis, but nowe of late, Petitioners by God's grace and the kinge's, have obteyned the moost of theyr lands, and have theym in peasable possession, but yet the Kavanaghes, the whiche be of the generatione of Arte Kavanagh and theyre followeres, whiche all be Irishmen, keape part of Petitioners landes from theym by force, in the whiche they and there ancestores hath bene due seysed in there demene, as of fee in right, and onles remedie of rederesse therein be found, Petitioners are lyke to suffre more wrong, ffore the Kavanaghs and theyre folowers dothe improche daylye upone Petitioners landes, and for because that they are Englishe men, and the Kavanaghs be Irish, and do obey noo lawe; wherefore havying tender respect to the premisses, as for as muche as Petitioners be the kyng's feythfull subjects, and can have noe right upon the said Kavanaghes, and upon theyr folowers, but onelie the sayng of the Eldres of the countrey, and that there be dyvers olde men in that parties which knowe the lands and meares of the said landes and tenementes, yf they were dulle exampned after the due forme of lawe, the trueth thereby wolde be knowene, and yor Petitioners sholde have perfect knowlaghe in ther said lands and tenements; therefore pray a dedimus potestatem to be directed to the Bishop of Leghlene; Master Thomas Watyrfelde, Archideacon of Leghlene; Darby Kavanagh, Dean of Leghlene; Sir Adam Corren, parson of Hurclene; and Fferoll Corren, Clerke; to examine all the inhabytants rounde abowte, and perambullate the said landes, all to thentente that the right land and meares of all theyre said lands and tenements may be trewlye knowen for evermore, and the examinacon to be certified by theym under their seales in the King's most honorable Courte of Chauncere, in a peticon, before yor good Lordshipe, and this for the love of God, and in the way of cherite."



slope inside, 19 feet. Length of the outside, 22 feet 6 inches. Solid contents in feet, 1280, weighing nearly 89 tons 5 cwts., making an angle with the horizon of  $34^{\circ}$ .

#### BALLINACARRIG.

This parish is bounded on the north, by Carlow, Clonmelsh and Urglin; south, by Cloydagh, Clonmelsh, Tullomagrina and Ballycrogue; east, by Killerig; and west, by Carlow and Cloydagh. An old burial-ground, in which is discernible the site of a church, is in the townland of Ballinacarrig, which name signifies "the town of the rock." In Quinagh townland there is another old burial-ground, in or at which, the oldest inhabitant does not remember to have seen the walls of any ancient edifice. Some portions of an old mansion, said to have been of the Bagnals, are still at Staplestown.—(*Ord. Surv. Letter*).

#### BALLYCROGUE.

This parish is bounded on the north and west, by Ballinacarrig; south, by Tullomagrina; and east, by Kellistown. Ballycrogue means "the town of the round hill;" as a parish, it appears to have been of very limited extent, and in reference to it there is nothing of interest to record. An Inquisition, taken at Carlow, 14th of June, 1620, finds that William Wall, late of Johnstown, in County of Carlow, was seized of 7 acres in Johnstown; 10 acres in Urreghlin and Rothellan; 3 acres in Ballylonan, Killessan and Knocks; 2 acres of wood, commonly called Lacies-wood, in said county; 5s. annual rent in Pollards-towne, and of the advowson of the parish churches of Urrighlin, Ballycarroge, Templepeter and Mihisill, in said county, &c.

A heap of rubbish covered with grass, marks the site, it is said, of a castle in Ballybar Upper townland. Castlefield, in Ballybar Lower, got its name from a castle which stood there.

#### SUCCESSION OF PASTORS.

Dr. Ram, Protestant Bishop of Leighlin, in his Report, dated 1st Sept., 1612 (*see Vol. I., p. 240*), mentions "*Sir Murthogh O'Dowling*, a Vicar-General of the Diocese of Kildare, coming by starts, is harboured at the house of William Dunne of Bennekerry near Carlow."

In 1704, when the Parliamentary Registry was made, the district now comprised in this parish was stated to be united to Carlow under the pastorship of *Joseph Bowen* (*see Carlow*).

In Return of 1731 (*see Vol. I., p. 268*) under the heading of *Tullomagrinish, Ballinacarrig and Ballycrogue*, we find it

reported that there was one Mass-house there, lately built. Priests : John Hussey and Richard Fitzpatrick. John Hussey was the then P.P. of Carlow ; and in Dean Skelton's List, of 1733 (*see Vol. I., p. 274*), Father Hussey is given as P.P. of Carlow, whilst Father Fitzpatrick's name is not mentioned amongst the P.Ps. These facts show that the union between the Parishes of Carlow and Tinryland then continued.

In a Return of 1766 (*see Appendix*) under *Urglin*, it is stated that Mr. John Doolin was officiating priest in one part of this union, and Mr. Shortell, in the other part, but that neither dwelt therein. Father Shortell was then the P.P. of Ballon.

REV. JOHN O'NEILL appears to have been the first who had the pastoral care of Tinryland as a distinct parish. He died on 21st April, 1799, aged 55, and is interred at Bennekerry.

REV. PATRICK KEATING succeeded ; he died March 19th, 1813, aged 52, and is also interred at Bennekerry.

REV. MATTHEW MALONE succeeded ; he was translated to Mountrath in 1823, when

REV. THOMAS TYRRELL succeeded, by translation from the parish of Doonane. Father Tyrrell died, 24th of August, 1846, and had for successor,

REV. JOSEPH MURRAY. On the death of this priest, which took place on the 5th of May, 1880,

REV. LAURENCE DEMPSEY was appointed to the care of the parish. After a short pastorship, Father Dempsey died in 1882, and was succeeded by the

REV. JAMES MAHON, the present pastor.



## PARISH OF TULLOW.

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TULLOW (*tulach*, "a hill,") is situated in the ancient territory of the Ui Felmetha, a tribe descended from Feidlimidh, son of Enna Ceansalagh, and brother of Crimthan, first Christian King of Leinster. Hence this place was anciently called Tulach O'Feilmeadha, *anglicé*, Tullow Offelimy. It was also named, Tulach Fortchern, from St. Fortchern, one of St. Patrick's disciples, who was connected with two churches in the County of Carlow, viz.: Killoughternane, (see p. 89) and Tullow, where his feast was celebrated on the 11th of October. His school, at either of these places, was of great repute. St. Finian of Clonard, who was born near Myshal, was amongst his pupils.

St. Torannan, another of our Irish Saints, was connected with this place; his feast was celebrated on the 12th of June. At that day, the Martyrology of Donegal has the entry: "Torannan, abbot of Bennchor, (Bangor, Co. Down), and of Tulach-Foirtceirn, in Leinster, and of Druim-Cliabh in Cairpre in Connacht, of the race Cairbre Riada, son of Conaire, son of Moghlamha." The Feilire of Aengus, referring to him at the same date, has: "Torannan, lasting, deedful, over a wide shipful sea;" and the gloss in Leabhar Breac adds: "i. e. Palladius, or My-Toren of Tulach Fortchirn in Ui-Felmada, and of Druim Cliab in Cairbre." This Saint died in the year 634.

A.D. 1050. Diarmaid Ua Cele, (now Kiley or Kealy), airchinneach of Tulach-Foirtcheirn and Achadh-abhall, (*Aghold*) died. (*Four Masters*).

### AUGUSTINIAN MONASTERY.

In 1314, Simon Lumbard and Hugh Tallon granted to the Eremites of St. Augustine a house and three acres of land in the village of St. John, near Tullow. (*Ware; King, p. 423*).

A.D. 1331. John de Kell was Prior, when King Edward

III. confirmed the Grant previously made by Lumbard and Tallon (*King*).

An Inquisition, taken on the Friday next after the feast of the Conception of the Virgin Mary, 34th year of the reign of King Henry VIII., finds the possessions of this friary as follow: a church and belfry, dormitory, hall, three chambers, a kitchen, etc., 44 acres of arable land of the small measure, in Tullaghfelim, and 60 acres of arable in Malardiston, all in this county, annual value, besides reprises, 26s. 8d. (*Chief Remembrancer*).

On the 13th of December, 1557, Queen Elizabeth granted this monastery to Thomas, Earl of Ormond. (*Lodge*, 2, p. 23.)

An Inquisition taken at Carlow, 22nd June, 1633, finds that Pierce Butler and Richard Comerford Fitz-Thomas, were seized for the use of Thomas, late Earl of Ormond, his heirs and assigns, of the town and lands of Tullaghbegg, alias Tullagh-nemragher ("the friar's hill," in the said county, containing one old house, the site of the monastery, church and other buildings within the precincts of the said monastery, 6 cottages and 80 acres of land in the town and land of Mallardston alias Ballirainorte, 3 acres of the great measure, parcel of the monastery aforesaid, &c., &c. The said Thomas died 20th Nov., 1624, without male heir.

The site of the Augustinian Priory is now used as a place of interment. There are no traces remaining of the buildings. A large boulder in the centre of the burial-ground has a socket cut in it as if for a cross. The head of an ancient Irish cross, which was found in an adjoining field, is preserved in the enclosure, being placed over a well, for which latter the claim of holiness does not appear to be made. Two priests lie interred here, over whose graves the following inscriptions appear:—

"Here lieth the body of the Rev. Thomas Byrne who departed this life Sept. 7th, 1746, aged 70."

"Erected to the memory of the Rev. Patrick Galvin who belonged to the Order of St. Augustine. Departed this life the 20th November, 1799, aged 50 years."

Though deprived of their monastery and its possessions, the Augustinians continued at Tullow up to the date above given. In a return made in 1731 (*See Vol. I. p. 268*) it is stated that in Tullophelim there were "two friars and one priest;" and the same return, under the heading of Grangeford, gives "one Friar, James Murphy; Popish Priest, Murtoogh Doyle." In the list of subscribers to De Burgo's *Hibernia Dominicana*, dated



1762, appears "R. P. Petrus Hughes, O.S.A. P. Tullow," which name also is given in a return of 1766. (*See Appendix.*)

On the suppression of the Cistercian Abbey of Abbington, Co. Limerick, John O'Mulryan, the last Abbot, was found seized of certain rectories, and amongst them, that of Tullophelim, Co. of Carlow, of the annual value of £4 Irish money. (*King, p. 366.*) And on 6th December, 5th Queen Elizabeth, the rectory of Tullaghfelym was granted, along with the other possessions of the Abbey of Abbington, to Peter Walshe, in capite, for ever, at the annual rent of £57 2s. 3d. Irish money, he to maintain one horseman on the premises. (*Auditor General.*)

The present Abbey burial-ground is bounded by the Coach Road, but formerly the Abbey-land extended into the townland of Templeowen on the opposite side of the road. This latter is now under cultivation, but great quantities of human bones have been found in it, and it is still looked upon as part of the lands belonging to the Abbey. This place is remembered to have been the ancient village of St. John's, and *Templeowen* is supposed to be a retaining of the name. The people say that this was formerly glebe land of Christ's Church, Dublin. The cross now preserved in the grave-yard is supposed to have formerly stood on the opposite side of the road.

In Tullowphelim townland there is a holy well, called Lady's Well, thus described in the Name Book: "Lady's Well—Formerly the Patron well of Tullow; two trees, one growing on each side thereof; the water of which is reputed to have been good for the cure of all diseases. The Patron has been discontinued, and a fair, held on the 8th September, substituted in its place, called the Patron Fair." In Tullowphelim townland there is a fort, called Rathnure, which gives name to the adjoining land. (*Ord. Surv. Letter.*)

The present Protestant Church appears to occupy the site of the original Parochial Church. Within the grave-yard attached to it are to be seen an ancient circular Baptismal font composed of granite, and, what appears to be, the socket of a cross. There are two tomb-stones having devices, apparently intended for armorial bearings, and inscriptions in Latin; one of these only is decipherable: "*Hic jacet Walterus Mottley et uxor ejus Joanna Wyse. Terra fui quondam, rursus sum terra . . . nihil sum. Terra vale, 1626.*"

The return of 1731, already referred to, states that "at Tullow there is one Mass-house, lately rebuilt on an old foundation." This was the chapel which immediately preceded the present one, of which the ruin still may be seen in the plot

adjoining the Bishop's house. From the above it appears that this site had been previously used for a similar purpose. The present church was erected by the Right Rev. Dr. Delany on a site, in obtaining a lease of which he experienced considerable difficulty. His Lordship thus writes to Dr. Troy regarding a visit to the landlord, Mr. Doyne, in reference to it :

"I took down leases at our Landlord's own instance, and had no doubt of getting a long time on the actual terms agreed on 4 years ago, of our chapel, in order to rebuild it, as it is in a very ruinous state. He received me, as to my own person, very well; but most peremptorily told me that to give a Lease of 100 years he would expect—I know not what extraordinary rent, for he would not specify it, only assuring me, by —, he would manufacture it, he would make the very most of it, as one would of a kish of onions or plants; that it is not in reference to situation or extent of ground, but with a view to our wants and the convenience it afforded that he would estimate the price of it, which he would have valued by a notary public, in this very point of consideration, to the last farthing, and so let us bid accordingly. Several and several, he repeatedly assured me, from these parts having assured him he could get if he insisted,—and that he ought, were he not a fool, to insist on getting,—I know not what, for it, as he could not, till he had it rated with relation to our exigencies (he said) by a notary in Dublin. Here are our Protestant brethren for you! O thank God, I was never yet deceived in my notions of them!"\*

In the Church of Tullow are interred Bishops Delany and Corcoran, the inscriptions on whose monuments have already been given (*Vol. I., pp. 91, 92.*) In addition to these, tablets have been erected to the memory of priests which bear the following epitaphs:—

"Pray for the soul of the Rev. Patrick Doyle, who discharged the duties of the sacred ministry for seven years as Administrator of the parish of Ballyfin, with zeal, prudence, and piety, and departed this life in peace, on the 26th of August, 1811, aged 34 years."

"To the memory of the Rev. William Clowry, whose talents and virtues came forth with him from his mother's womb, and were cultivated by him with the most assiduous care. His zeal, his eloquence, and polemic writings placed his name when he had only arrived at manhood, among the most distinguished in the Church of Ireland. Having administered this Parish

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\* This letter has no date—the noteworthy visit to which it refers, appears to have been made early in 1792.



for nine years, and fulfilled in that short space a long time, he was taken away lest wickedness should alter his understanding, or deceit beguile his soul.—*Wisdom* c. iv. Obiit A.D. 1829. *Ætat.* 35. R.I.P." [This inscription was written by J. K. L.]

"Sacred to the memory of the Rev. Patrick Doyle, R.C.C., Rathmines, Dublin, who departed this life on the feast of All Saints, 1860, in the 38th year of his age and 16th of his sacred ministry. Justly esteemed by all who knew him, and loved with the deepest affection by the people amongst whom he laboured in his sacred calling, he has gone to receive the reward of those labours in that kingdom where 'death shall be no more, nor crying nor sorrow shall be any more—for the former things have passed away.' Requiescat in pace." [This priest was a native of Ardoyne, in this parish.]

"In the most holy name of Jesus, pray for the soul of the Rev. Patrick Fitzsimon, Administrator of Tullow, who died January 15th, 1876, in the 43rd year of his age, of Typhus fever, caught while imparting the consolations of religion to the suffering members of his flock. This Tablet and our Lady's altar opposite, have been erected in affectionate remembrance, by his grateful parishioners and grieving friends. May he rest in Peace."

The fine, graceful Gothic tower and spire were erected by the Rev. Thomas Nolan, when Administrator of the parish.

The Castle of Tullow was built about the year 1181, by Hugh De Lacy, the Justiciary. Hanmer states that, "He (De Lacy) builded a castle in 'Tollagh, otherwise called Tulach-felmeth, for John De Hereford." This Castle was held by Colonel Butler, in 1650, against the Cromwellian forces, but after a gallant resistance, was taken by Hewson. The reduction was followed by detestable cruelties to the subdued garrison. No portion of this building now remains; it is said that the materials of it and of the Abbey were used for the erection, in the reign of Queen Anne, of a barrack, on a site now occupied by the court-house. A lane which passes by the Protestant Church, still retains the name of Castle Lane.

The bridge across the Slaney was built in 1767, as an inscription on it indicates (*Lewis Top. Dict.*) Theobald, grandson and heir to Sir Edmund Butler of Rosera and Clogrennan Castles, was created, in 1603, Viscount Tullowphelim; the titles of Ormonde and Ossory were likewise secured to him. He died in 1613, without issue. Richard, 5th son of the 1st Duke of Ormonde, was, in 1639, created Baron of Clogrennan, Viscount Tullow, and Earl of Arran; he died without issue in 1683. These titles were again revived in 1693, in the person

of Charles, 2nd son of the Earl of Ossory, and brother of the unfortunate Duke of Ormonde, attainted in 1716. He also died without issue, and the titles became again extinct.

"A.D. 1316. The Irish of Imayle attacked Tullow, and lost 400 men, whose heads were brought to Dublin; marvellous things occurred, the dead rose again, and fought with one-another, shouting their cry after their fashion—*Fennock abo.*" (*Grace's Annals.*)

A Licence to keep taverns and sell wine and ardent spirits, was granted, 1st of April, 16th of James 1st, to James Knowles of Carlow, merchant, and Rose his wife, during their lives, within the town of Tullaghphelim, and two miles round. (*Ryan's Carlow*, 133.)

Father John Murphy, who took a prominent part in the insurrection of 1798, was captured and executed at Tullow. The following account of this event has been lately published in a local newspaper:—

#### FATHER JOHN MURPHY.

As many ridiculous and unfounded stories have been circulated of this brave, humane, and enlightened divine, we think it a duty we owe to his memory and to the community, to give the following concise account of the manner of his death:—

Towards the close of the year 1797, and during that part of 1798 which preceded the insurrection, the murders, rapine, free quarters, and burnings, were carried to such an alarming extent, that the Catholics of the counties of Wicklow, Wexford, and Carlow were compelled to take the field, and abandon their habitations to their persecutors. Father John Murphy, as well to avoid the common enemy as to advise his fugitive flock, joined them in their encampment, and was obliged to take the direction of their operations, which were as yet only defensive; it was at Rockspring he unsheathed his sword. After dispersion of the rebel forces under his command, he took refuge in the town of Tullow, county Carlow, but so disguised as not to be known even by his most intimate acquaintances. He was accompanied by a brave and faithful companion, of the name of Gallagher, a native of Ferns. As they were strangers, they were not long in the town before they became objects of suspicion, and were taken into custody on the information of John M'Nabb; but, not knowing who they were, several interrogations were put to them respecting their occupation, names, and former residence. The answers not being satisfactory, Gallagher was tied naked to a post, and there was flogged and questioned alternately, without obtaining from him any knowledge of who his master was, meaning Father John. After torturing poor Gallagher by inflicting on him six hundred lashes, he was taken down, and, erecting a temporary gallows, they hung him up, but at short intervals would let him down, still demanding him to inform on his friend. His great soul continued to resist all the malice of his tormentors, who were so impatient at his firmness that they at last suffered him to hang till he was dead.

They then commenced their operations on the silent and meek minister of the Gospel, who was compelled to witness the sufferings of his faithful



friend, and proceeded to search his clothes for any documents that might lead to a discovery of his name or former condition. In his pockets they found part of his sacerdotal robes and a small vial. At sight of these articles, the whole body cried out with one voice, "*burn him alive, for he is a priest.*" They first whipped him, each ruffian taking his turn at the cat-o'-nine-tails, which he bore with astonishing firmness, without uttering a groan; they then procured a pitch barrel and placed it at the door of a Mr. Callaghan, a respectable Catholic, saying at the same time, in the hearing of Mr. Callaghan and his trembling family, that they should be entertained with a holy fricasee, as there could be no objection to the incense of a priest.

They then made him fast to the gallows on which poor Gallagher suffered, and with many insults desired him, as he was a priest, to save himself; they then cut off his head, stripped his body naked, and some of the wretches disputed about his clothes; they then flung his body into the burning cask, and, while it was consuming, compelled Callaghan to open his windows to admit the smoke, which they humorously said "would redeem him from sin." After the body and barrel were consumed, they gathered the bones, and buried them at Callaghan's door. The head was fixed on a pole about fourteen feet high at the chapel gate, and whenever those executioners met a Catholic, they advised him to apply for forgiveness of his sins to his priest (pointing to the head of Father Murphy).

#### ARDRISTAN.

Within about a mile-and-a-half of Tullow in the direction of Clonegal are the ruins of the old parochial church of this name. It consisted of a nave and chancel; the nave measured 38 feet by 22; the chancel, 24 by 18 feet. The greater portion of the chancel arch remains. It is 9 feet wide, and is in the pointed style. Part of a side wall and the east gable are standing, in the latter there is a window. Connected with the church on the south side are the foundations of another building.

Fergus Fairghé, King of Leinster, defeated the Ultonians at Ath-Brestiné (*Ardristan*) at the commencement of the first century. In the ancient Historical tale entitled *Forbais Edair*, to which reference has been already made (*Vol. 2, p. 98*), it is related that about A.D. 33, Aithirné, the royal Ultonian poet, set out on a tour of visits among the other provincial kings and chiefs, bent on picking a quarrel with them and thus give his own prince, Conor MacNessa, an excuse for waging war upon them. From Munster Aithirné proceeded into Leinster, and came to Ard Brestiné—Here the people of South Leinster with their King, Fergus Fairrghé, met him in assembly with large and valuable presents, in order to induce him not to enter their territory. The poet refused to accept any of the rich gifts that were offered him, until he should be given the richest present or article in the assembly. This was a sore puzzle to them, because they could not well discover which was the best

of their valuables. Now while they were in this dilemma, there happened to be a young man, mounted on a fleet steed, careering for his amusement, in presence of the assembly:—and so close sometimes to where the King sat that, on one occasion, while wheeling around at full speed, a large clod of earth flew from one of the hind-legs of his steed, and fell into the King's lap. The King immediately perceived a large and beautiful gold brooch imbedded in the clod, and turning joyfully to the poet, who sat next him, he said:—"What have I got in my lap?" "You have got a brooch," said Aithirné, "and that brooch is the present that will satisfy me, because it was it that fastened the cloak of Mainé Mac Durthacht, my mother's brother, who buried it in the ground here at the time that he and the Ultonians were defeated by you in the battle of Ard Brestiné." The brooch was then given to Aithirné, after which he took his departure from South Leinster, and came to Naas, where Mesgedhra, the supreme king of all the province of Leinster, then resided. (*O'Curry's Lectures, Lect. xii., p. 268.*)

In the district of Ahade, two miles south of Tullow, there is a very remarkable stone which is referred to in the Book of Ballymote, fol. 77. It is composed of granite, and is about 12 feet in height, and 4 in breadth, having a hole pierced through, near the top, from which circumstance it has received the name of *Cloch a Phoill*, or "the Hole Stone." The stone is now thrown from the perpendicular. It was formerly a local usage to pass ill-thriven infants through the hole with a view of making them healthy. Keating (*Hist. of Ireland*) relates the following story in reference to this stone. Eochaidh, son of Enna Censelagh, had given offence to King Niall (of the Nine Hostages, King of Ireland, 373-402) by taking up his residence at Tara. He was obliged to withdraw, in consequence. Some time afterwards, Eochaidh having slain Laidhgin, son of Bairceadha, Druid of King Niall, that monarch invaded Hy-Censelagh and laid it waste. As the condition of peace, he required that Eochaidh should be delivered into the hands of the injured father. The Druid had him chained to this stone, passing the chain round his neck and through the aperture, intending that he should be thus left to a lingering death. Changing his mind, he ordered nine soldiers to attack and despatch him; upon which, Eochaidh, rendered desperate, determined to make a last effort to get free, in which he was successful; and having slain some of his assailants, he escaped and fled into Scotland. He afterwards followed King Niall, and slew him at the river Loire. In confirmation of the truth



of this story, marks are pointed out such as would be probably caused by the friction of the iron chain upon the stone.

### BALLINTEMPLE.

This name, signifying "the townland of the church," sufficiently proves that a church formerly stood here; the site is still well known, and the field in which it stood is still called the Church field. It was situated near Ballintemple house, and adjoining the river Slaney. Portions of the walls were standing within the memory of persons still living, who state, moreover, that the walls were levelled by the grandfather of the present Sir Thomas Butler, and the materials used by him in the erection of farm buildings. This was the church of the old parochial division of Pobble Drum, a word which signifies "the congregation ridge."

### ARDOYNE.

The ruins of a church exist in this townland, quite near to what is called Ardoyne moat. This moat probably gave name to the place, *Ardan* (pr. *Ardaun*) signifying "a hillock." One gable is still standing and the other walls can also be traced. There is a still-used burial-ground attached, in which there does not appear to be anything calling for remark.

About the year 1210, William de Burgh, by the grant of Henry, his uncle, and at the request of Stephen, son of Hekelias, the friend of his Lord Theobald Walter, granted the church of Ardoyn, in the diocese of Leighlin, with a carucate of land, to the Abbey of St. Thomas, Dublin. And, about the same time, Henry of St. Michael granted the Church of St. Edmund of Hairdain (Ardoyne) with the carucate of land with which the Lord William de Burgh had endowed it, together with the tithes of the mills and fishery, and all the tithes of the two fees which the Lord Theobald Walter gave to William Burke, near Haydon in Ofelmethal (Ardoyne in Offelmy). Witness, Thomas de Hereford. (*King.*)

In Tankardstown townland are found the ruins of an old church called *Templemoneen*, "the church of the little bog." It is thus described in the Name Book: Four or five head-stones in the grave-yard, a portion of the west gable standing, about 9 feet high, and about 5 yards of the north side-wall adjoining east gable, of about the same height, and covered with ivy. One stone has an inscription, dating to 1745.

In the north side of Kill, alias Kilmagaravogue townland, is

the site of a grave-yard. All traces of church and burial-ground have quite disappeared.

Coppenagh Castle stands in the townland of the same name (which signifies "a place abounding with dock leaves"). This, the Name Book describes: About 30 links square, with all the walls standing, and roofed—roughly built. The Name Book also refers to the site of a castle in the north side of the townland of Downings.

### BALLYGOREY.

The townland of this name, lying to the north and west of Grange, is noteworthy as the place where the Irish chieftains assembled on the 16th of February, 1395, to make submission to Thomas Mowbray, Earl of Nottingham, Earl Marshal, as the representative of King Richard II. Art MacMorogh, we are told, who was called King, came riding on a black horse to the field of Balligory, near Carlow, and having heard the King's letters read and explained in English by John Molton, Clerk of the diocese of Lincoln, and read in Irish by Friar Edmund Vale, Master of the Hospital of St. John of Jerusalem in Ireland, with Gerald O'Bryan, Donald O'Nolan, Loy Oge, and Shane McMaurice Boy of Slewmary, and Murrough O'Conohur of Offaly, all captains of their respective septs, Art MacMorogh having taken off his girdle, sword and cap, joining together the palms of his hands and holding them upright within the hands of the Earl of Nottingham who had a special commission from the King, did homage and swore allegiance and bound himself, on the restitution of his wife's barony of the Norragh, and on the annual payment of 80 marks, to enter into the King's service, *etc.*

Although, as Dean Butler remarks, the barony of Norragh, the estate of his wife, heiress of the Calfes or De Veels—which gave MacMorogh a footing in Kildare—was restored, and the 80 marks, yearly, paid to him and many successive MacMoroghs, yet the lands of the sept in Leinster were never relinquished, nor was the title of King given up for many generations. A Frenchman who came to Ireland in the train of Richard II. in 1399 thus describes MacMurrough as he saw him when he came to a conference with the Earl of Glo'ster:—The King, by advice of his council, sent the Earl of Gloucester unto McMorough to charge him with his crimes and with the damages which he had done unto the King's liege people, and to treat further with him as he was instructed. The Earl, with a part of the rere guard of the army (which he commanded) departed from the King, attended with a guard of 200 lances and 1,000 good



archers. Among other gentlemen I was one that went with him to see McMorrough, his behaviour, estate, and forces, and to what issue the treaty might grow unto. Between two woods not far from the sea, McMorrough (attended by multitudes of the Irish) descended from a mountain, mounted upon a horse without a saddle, which cost him (as it was reported) 400 cows. For in that country they barter by exchange, horses for beasts, and one commodity for another, and not for ready money. His horse was fair, and in his descent from the hill to us, he ran as swift as any stag, hare, or the swiftest beast that I have seen. In his right hand he bore a great long dart, which he cast from him with much dexterity. At a wood's side his men stayed behind him, and he met the Earl at a little ford. He was tall of stature, well composed, strong and active, his countenance fierce and cruel. Much speech passed between the Earl and him, of the breach of his faith to the King, of the murdering of the Earl of March and others of the King's subjects. To be short, this parley produced little effect. McMorrough departed to his men, and the Earl of Gloucester to King Richard, unto whom he recounted all the passages between them, the sum whereof was that he would submit himself only without further conditions, and that other composition he would not make during life. The King at this report was much enraged, swearing by St. Edward that he would never depart out of Ireland until he had McMurough in his hands living or dead. But the good King did not dream of the misfortune which shortly after fell upon him. *Histoire du Roy d'Angleterre, Richard*; Translated by Geo. Carew, Earl of Totness. *Harris's Hibernica*, p. 25.

#### SUCCESSION OF PASTORS.

*Gerald M'Morertaghe* was Vicar of Tullowphelim previous to the year 1547. In Patent Roll, dated June 26th, 1547, is recorded the appointment of Robert Johns to the Vicarage of Tullaghfelym, in the diocese of Leighlin, vacant by the death of Gerald McMorertaghe, and in the gift of the King, pleno jure. (*Morrin*.)

*Sir Patrick Oge* is mentioned in Report of Dr. Ram, dated 1st Sept., 1612, as "Keeping here and there in and about the parish of Tullowphelim. (*See Vol. I., p. 242.*)

REV. CHARLES NOLAN is the P.P. named in the Registry of 1704. He is therein reported as residing in Tullow, aged 40, P.P. of Tullow, part of Ardristan, part of Barragh called Pobble Drum, Hacketstown, Harristown, Clonmore, Cryer in

Liscolman, Aghold and Mullinacuffe; received Holy Orders in 1685 at Garriricken, from James Phelan, Bishop of Ossory; his sureties were Anthony Woulfe of Carlow, brewer, and Bryan Roche of Turragh, in said county, gentleman. Another *Charles Nolan*, Vicar-General to Dr. Dempsy, the last Bishop of Leighlin, had the Administration of that Diocese in 1662. (*See Vol. I., p. 67.*)

REV. MURTHOGH DOYLE was pastor of this parish in 1731; he is named in Return of that date as residing at Grangeford. In the Skelton list (*See Vol. I., p. 274*), M. Doyle appears as P.P. of Tullow.

REV. THOMAS BYRNE was probably the succeeding P.P. He died 7th of September, 1746, aged 70, and is interred at the Abbey grave-yard.

REV. JAMES KEEFFE succeeded. Dr. Keeffe was elected Bishop of the Diocese, on the 7th of November, 1751. For details of his episcopate see Vol. I., p. 82. He continued to act as Pastor of Tullow after his consecration. In a Return of 1766 (*See Appendix*), he is stated to be then residing in the parish of Ahade; that is no doubt, in the portion of it which is included in the modern parish of Tullow. To an official document of the year 1772, his signature runs: "*Datum in loco nostri refugii, hac die 1ma Septembris, Anno Domini 1772. JACOBUS KEEFFE.*" Dr. Keeffe, and the succeeding Prelates, who resided at Tullow, appear to have retained the pastoral charge of the parish:—

RIGHT REV. JAMES KEEFFE; died 18th Sept., 1787.

RIGHT REV. DANIEL DELANY; died 9th July, 1814.

RIGHT REV. MICHAEL CORCORAN; died 22nd Feb., 1819.

*Rev. Patrick Dolan* was the senior priest at Tullow when Dr. Doyle was appointed Bishop, in 1819; he may have acted as Administrator until the appointment to that office, in 1820, of

REV. WILLIAM CLOWRY; he died in 1829.

REV. THOMAS NOLAN; left in 1836.

REV. ANDREW PHELAN; left in 1844.

REV. JOSEPH MURRAY; left in 1846.

REV. DENIS MULDOWNY; left in 1858.

REV. THOMAS GREGHEGAN; left in 1860.

REV. DENIS KANE, D.D.; left in 1867



REV. JOHN DOYLE; left in 1871.

REV. PATRICK FITZSIMON; died January 15th, 1876.

REV. PATRICK F. NOLAN; left in 1883.

REV. THOMAS O'NEILL, the present Administrator.

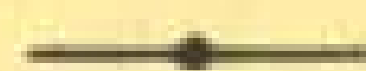
THE RIGHT REV. DR. JAMES LYNCH, Coadjutor Bishop of Kildare and Leighlin, resides at Tullow.

WHILST these pages were passing through the Press, the following changes of Pastors have taken place in these Dioceses:—

CLONMORE. REV. JOHN BOLAND, died, May 6th, 1886; successor, REV. WILLIAM BYRNE.

ABBEYLEIX. REV. THOMAS NOLAN, died, May 9th, 1886; successor, REV. JAMES LALOR.

BALYNA. REV. FELIX TRACY, resigned; successor, REV. EDWARD O'LEARY.



CORRIGENDA.—Vol. II., p. 48. BALLYNOWLAN is in the Parish of Clonbullogue, not that of Kildare. It is sometimes named *Ballynowlart*, "the town of the orchard."

Vol. II., p. 183. The name of REV. CHARLES BANNON, P.P. of Kill from 1865 to 1877, is omitted.



## APPENDIX.

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### DEANS AND CHAPTER OF LEIGHLIN.

AN original Seal of the Chapter of Leighlin is at the Royal Irish Academy. It bears two full-length figures, representing a Bishop and a Monk, and the inscription : SIGILLUM CAPITULI LETHLINENSIS. In Harris's "Ware" there is an engraving of another Seal, inscribed : SIGILLUM DEC. ET CAPIT. ECCLES. S. LAZERIANI LEIGHLIN, with the device of an Ecclesiastic seated. Neither of these seals bears a date. A woodcut of the latter may be seen in Edition of Clyn and Dowling's Annals, published by the Irish Archæological and Celtic Society.

#### DEANS.

A.D. 11—, M, is the initial of a Dean of 12th century.—*Cod. Cl.* 46.

A.D. 1199-1201. ROBERT was Dean in the incumbency of Bishop John.—*Id.*

A.D. 1298 to 1312. JOHN CHEEVERS was Dean ; probably a relative of Bishop Cheevers.—*Id.*, *MS. T.C.D.*

A.D. 1401. JOHN HEYGARTH was Dean.—*Cod. Cl.* 46.

A.D. 1431. NICHOLAS CLOAL was Dean. At his instance the Monastery of St. Stephen, at Old Leighlin, was suppressed, and the lands annexed to the Deanery.

A.D. Before 1490. DAVID CORREN, or CURWIN, was Dean.—*Cod. Cl.* In a Record,—Archives Christ's Church, Dublin, he is called DAVID CREAGH.

A.D. 1506. CORNELIUS O'CURRAN was Dean.—*Cod. Cl.*

A.D. 1521. CORNELIUS was Dean.—*Ware ; Arch. C. Ch. Dub.* ; probably the same. 3rd Feb. 1521. Hazard, Prior of Christ's Church, as Custos Spiritualium of the See of Leighlin, granted Cornelius, Dean, and Charles De Wyche, Chancellor of Leighlin, the spiritual jurisdiction of that diocese during vacancy.

A.D. 1542. DERMOT KAVANAGH was Dean.—*Pat. Roll, Morrin*, 138.

DEANS—*continued.*

A.D. 1555. CANELL, or KENEL, Dean, was appointed guardian of the spiritualities, on the deprivation of Travers.—*Dowling.*

A.D. 1733. WALTER SKELTON was Dean; died, 31st Oct., 1737, and was interred at Sletty.—*See Chapter on Killeslin.*

A.D. 1740. WALTER JACOB was Dean. On Chalice at Leighlin Bridge, of which he was P.P., is an inscription: "*Me fieri fecit Vendus. Dns. Walterus Jacob, Decanus Capit. Lighsis, 1740.*"

A.D. 1751 to 1787. NICHOLAS GERNON, P.P. of Carlow, was Dean.

A.D. 1787 to 1798. MALACHY BROPHY, P.P. of Bagnalstown, was Dean.

A.D. 1798 to 1814. HENRY STANTON, P.P. of Carlow, and first President of Carlow College, was Dean.

A.D. 1814 to 1823. WILLIAM CULLEN, P.P. of Leighlin, was Dean. No appointment to this office has since been made.

## ARCHDEACONS.

A.D. 1200. WILLIAM, brother of John, Bishop of Leighlin, was Archdeacon.—*MS. T.C.D., F. 1, 18.*

A.D. 1210. ROBERT DE DUNDEWILL, was Archdeacon.—*Cod. Cl. 46.*

A.D. 1213. THOMAS was Archdeacon.—*Alan's Reg.*

A.D. 1226. WILLIAM, Archdeacon, was elected Bishop.—*Vol. I., p. 48.*

A.D. 1275. NICHOLAS CHEEVERS, O.S.F., Archdeacon, was appointed Bishop.—*Vol. I., p. 48.*

A.D. 1298. GEOFFRY BRODE was Archdeacon.—*MS. T.C.D.*

A.D. 1311-1315. RADULPHUS BROWN was Archdeacon.—*Id.*

A.D. 1403. DONALD CLANAGAN was confirmed in the office of Archdeacon by the King.—*Rot. Canc.*

A.D. 1484. PATRICK was Archdeacon.—*MS. T.C.D.*

A.D. 1521. MAURICE KAVANAGH was Archdeacon. He killed Bishop Doran, and was executed for the crime.—*See Vol. I., p. 55.*

A.D. 1525-1542. THOMAS WATERFIELD, or WATERFRET, was Archdeacon. His MS. Collections formed the groundwork for "*Dowling's Annals*," who refers to them as Waterfield's "*Recordum Ecclesiæ*."—*Ware; Pat. Roll. Morrin, 138.*

A.D. 1770 to 1788. LAURENCE COLLETON, B.T., P.P. of Clonenagh, was Archdeacon.

## CHANCELLORS.

A.D. 1309. RALPH LE BRUN was Chancellor.—*Ware.*

A.D. 1515. CHARLES KAVANAGH, Abbot of Duiske, was Chancellor; he is evidently the same as the *Charles de Wyche*, or *De Dowyche* (Duiske), who was Chancellor in 1521.—*Ware; Arch. C. Ch. Dub.* He administered the diocese in the absence of Bishop Halsay. "1515. Thomas Halser, Anglus, Leighlin Episcopus, utriusque juris doctor, protonotarius Apostolicus pro Anglia, Scotia, et Hibernia in



Basilica Apostolorum de urbe Rom., cujus Vicar Generalis erat Abbas de Duysk nomine Carolus Cavanagh, Cancellarius Ecclesiæ Leighlin per octo annos, et, episcopo mortuo, custos fuit spiritualitatis per VI. annos."—*Dowling*.

#### PRECENTORS.

A.D. 1275. Richard de Wyneslagh was Precentor. He went to England to obtain presentation, through the King, to the vacant See. While there, he was detained three months in the house of William de Marmion, at Tamworth, when some robbers attacked and plundered him.—*Prynne's Records*, III., p. 172.

A.D. 1320. Milo le Poer, *Chanter* of Leighlin, was advanced to the Bishopric.—*See Vol. I., p. 49.*

A.D. 1385. John White was appointed by the King "Cantaria in the Cathedral of Leighlin."—*Rot. Pat. 9th Richard II.* Whether this means his appointment to a chantry, or to the precentorship, is a subject of doubt.

A.D. 1522. DAVID CURREN is styled "Capellanus Choralis in Ecclesia Leighlin." Dowling (*Annals*, p. 34) states that he was Rector of Urghlin, and an Advocate in the Consistorial Court of the Diocese.—*Cotton's Fasti*; from which work several of the foregoing items have been extracted.

#### TREASURER.

1363. JOHN YOUNG, Treasurer of Leighlin, was appointed Bishop. (*See Vol. I., p. 49.*) By petition he set forth that in the marches of the county of Carlow, near the Irish enemies and rebels, he had made his constant abode for thirteen years past; that at great cost and labour he had built, without any assistance, divers fortresses within the said marches, to resist the said enemies and to secure and defend her Majesty's liege subjects; that he had retained divers people to resist the said enemies, whom he had indicted and excommunicated for their rebellion, by due process, on account of which they had destroyed his tenants' lands and tenements in those parts, had burned his churches and towns, had spoiled him of his goods, and that he had not an acre of ground left, so that he had not wherewithal to support any charge in resistance of the said enemies without aid, or to maintain himself, nor could he by any means remain longer in those parts, and therefore prayed for some recompence and relief. And the King gave him 20 marks, by a *Liberate*, dated at Tristledermot, 20th August, 13— (about 1376).—*Close Rolls*.

#### CANONS.

A.D. 1309. MAURICE DE BLANKVILL (Blanchfield) was a Canon of Leighlin and Treasurer of Ossory, when he was elected Bishop.—*Ware*.

A.D. 1385. WILLIAM LAWLESS was Prebendary of Tulmagymagh.

CANONS—*continued.*

He received a licence from the King, uniting the Rectory of Urghlin to this Prebend during the lifetime of Lawless.—*Rot. Patent, 9 Richard II.*

A.D. 1490. NICHOLAS MAC GUIRE, Prebendary of Ullard, appointed Bishop this year.—*See Vol. I., p. 52.*

## RETURN, 1766.

The Irish Parliament, in 1766, issued an Order to the several Protestant Archbishops and Bishops, to return a list of the several families in the Parishes of their Dioceses, distinguishing which were Protestants and which were Papists; as also a list of the several reputed Popish Priests and Friars residing in these Parishes. The following, which relate to the Diocese of Leighlin, are taken from the original Returns made on this occasion, preserved in MS. in Public Record Office, Dublin.

PARISH OF WELLS.—No. of Protestant families, 10; do. Papist do., 98. (Full list of names given.) Paul Cullen, Popish Priest. N.B.—Said Cullen is Parish Priest not only of Wells, but also of Tullocreen, Old Leighlin, Killeneane and Shankill.

PARISH OF TULLOCREEN.—Belonging to the Dean and Chapter of Leighlin. Protestant families, 7; Papist do., 81. No reputed Popish Priest or Friar residing in this Parish.

PARISH OF SHANKILL.—Protestant families, 5; Papist do., 96. No Popish Priest or Friar residing in the Parish of Shankill. (Signed), *Samuel Heydon*, Rector and Vicar.

PARISH OF OLD LEIGHLIN.—Belonging to the Dean and Chapter. Protestant families, 8; Papist do., 178. No reputed Popish Priest or Friar residing in the Parish of Old Leighlin.

PARISHES OF TULLOMOY AND BALLYQUILLANE.—Protestant families, 4; Papist do., 90. Popish Priest, John Brennan. (Signed), *Anthony Weldon*, Rector.

PARISH OF TULLOWPHELM.—Protestant families, 105; Popish do., 270. James Keefe, Popish Priest (*Bishop*). Aug. McDanell, Popish Priest. Peter Hughes, Friar. (Signed), *Fras. Hopkins*, Parish Minister.

PARISHES OF FOSSEY, KILCLONBROCK, AND TIMOGUE.—William Byrne, Popish Priest, residing with his mother, sister, and one servant at Timogue. (Signed), *John Hunt*, Rector.

PARISHES OF STRADBALLY AND MOYANNA.—Protestant families, 72; Papist, 203. William Byrne is Popish Priest in the aforesaid Union. He has no coadjutor or assistant at the present time; nor is it known that any Friar resides in the Parish. (Signed), *Charles Jones*, Vicar.



PARISH OF SHRULE.—Protestant families, 4; Popish do., 17. Neither Popish Priest or Friar in the said Parish that I know of. (Signed), *Arthur Jacob*, Parish Minister.

PARISH OF RATHVILLY.—Protestant families, 61, containing 312 individuals; Popish families, 385, containing 2063 individuals. There are two Mass-houses in the Parish, and one Popish Priest and a Coadjutor. (Signed), *Richard Borough*, Curate.

PARISHES OF POWERSTOWN, GRANGE SYLVIA, AND KILMACAHILL.

*Powerstown*.—Protestant families, 2; Popish do., 130. Two Popish Priests, Robert Rossiter and Laurence Clooney.

*Grange Sylvia*.—Protestant families, 14; Popish do., 110. N.B.—This Parish is also attended by the above-named Popish Clergy.

*Kilmacahill*.—Protestant families, 6; Popish do., 107. One Popish Priest, Paul Cullen. (Signed), *Manley Gore*, Rector of Powerstown, and Curate of Grange Sylvia and Kilmacahill.

PARISH OF NURNY.—Protestant families, 4; Popish do., 57. There is not a reputed Popish Priest or Friar that I know, or have heard of, in the above Parish. (Signed), *Thomas Pack*, Rector and Vicar.

UNION OF MARYBOROUGH:—

*Straboe*.—Protestant families, 14; Popish do., 192.

*Kilcolmanbane*.—Protestant families, 17; Popish do., 72.

*Maryborough*.—Protestant families, 102; Popish do., 254. (Signed), *Thomas Jenkin*, Rector.

PARISH OF KILLENEANE.—Protestant families, 5; Popish do., 47. No reputed Popish Priest or Friar residing in the Parish of Killeeneane. (Signed), *Francis Hopkins*, Rector and Vicar.

PARISH OF KILLABBAN.—The annexed Return of Protestant and Popish families has been very carefully made, and may be relied on. Protestant families, 63; Papist do., 690. Reputed Parish Priest, William Taaffe; reputed Assistant Priest, — Roche. The only observation further necessary to be made to their Lordships is, that of the families above-named as Protestants, probably seven are only nominally such. (Signed), *Edward Whitty*, Curate of Killabban.

PARISH OF GRAIG:—

*Graig*.—Protestant individuals, 55; Papists, 1,075.

*Ullard*.—Protestants, 6; Papists, 517. Robert Rossiter, Parish Priest of Graig; Laurence Cloney, his Assistant. Denis Connor, Parish Priest of Ullard. (Signed), *George Cooke*, Rector.

PARISH OF DUNLECKNY.—Protestant families, 42; Papist do., 119. William Patchell, Popish Priest of Dunleckny, and also of Agha and Nurny. (Signed), *Anthony Weldon*, Vicar.

PARISH OF DISERT-GALLEN.—Protestant families, 60; Papist do., 360. Keating, the Priest of this Parish, lives in the Parish of Abbeyleix. (Signed), *Cham. Walker*, Rector.

PARISHES OF DISERT-ENOS AND KILTEALE.—Protestant families,

17 ; Popish do., 234. One Popish Priest. (Signed), *Anthony Trench*.

PARISHES OF CORCLONE AND KILENNY :—

*Corclone*.—Protestant families, 15 ; Papist do., 93.

*Kilenny*.—Protestant family, 1 ; Papist do., 37. (Signed), *Ralph Walsh*, Rector.

PARISH OF BALLYADAMS.—Protestant families, 17 ; Popish do., 119. (Signed), *Sam. Heydon*, Curate of Ballyadams.

PARISHES OF CARLOW AND KILLESBIN.—Protestant families in both Parishes, 241 ; Popish families in both Parishes, 662. The Parish Priest, residing in Carlow, Nicholas Gernon. The Coadjutor to said Priest, Tim Dowan. Not any Popish Priest or Friar now residing in the Parish of Killesbin. (Signed), *Charles Doyne*, Rector of Carlow.

PARISH OF AGHOLD, in Counties of Wicklow and Carlow :—

*Aghold*.—Protestant families, 79 ; Papist do., 149.

*Liscolman*.—Protestant families, 9 ; Papist do., 38.

*Creecrim*.—Protestant families, 8 ; Papist do., 48. There are not either reputed Popish Priests or Friars residing in any of the above Parishes. The reputed Popish Priest is Felix Nowlan, and his Coadjutor is Nicholas Duggan, both residing within the Union of Hacketstown. (Signed), *John Bunbury*, Minister of said Parishes.

PARISH OF AGHADE.—Protestant families, 46 ; Papist do., 240. John (*sic*) Keefe, Popish Bishop. Michael Shortell, Popish Priest. John Byrne, Friar. (Signed), *William Gray*, Incumbent.

PARISH OF AGHA.—Protestant families, 24 ; 1 Quaker ; Papist families, 107. No Popish Priest residing in the Parish of Agha. Mr. Francis Hughes, Popish Friar. (Signed), *Anthony Weldon*, Vicar.

PARISH OF ABBEYLEIX.—Protestant families, 66 ; Papist do., 381. If individuals were recited, I am of opinion the Papists would exceed thirty to one in this Parish. Garrett Keating, Parish Priest. — Dillon, Assistant to said Keating. Patrick Lalor, a reputed Friar. (Signed), *John Carter*, Curate of said Parishes.

PARISH OF URGLIN.—Protestants, about 30 ; Papists, 250 ; Quakers, 2. Mr. John Doolin, officiating Popish Priest in part of this Union. Mr. Shortell, likewise, in the other part, but neither dwell therein. (Signed), *M. Ryves*, Rector.

PARISH OF CLONEGAL.—Protestant families, 8 ; Papist do., 292. James Purcell, Popish Priest. (Signed), *Dr. Rice Lloyd*, Vicar.

PARISHES OF HACKETSTOWN, CLONMORE, HAROLDSTOWN, AND KILTEGAN.—Popish Priests : Patrick Rossiter, Phelim Nowlan, Nicholas Duggan, Daniel Murphy, John Neville.

PARISHES OF KILTENNIL AND CLONAGOSE.—Mr. Connor is Popish Priest of both Parishes. Mr. Patchell is Popish Priest of Ballyellin Parish.

CLOYDAGH.—No Popish Priest.

TELCOLM.—No Priest.

PAINSTOWN.—James Dempsey is Popish Priest.



RETURN made in 1765, by Robert Henry, Hearth-Money Collector,  
(Public Record Office, Dublin.)

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MARYBOROUGH WALK:—

*Stradbally*—266 Protestants; 629 Roman Catholics; 15 Quakers.  
One Protestant Church; one Mass-house.

*Kilteal*—39 Protestants; 322 Roman Catholics; 15 Quakers.  
One Mass-house.

*Killeany*—15 Protestants; 159 Roman Catholics; 6 Quakers.  
One Mass-house.

*Moyanna*—Protestants, 315; Roman Catholics, 481. No Church  
nor Mass-house.

*Corclone*—Protestants, 71; Roman Catholics, 328; Quakers, 6.  
One Protestant Church; one Mass-house.

*Loughteague*—Protestants, 47; Roman Catholics, 191. One  
Mass-house.

*Clopoke*—Protestants, 23; Roman Catholics, 382. One Protestant  
Church; one Mass-house.

*Disert*—Protestants, 70; Roman Catholics, 362; Quakers, 12.  
One Protestant Church.

*Straboe*—Protestants, 120; Roman Catholics, 733; Quakers, 7.  
One Mass-house.

*Kile*—Protestants, 51; Roman Catholics, 179; Quakers, 2. One  
Protestant Church.

*Burrose*—Protestants, 478; Roman Catholics, 632; Quakers, 10.  
One Protestant Church; one Mass-house.

*Clonenagh*—Protestants, 1,205; Roman Catholics, 3,214; Quakers,  
159. One Protestant Church; three Mass-houses; one Meeting-  
house.

*Ballyadams*—Protestants, 99; Roman Catholics, 580. Two Pro-  
testant Churches; two Mass-houses.

*Killabin*—Protestants, 162; Roman Catholics, 1,210; Quakers,  
10. One Mass-house.

TOTAL.—Protestants, 3,461; Roman Catholics, 9,402; Quakers,  
242; no Presbyterians; 19 Protestant Churches; 14 Mass-houses;  
1 Meeting-house.

In an edition of *Festa propria quorundam Hib. SSm.*, pub. at Paris in 1769, a proper office for Feast and Oct. of St. Lazerian, is inserted; from which the following portions are copied. The Hymn for Vespers and Matins has been already given—*Vol. I., p. 44.*

18 APRILIS.

IN FESTO S. LAZARI SEU LAZERIANI, Ep. & C.

*In secundo Nocturno.*

*Lectio IV.*

*Apud Boland. ad diem*

*18 Aprilis.*

Lazarus, qui et Lazerianus nobilibus paréntibus in Ultónia natus, ténera adhuc ætate instituendus tráditur Sancto Fintano Teghmunénsi Abbati, sub cujus auspíciis mirè tum sciéntia tum virtúte profécit. Cum vero Scriptúram sacram et ecclesiásticam disciplinam pénitus callére vellet, Romam se cóntulit, ubi plures annos Sancti Gregórii Magni, qui tunc témporis novum et vetus Testaméntum, insuper et institúta Ecclesiástica exponébat, assíduus erat audítor. Rara ejus virtúte et insígni pietate commótus Sanctus Pontifex eum primo diáconum, et paulo post Presbyterum ordinávit; Evangeliorúmque exemplári aliisque sacris munéribus ipsi dono datis remisit in Hibérniam, ut suis populáribus Evangélium prædicáret.

*Lectio V.*

In Pátriam revérsum Sanctus Gobbánus Abbas Leithlinénsis reluctántem licet suo præfécit monastério, quod juxta arctíssimæ disciplinæ leges aliquándiu gubernávit. Mirum quam indefesso stúdio undequaque semen sparsere evangélicum, quod cœlesti grátiae rore irrigátum in fructus virtútum ómnium excrevit ubér-

rimos. Adeo ejus percrebuit fama, ut ad mille quingentos, qui ejus ad monastérium conflúxerant, discípulos habuisse dicerétur; qui ejus præcéptis imbúti, et formati exémplo, ita morum sanctitate et austeritate vitæ eminébant, ut per totum late regnum eváserint celeberrími. Veritátis et ecclesiásticæ disciplinæ vindex acerrimus erróribus ubique réstitit: verum convelléndæ inveteratæ Páschatis celebrándi die décima quarta consuetúdini præcípue al-laborávit in Episcopórum et Abbátum convéntu in campo Lene hábito. Cum vero Antistítibus viderétur permitténdum esse unicuique eum, quem vellet, sequiritum, ab iis tantum obtínuit, ut quidam Romam mitteréntur, qui consúlerent Sedem Apostòlicam. Ipsi à Concílio hoc munus commissum est. Romam proféctus honoríficè excéptus est ab Honório primo, qui Abbátiam Leithlinénsem in sedem Episcopálem eréxit, ipsum ejus consecrávit Episcopum, Legatúmque suum in Hibérnia designávit.

*Lectio VI.*

Redux in Hibérniam, commissam sibi potestátem magno cum fructu exércuit. Coácto enim Leithlinæ Concílio, obténtaque ab Honório ad Hibérniæ Antistites Epístola, in qua eos hortátur, ne paucitátem suam



exteris Christi Ecclesiis sapientiorē existimarent, Australes regni incolæ eadem cum Ecclesia Romāna pie Pascha celebrare cœperunt, dum septentrionales in veteri errore permanerent. Ad disciplinam ecclesiasticam promovendam plura instituit, quæ miræ licet mansuetudinis vir, et humilitatis eximie, ab omnibus rite observari curavit. Inter plurima quæ patravit miracula mortuum suscitasse dicitur. Fractus tandem in excolenda

Domini vinea laboribus, et Zelo Domus Dei consumptus, obiit ipso Paschatis festo, pro quo rite celebrando tam strenue decertaverat. Sepultus est Leithlinæ, in Ecclesiâ cathedrali, quæ Deo sub ejus nomine dicata conspicitur. Ea in Diocesi ut præcipuus Patronus colitur, ejusque festum concilium Dublini, ineunte sæculo decimo quarto habitum per totam provinciam sub ritu duplici celebrari decrevit.

*Hymnus ad Laudes.*

Jesu sacerdotum decus  
In hac die, qua gloria  
Sanctum coronas Præsulem  
Votis adesto supplicum.

Sui Lazarus præmium  
Amoris, et pignus tui,  
A Patre traditos tibi  
Accipit agnos pascere.

Hos novit, et præit vocans  
In tuta quemque pascua,  
Victumque præbet: audiunt,  
Sequuntur et vivunt oves.

Quam sentit errantem jugis  
Hanc nocte quærit ac die;

Et gaudet inventam suo  
Portans ovili reddere.

Arcet frementes bestias,  
Lupi retundit impetus,  
Doloresque fallit, vel mori  
Charo paratus pro grege.

Offert frequentem Victimam  
Cum plebe Pastor innocens;  
Secumque devotum gregem  
Pius sacerdos immolat.

Supreme Christe Pontifex  
Jugis tibi sit Gloria  
Cum Patre, cumque Spiritu,  
In sempiterna sæcula. Amen.

Die XVII. Februarii,

IN FESTO

S. FINTANI,

Monasterii de Cluain-Ednech (in Agro Reginae, et Natione Lageniae)  
Fundatoris, primique Abbatis.

Duplex Majus.

IN II. NOCTURNO.

*Ex Variis Breviariis, et Menologiis ; item ex Bollando, aliisque probatis  
Auctoribus.*

LECTIO IV.

FINTANUS in Lagenia, Hiberniae Natione, Gabreno, et Findathâ, nobilibus, christianisque Parentibus, natus est. A devoto Presbytero, qui eum baptizaverat, Virtutum, et Literarum Rudimentis imbutus, arctioris Vitae Desiderio gestiens, de ejusdem Magistri sui Consensu, atque Consilio, perrexit ad Sanctum Columbam Seniore, Monasterii de Tyrdaghllass, Momoniae Aquilonaris Oppido, ad Sinnennii Fluminis Ripam, Abbatem, Vitae Sanctitate, et severiori Disciplinâ eo Tempore celebrem, quo Doctore, et Duce, Adolescentiam sanctè peregit. Juvenis factus, tam egregia Sanctitatis, et Sapientiae praebeuit Specimina, tamque miros in sanctioribus Scientiis, optimisque Disciplinis fecit Progressus, ut Terrena despiciens, et Coelestia appetens, Sæculo, in quo sæculariter non vixerat, Nuncium remittere decreverit. Rebus igitur hujus Mundi valere jussis, Monasticam Vitam professus est, exindeque Evangelicae Paupertatis amantissimus, ac divinarum Rerum Contemplationi addictissimus, necnon mirâ Mentis Puritate, Cordisque Simplicitate, venerandus effulgens, Hominibus charus, et Deo gratissimus, extitit, atque ad Virtutum omnium Apicem brevi pervenit, Humilitatem super omnia avidissimè colens ; tamque fortem, et invictum Christi Athletam se exhibuit, ut nihil ei ad Monasticæ Disciplinæ Perfectionem deesse videretur.

LECTIO V.

UT autem in Viro, quem Deus vel à tenera Ætate coelestibus Benedictionibus repleverat, supernarum Virtutum magis elucerent Carismata, utque fidelis Servus, et prudens, cui tam multa, tamque præclara à Domino credita essent Talenta, illis ad Sacrosanctæ Dei Ecclesiae, Fratrumque suorum, Utilitatem exercendis, negociandisque,



coelestis gratiæ Thesauros amplificaret, ipsum Sanctus Columba memoratus non sine divino Monitu, ad Australis Lageniæ Pagum cui Nomen *Cluain*, misit, ubi amplissimum ædificavit Monasterium, *Cluain Ednech*, quod Latine *Latibulum hederosum* interpretatur, nuncupatum, in quo sicut Dignitate sublimior, ita Virtute splendior evasit. Ibi namque in divinis Obsequiis, et Regularibus Disciplinis vigilantissimus, Vitam rigidissimam, et austeram, sectatus est; omnibusque præclaris Dotibus refulgens, piissimis Moribus, et Angelicæ Conversationis Exemplo Monachos, Curæ suæ traditos, informavit. Famâ autem hujus Venerabilis Viri, omni coelestium Donorum Genere cumulatissimi, longè latèque diffundente, universorum Ordinum Homines de quatuor Hiberniæ Nationibus ad Cœnobium suum turmatim confluebant, Monasticam Vitam professuri, in eoque Mundo mortui, et Christo crucifixi, gloriosa de conculcato antiquo Serpente Trophæa reportarunt.

## LECTIO VI.

SANCTO Canico, propinqui Monasterii Aghavensis Abbati insigni, singularis Amicitiae Fœdere junctus fuit, eumque adhuc viventem beatissimus Columba Junior, in Hyensi Scotiæ Insula tunc Abbas, cui viridi ab Ævo ob præclaras Virtutes charus, acceptusque fuerat, Sanctum appellavit, ac summo Præconio laudavit. Divo enim Columbano, Adolescentiam sub ipso ibidem agenti, adque natale suum Hiberniæ solum reversuro, in Mandatis dedit Columba, ut ad Sanctum Fintanum, cœu Virum planè Apostolici Pectoris, omnigenæ Virtutis Suppellectili ornatum, Præsulemque omnibus Numeris absolutissimum, se conferret, quem subindè pro Magistro habuit Columbanus, donec ab ipsomet Sancto Fintano ad Beatum Congallum, Benchorensis seu Bangorensis, in Ultonia, Monasterii celeberrimi Fundatorem, primumque Abbatem, suum etiam olim Discipulum, missus fuerit. Tandem Christi Famulus nonagenarius, et ultrà, Miraculorum Patrator mirificus, Spiritu prophetico, Pietate ergà Deum, Charitate ergà Proximum, Rigore in Seipsum, Mansuetudine in alios, mirabilis, prænunciato Obitûs sui Die, inter Amplexus, et Lacrymas, Monachorum Cœnobii sui de *Cluain-Ednech* (quod quingentos post Annos ab irrumpentibus, et Ferro, ac Flamma devastantibus Danis, Barbarie, plusquàm Scythica, dirutum fuit, Ecclesia autem sub Invocatione Beati Fintani in Parochialem Diœcesis Leghliensis mutata, singulari ejus Patrocinio lætatur) feliciter, beatèque obdormivit in Domino, decimo tertio Kalendas Martii, Anno Æræ Christianæ tertio suprâ sexcentessimum, Pontificatûs Sancti Gregorii Magni decimo tertio.

*From De Burgo's Proper Offices of Irish Saints, published at Dublin, 1771.*

THE BROTHERS OF ST. PATRICK.

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The Institute of the Brothers of St. Patrick was founded by the Right Rev. Dr. Daniel Delany, at Tullow, in the County of Carlow, on the Feast of the Purification of the Blessed Virgin Mary, in the year 1808, for the religious and literary education of youth and the instruction of the faithful in Christian piety.

Catholics were at this time just emerging from the dark times of the Penal Laws, and not only were the young destitute of the means of instruction, but adults were in a deplorable state of ignorance. The holy and zealous Bishop seeing this condition of things among his flock, set about the good work of founding the religious Institutes of the Brothers of St. Patrick and the Sisters of St. Brigid in his diocese. In 1808 the first house of the Brothers was established in Tullow. In 1810 a filiation of the Brothers was sent to Mountrath.

From the foundation of these first houses of the young Institute, until the death of their holy founder in July, 1814, they had his constant and personal attention. He fostered them with a jealous care and tided them over many difficulties inseparable from young Institutes. These difficulties were not absent in the episcopate of his successor, Dr. Corcoran. However, with the assistance of Providence, who alone could foresee their future usefulness, they found themselves under the able and paternal guidance of the great Dr. Doyle. He it was who shaped their destiny. The Rules of the Brothers were completed and printed, and the first seven members were admitted to vows.

In the first stages of the formation of the Brotherhood, some taught school while others worked at trades or manual labour to provide the means of subsistence. On Sundays the Brothers instruct adults of their own sex for some time before each Mass chiefly by the reading of books on sound Catholic doctrine. After the last Mass they are employed in teaching catechism to the male children of the parish. Under Dr. Doyle's patronage boarding schools were established in Tullow and Mountrath, also pay schools for the respectable day pupils of the locality. Besides these two classes of schools, the Brothers avail themselves of the Government grant of the National Board, and the Brothers who teach in such schools are classified.

Many of the priests of Kildare and Leighlin, and a large number scattered over the other Irish dioceses and the foreign missions,



received their preparatory education for college in the schools of Mountrath and Tullow.

In 1826, with the concurrence of Dr. Brown, Bishop of Galway, and Dr. Doyle, a filiation of the Brothers was established in the "City of the Tribes," for the purpose of opposing the inroads of proselytism. The Brothers have successfully realized the intention of their foundation in Galway. By means of a Breakfast Institute, which they established soon after their arrival, the poor children have been saved from the unscrupulous artifices of the proselytiser. As many as one thousand poor children used to assemble for breakfast in this Institute during the famine years.

In 1873, a filiation of the Brothers was established in the town of Fethard, Archdiocese of Cashel. In September, 1875, at the earnest request of Most Rev. Dr. Fennelly, Bishop of Madras, three Brothers were sent from Mountrath to conduct a High School and an Orphanage in that city of British India.

In October, 1879, at the request of His Grace the Most Rev. Dr. Croke and the Most Rev. Dr. McCarthy, a filiation of the Brothers was sent to Mallow, in the County of Cork.

In 1880, the Bishops of Maitland, Bathurst, and Goulburn, arranged with the Community at Mountrath for the establishment of the Brothers in their respective dioceses. Twenty Brothers are now in Australia, having charge of seven schools, with an aggregate of 1,000 pupils.

His Eminence Cardinal Moran called at Mountrath on the occasion of his last visit to Ireland, and arranged for the establishment of the Brothers in the Archdiocese of Sydney. In January of the present year (1886) the Brothers opened a school in Sydney, and they commenced with 200 pupils.

The community at Mountrath numbers at present 13 professed Brothers, and 28 novices and postulants; 16 of the latter are intended for Australia. In the boarding school there are 100 pupils. In the Royal University and the Intermediate examinations, the Mountrath pupils have been very successful.—*Communicated.*

## CONGREGATION OF THE SISTERS OF ST. BRIGID.

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When Dr. Delany became Bishop of Kildare and Leighlin, in 1788, the Penal enactments by which the Irish Catholics had been so long fettered, were beginning to be somewhat relaxed. The Bishop had been long and painfully cognizant of the evils which existed amongst his people, and which were the almost necessary consequence of these debasing laws, especially with regard to the due observance of the Lord's Day. Long and strenuously, but to little purpose, did the Bishop labour to remedy these abuses. At length he determined to direct his attention in an especial manner to the training and education of the young, as the means by which to bring about the wished-for reforms. To ensure the success of this project, he began, by establishing at Tullow, where he resided, a Confraternity of the Blessed Sacrament. This Confraternity was composed of some of the most exemplary of his parishioners; and a special duty of its members was the religious instruction of the children in the parish church, on Sundays and holidays. As time went on, one great difficulty presented itself, namely, that of having a constant and sufficient staff of competent persons willing to devote themselves to this meritorious work. This, and the experience of the immense advantages arising from the Sunday schools, led the Bishop to think seriously of founding a Religious Congregation, which should meet the immediate want, and the members of which should, besides attending to their own sanctification, labour earnestly in the catechetical instruction of the children in the church on Sundays, and also attend to the secular instruction of the female children of the parish. In this way he hoped to secure to various parishes in his diocese a permanent succession of devoted teachers. After weighing the matter long and seriously before God, joined to much earnest prayer for light and guidance, he decided upon carrying his cherished project into effect. To this end, he selected from amongst the most edifying members of the Confraternity, six young women whose great holiness of life rendered them fitting instruments in the hands of God for the accomplishment of a great work. They had been always under the Bishop's own spiritual direction, and he had been, for a long time, preparing them for the Religious State by exercising them in the different virtues, to the constant practice of which they hoped to consecrate their lives. On the Feast of St. Brigid, in the year 1807, he assembled these young persons, and founded in Tullow the first Convent of the Institute. He gave the Sisters the Rule of St. Augustine, and the Directory



of the Visitation Order, by St. Francis de Sales, recommending them to study them carefully and adopt such portions of them as should be compatible with their duties, promising at the same time that he would help them in the selection. He placed the new Institute under the special protection of the glorious Saint Brigid, Patroness of Ireland and the tutelary saint of the diocese. The six Sisters lived in community, were clothed in a simple and modest secular garb, led retired and recollected lives, and practised great self-denial. They were soon joined by others whom their virtue attracted. In 1809, three Sisters were sent to establish a new House of the Order at Mountrath. The Bishop drew up the rules and constitutions of the Institute, according to its requirements, but before he could fully complete the work so dear to his heart by obtaining its approval at Rome, he was summoned to his eternal reward on the 9th of July, 1814. The Right Rev. Dr. Doyle evinced the deepest interest in the Congregation, encouraging the Sisters in their labours and assisting them constantly by his paternal advice and instructions. He revised the Rule, gave the Religious Habit to the Sisters, and added some new constitutions regarding Boarding-schools for young ladies, to open which the Sisters had obtained his permission. In 1845, the Right Rev. Dr. Haly when making his official visit to the Eternal City, brought with him a copy of the Rules and Constitutions for approval, which was duly accorded and notified in a communication from Cardinal Franzoni, Prefect of Propaganda Fide. Rev. Thomas Nolan, who had been Administrator at Tullow, on his appointment to the pastoral charge of Abbeyleix, applied for and obtained a foundation of the Sisterhood for his parish. This community has since established a Branch House at Ballyroan, in the same parish. On the 27th of April, four Sisters left Tullow to found a House at Goresbridge, Co. Kilkenny, where there is now a flourishing community. In the same parish, at Paulstown, an humble Sisterhood had been established by two pious females so far back as 1830. They were afterwards joined by others, and lived a community life, without, however, taking formal vows. There they taught school and devoted themselves to other works of piety, under the sanction of Dr. Doyle, and with the co-operation of the P.P., the Rev. James Maher. This House has since been aggregated to the Convent of Goresbridge, and the two original founders have lived to become professed Sisters of the Order of St. Brigid. Dr. Murray, Bishop of Maitland, Australia, on the occasion of a visit paid to Ireland in 1883, asked for a community of the Order for his distant diocese; in compliance with which, six Sisters have since left Mountrath for Coonamble, N.S.W., where they have established the first Convent of St. Brigid under the Southern Cross. In 1885, Dr. Crane, another Australian prelate, obtained a community of four Sisters from Tullow, who sailed for Echuca, Diocese of Sandhurst, Victoria, on the Feast of the Epiphany, 1886.—*Communicated.*

## CONVENTS OF THE PRESENTATION ORDER IN THE DIOCESES OF KILDARE AND LEIGHLIN.

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The Sisters of the Presentation Order were introduced into these Dioceses in 1811. The first House was that of Carlow, founded on the 29th of January in that year, three Sisters from the Convent of Kilkenny forming the new Community (*See Vol. I., p. 168.*) Two years later, the Justices of the Peace for the County of Carlow gave permission to the foundresses, as school-teachers, to open a School in Carlow; the following is the document:—"County of Carlow, to Wit. By the Justices of the Peace at the General Quarter Sessions held at Carlow in and for the County of Carlow aforesaid, on Tuesday the 12th day of January, 1813, the said Justices were then and there pleased to license Catharine Meighan, Mary Ann Breen, and Mary Madden, and each and every one of them, to keep a School in the town of Carlow, in said County. HENRY HUMPHREY, WILLIAM WATERS, JAMES DILLON, WILLIAM BROWNE.

*"Examined—*ALEX. HUMPHREY, Clerk of the Peace, Co. Carlow."*"*

In 1824, Mother M. Magdalen Breen led a colony from Carlow to found a Convent of the Order at Maryborough. Since then the following Foundations have taken place:—

KILDARE, in 1829, from Carlow.

BAGNALSTOWN, in 1838, from Carlow and Maryborough.

CLANE, in 1839, from Carlow and Maryborough.

STRADBALLY, in 1852, from Carlow and Maryborough.

MOUNTMELICK, in 1854, from Carlow and Bagnalstown.

PORTARLINGTON, in 1854, from Bagnalstown.

CLONDALKIN, in 1857, from Carlow.

BALTINGLASS, in 1873, from Carlow.

The old rented house in Carlow, occupied by the Sisters, after having been repeatedly repaired and added to, became at length unsafe for habitation. Accordingly, in 1873, the foundation of the present spacious and handsome edifice was laid by the present revered Bishop, on the 20th of June, being the Feast of the M. Sacred Heart of Jesus. The building was completed and solemnly blessed by the Bishop, on the Anniversary of the original foundation, 29th of January, 1875.

In 1874, five Sisters left Kildare for Australia, where they have established a flourishing Convent of the Order at Wagga-Wagga, in the Diocese of Goulbourne.



CONVENTS OF THE SISTERS OF MERCY IN THE  
DIOCESES OF KILDARE AND LEIGHLIN.

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A sum of £7,000, bequeathed to the Bishop, Dr. Nolan, in 1836, by Mr. Michael Nowlan, a trader in the town of Carlow, led to the Foundation of the first Convent of the Order in the Diocese, at Carlow, in the following year. A donation of £3,000 from Mr. John Nowlan, brother to their original benefactor, enabled the Sisters, shortly after, to set about the erection of their present fine Convent. The arrival of Mother Catherine McAuley, and the other Sisters, at Carlow, is amusingly related in *Leaves from the Annals of a Sister of Mercy*, Vol. I., p. 177 :—At length all preparations for the foundation were finished, and reverend Mother, accompanied by six Sisters, four of whom were to remain, set out for Carlow on the 10th of April, 1837. The morning was damp and gloomy, and the weather did not brighten much as the day wore on. The uneasy, jolting vehicle, known as Purcell's Mail-Coach, which had been chartered for the party, sped at something better than a snail's pace through the Counties of Dublin and Kildare to the fair inland town of Carlow. As the Sisters approached their new home, they found that the inclement weather had not prevented bishop, clergy, and laity from coming far outside the town to give them a hearty welcome. A goodly procession, or rather crowd, flanked the clumsy *stage*, as the tired horses toiled slowly up to the coach-office. After many hearty greetings, and a fervent *Te Deum* in the Cathedral, the travellers were escorted to the College, which stands in a noble, well-shaded park. The venerable President (Dr. Andrew Fitzgerald, O.P.) who stood at the gate in all his dignity to receive them, led them to the great hall. Never was "the president and provincial" in higher spirits. The doctor's speech, usually characterized by a pleasant quaintness, on this occasion was uncommonly facetious. No doubt the dear, simple old man, ended by thinking that speeches to introduce nuns were as much in his line as the reception and profession sermons he considered his *forte*. Next in order came a grand collation in the President's sanctum. These extraordinary doings half bewildered the weary travellers, to whom such honours were as distressing as they were unexpected. The bishop, however, simple and ascetic in his own tastes, came to their relief, by conveying to them a pressing invitation to accept the hospitality of the Presentation Convent. Mother McAuley, anxious to begin her work at once, declined to remain over-night with the Presentation Sisters, and proceeded thence, after a visit of some hours, to their new home. The Mother Superior of the new com-

munity was a native of the diocese, being the youngest daughter of John Warde, Esq., of Belbrook House, Queen's County. The Sisters have, within the last few years, been appointed to act as hospital nurses at the Carlow Workhouse.

A Convent of the Sisters of Mercy was established at Rathangan, Co. of Kildare, in 1877, the Sisters coming thither from Alton, England.

Naas Convent was opened on the Feast of our Lady of Mercy, September 24th, 1839, and was called St. Mary's. In 1876 the Sisters took charge of the Workhouse Hospital at Naas, and more recently that of Celbridge, where also one of the Sisters has the care of the school. Naas Convent has lately been much enlarged and improved. Eleven years after its foundation, Dr. Andrew Byrne, the first Bishop of Little Rock, Arkansas, having applied to this Community for a colony, four professed members and six postulants, volunteered for the mission. The party left Naas in November, 1850, and after a perilous voyage of seven weeks, reached New Orleans, January the 23rd, 1851; they reached their final destination on the 5th of February following.

In 1849, in response to an application from Dr. Pompallier, first Bishop of New Zealand, eight Sisters, with their Mother Superior, M. Cecilia Maher, left Carlow for that distant land. On arriving at Auckland, a small wooden building adjoining the Cathedral, was fitted up for them. The new Convent was dedicated to St. Patrick. On the 9th of March, 1852, a re-inforcement of two novices and three postulants arrived from Carlow, accompanied by Rev. J. McDonald. In 1857 additional help reached them, consisting of two professed Sisters, a novice, and three postulants. In 1861, a foundation was sent to the Diocese of Wellington, at the request of the Bishop, Dr. Viard. In same year a Branch House was opened at Parnell, a village at the extreme end of Auckland. On 8th December, 1861, Dr. Pompallier blessed the foundation of St. Mary's, the present parent house in Auckland. It is beautifully situated, and has accommodation for 60 nuns, handsome church, boarding and day schools, orphanage, &c. In 1863 a Branch Convent was established at Onehunga, about six miles from Auckland, through the exertions of Very Rev. Father Paul, the devoted pastor. In 1864 a third reinforcement of one professed Sister, and six postulants, arrived from Carlow. In 1866 a Branch Convent was opened at Otahuhu; and in 1873 another was opened at The Thames, about 45 miles south of Auckland, on the east coast. In 1882 five Sisters left the present house, Ponsonby, for a new Branch, situated at Coromandel, a mining district, about 50 miles east of Auckland.



## ST. CONLETH'S REFORMATORY SCHOOL, PHILIPSTOWN.

In the year 1870, the Managers of St. Kevin's Reformatory, Glencree, Co. Wicklow, finding that institution to be no longer able to afford accommodation for the number of juvenile offenders offered to their care, resolved to establish a new Reformatory in connection with the older institution. The Government of Ireland becoming aware of this purpose, offered to hand over, on easy terms, the extensive buildings at Philipstown, which had been previously used as a Convicts' Prison. This offer was accepted, and the premises were certified as a Reformatory School by the Chief Secretary, Dec. 22nd, 1870. The boys are instructed in farming, and in the various trades. During the day they may be seen busily engaged in shoe-making, tailoring, carpentry, harness-making, baking, and gardening. The boys are taught in school for about four hours daily,—divided between morning and evening,—by competent teachers. Nor is music forgotten. The Institution is under the care of the Brothers of Mary Immaculate, and is presided over by a Priest of that Order, who is styled the Manager, and is responsible, as such, to the Government authorities. The work which the Reformatory has set itself to do,—to reclaim and re-cast the minds and hearts of poor children, who from some unhappy cause or other had already become enlisted in that confederacy of crime which forms one of the chief tribulations of society,—is unquestionably a most laudable and meritorious enterprise.

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THE END.

