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THE  
ABBEY OF FAHAN  
IN  
INIS-OWEN,  
COUNTY OF DONEGAL.

A PAPER READ AT A MEETING OF THE ROYAL IRISH ACADEMY

*February 28th, 1881.*

BY  
WILLIAM J. DOHERTY, C.E.,

OF ST. MURA'S, FAHAN,

*Assoc. Member, Institution Civil Engineers; M.R.I.A.*

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WITH  
ADDENDA.

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Dublin  
P. TRAYNOR, 29 ESSEX QUAY.  
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## THE ABBEY OF FAHAN.

BY WILLIAM J. DOHERTY, C.E., M.R.I.A.,

*Of St. Mura's, Fahan.*

THE site of the ancient abbey, founded by Saint Mura in the sixth century, and known in the Irish Annals by the names of Fathen-Mura, Othain-Mura, Fathen-Mura-Othna, is to be seen about eight miles north of the City of Derry, in the Parish of Upper Fahan, in the Barony of Inis-Owen, County Donegal.

Adjoining, to the east, the main road leading from Derry to Buncrana, the abbey nestled in the "Bosom of Fahan," one of Ireland's most charming vales; north, west, and east, are seen the lofty peaks of the Donegal Mountains; beneath, the blue-tinted waters of Lough Swilly receive the shadows of the surrounding hills, and glint and gleam in the sunlight; while to the south rises in solemn grandeur the most storied hill of Ulster—the Grianan of Aileach.

In a country like Ireland, that has passed through so many vicissitudes, and suffered at the hands of time and vandals so many local obliterations, it is consoling to find that the brightest periods of her history are at times brought into prominence by the recurrence of a name. Such is pre-eminently the case in the resuscitation of the name of St. Mura of Fahan in the locality of his dwelling place, and that after centuries of oblivion.

To become conversant with the facts associated with this name, it will be necessary to travel back into the records of our earliest Christian history.

The results of the personal researches of the late John O'Donovan LL.D., into the History and Antiquities of the Co. Donegal, made during a visit in the autumn of 1835, are embodied in a series of antiquarian letters, the collection of which is one of the treasures of the Library of the R. I. Academy. In one of these letters Dr. O'Donovan gives many particulars relating to St. Mura, principally collated from the "Acta Sanctorum," the celebrated work of John Colgan, a native of Innis-Owen. Colgan was a Franciscan friar, attached to the Irish Convent of St. Antony of Padua, in Louvain, where his book was published in 1645. He was a "Professor of Divinity, an Irish Scholar, Antiquarian, and Church Historian."

O'Donovan, writing from Buncrana on August 25th, 1835, says:—"Yesterday we travelled through the parish of Upper Fahan to get the Irish pronunciation of the names of the townlands, hamlets. &c., and saw the site of the old Church of Fathain-Mura. It being a fertile district the *Albany* (¹) have as usual settled in it, to the total exclusion of ancient traditions, and to the extinction of the fame of St. Mura. I could see nothing in the churchyard *that belonged to the time of Mura but two old stones*, exhibiting rude ornaments and representations of the Crucifixion."

We learn from Colgan that this was a place of

much celebrity in former ages ; that some famous reliques belonging to it were preserved in his own time. The following are his words, "Acta Sanctorum," p. 587 :—"In the northern parts of Ulster, in the peninsula commonly called Inis-Eogain, in the beginning of the seventh century, flourished a holy man—*Murus*, or *Muranus*—who was descended from most noble ancestors, but he far surpassed the nobleness of his family by the splendour of his virtues. Though this holy man is esteemed among the chief saints of his own province, so that even at this day, in the fresh observances among our people, his memory and veneration flourish and his festival is celebrated ; we have not as yet seen his acts, which certainly were formerly in existence. I have, however, resolved to produce the very few notices which I have collected about him in the following points. He derived his descent from the most illustrious family of the O'Neills (*i.e.* Kinel-Owen), being the son of Feredacius, Eugenius was Ronan's father ; but this was not the Eugenius who was the great progenitor of this famous family, but his grandson, by his son Mundacius, who, for distinction's sake, was surnamed Merchraom. The mother of St. Muranus was called *Derinilla*, famous for her descent from the first rank of nobility, but more renowned for the happy and blessed fruit of her womb. This happy matron brought forth six children, who were all engaged in the service of God, honoured by posterity with the veneration and respect of saints, though all were not the fruit of one marriage. Their names were—St. Mura, of Fathen ; St. Mochamna, Abbot of Drumbo ; St. Cellenus, of Achadh-Cail ; St. Doman-

gard, son of Eochodius ; St. Ailenus, or St. Aileochus ; and St. Aidanus."

" Though the want of ancient monuments and the envy of time have withdrawn from us the knowledge of the masters and disciples and acts of this saint, enough, however, remains to show that he was an abbot and ruled a convent of monks in the Monastery of Fathen, in the diocese of Derry, at the distance of five miles towards the north-west from the See and City of Derry. That monastery, which was endowed with much lands, was for several centuries held in great veneration, both on account of the reverence for the most holy Muranus, to whom, as patron of the place, the Basilica (Great Church) was dedicated, and on account of the noble monuments of antiquity which were preserved there, until the time that the heretics got possession of the place, when they, with abhorrence and rabid fury, carried off and destroyed all (its) sacred things. But by the ravages of time and the neglect of the rulers, that monastery, formerly celebrated, but afterwards dilapidated and demolished, at length became a parish church. There existed one little book in which St. Muranus had written, in the metre of his country's language, the Acts of St. Columbkille, and fragments are extant at this day and are often quoted\*

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\* It is to St. Mura we are indebted for the authoritative pronouncement as to the birthplace of St. Columba, as quoted by O'Donnell, and in the Calendar of Donegal:—

" He was born at Gartan, by his consent,  
And he was nursed at Cill-Mec-Neoin (Kilmacrenan),  
And the son of goodness was baptized  
At Tulach-Dubhglaise of God " (*i.e.*, the Church of Temple Douglas,  
near Lough-na-Caillioigh, adjoining Churchhill, Letterkenny).

in other Acts of the same saint ; and another large and very old MS. of chronicles and other histories of the whole country was, by antiquarians, always held in great esteem and often praised. There were also extant, until recent times, several reliques of St. Muranus and of other saints who inhabited the same place, but how much of these may have escaped the fury of the heretics, and may have been preserved to the present time, is altogether unknown to me (who am now living in Belgium, at a great distance from my native land), though I was formerly intimately acquainted with this very place. There remains at this day, and is preserved as a most valuable treasure, the crozier or pastoral staff of this holy prelate, which is commonly called *Bachull-Mura*, i.e., *Baculus Murani*, which is covered (studded) over and adorned with gems, and laid in a case, which is gilt with gold. By this several miracles were wrought ; and by it, as the avenger of falsehood and the true indicator of virtue, the pious people and the nobles, in particular those descended from the family of the O'Neills, when they would have all ambiguity removed from their assertions, or terminate any discussion by the solemnity of an oath, *were accustomed to swear.*"

" There existed, also, before the troubles of these times, the office belonging to this saint, of which we formerly saw fragments, in which many of his miracles and virtues were recounted. But since not even this nor any other monuments, from which we could collect his miracles or acts, are to be had, suffice it to remind that St. Muranus is the general divine patron of the family of the O'Neills, from whom he is descended,

and that in the Church of Fathan, in the country of Inis-Owen, his festival is celebrated, as the patron of the place, on this day, the 12th March." (2)

O'Donovan adds—"The natives know nothing about St. Mura now, except that he first commenced to build his church on the summit of a hill, at a short distance from the old graveyard of Fahan, and that some blessed birds made signs unto him to erect it in the hollow beneath."

The only confirmation now forthcoming of the fact, that there had been an attempt to erect a church on the top of the adjoining hill, is the existence on the summit of the Golan Hill,\* at an elevation of about 800 feet above the sea level, a cairn of stones that evidently had been placed there at some very remote period, inasmuch as they are all "as grey as a ghost," and are now heaped together in conical form, having been collected by the officers of the Ordnance Survey, as a distinguishing point for the purpose of their triangulation survey of Ireland. Comparing the relative distances of the site of Aileach, or *Tura*, and Mount *Cromla*, in Inis-Owen, as marked on Beaufort's Map of Ireland, the distance would accord with the cairn of the Golan of Fahan; but the description of Mount *Crumla*, as given by Vallancey, on page 322 of the third volume of his "*Collectanea de rebus Hibernicis*," would refer to Slieve Snaught, in Inis-Owen. He says:—"Cromla, or Crommal, a mountain or hill

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Note (2) Addenda.

\* The Golan Hill overlooks the site of the ancient abbey, and from it the valley below takes the name of Glen Golan.

between Lough Foyle and Lough Swilly ; from the eastern side of this mountain proceeds the river Lubar, called by the Irish Bredagh, and, from the western, the Larath (supposed to be the Crana), near the source of which, on the mountain, was the cairn of Cluna, where resided Ferad Artho and the bard Condan, after the murder of Cormac Mac Art, his nephew. During the Middle Ages we find it denominated Cruach an Achail, or Mount Eagle. It seems to have obtained the name of Mount Cromla, or Crommal (that is, the mountain of fate or destiny), from having an altar or cave dedicated to Fate or Providence, called by the ancient inhabitants of these islands *Crom*—whence *Cromla*, a place of worship ; and *Crommal*, a place of destiny. In the neighbourhood of Crommal stood the *Rath*,† or fortress of Tura, called by the Irish writers Aileach Neid, celebrated by all the ancient Irish histories as the principal residence of the northern kings of Ulster.”—See Tura, Moylena, Seanaloch, and Aileach, O'Connor's “Dissertations,” p. 96.

O'Donovan further says :—“I can get no account of Bachull Mura ; it is probable that it was destroyed during the disturbances of 1688, or carried to the Con-

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† A *Rath*, or fortress, of great antiquity, stood on the west side of the Gap of Barness, in the immediate *neighbourhood* of the cairn on the top of the Golan Hill, the remains of which is visible to the present time, and the promontory at Fahan, from which the ferry boats depart to Rathmullan, is still known as Rhinn-na-rath (pronounced Runeraw), or the promontory of the *Rath*, or *fortress* ; there also exists at the base of the Rath, in the Gap, one of these well-known heaps of stone of considerable dimensions, as marking the site of the Friar's Grave, into which heap formerly every passer-by cast a stone.

tinent. What does Dr. Petrie, the great carrier off of Bachulls, think?

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## THE BACHULL MURA, OR CROZIER OF ST. MURA.

The crozier of St. Mura found its way into the hands of Dr. Petrie, as suggested might have been the case by O'Donovan; but a portion of the crozier, comprising the head or crook and about eighteen inches in length of the staff, it seems, was preserved in the vicinity of Sligo, whither, in all likelihood, it was carried about the time of the Flight of the Earls, in 1607. Dr. Petrie, the great collector of croziers, discovered it, and fortunately presented it (with many others) to the Royal Irish Academy, where it now remains.\* All its gems and adornments are gone; but what remains of the workmanship reveals the fashion and style of art of an early age.

The late Henry O'Neill, in describing a drawing of the Bachull Mura, executed for the writer, says:—"The one which represents the shrine is the same size as the original; the other is double the size (lineal) of the ornamentation on the upper boss, this being well decorated. As the whole staff is much corroded, it was necessary, in order to give a just idea of the artistic character of the decorations on this boss, to represent all its ornamentation, and that my drawing should

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\* A drawing of this crozier, by Henry O'Neill, for the author of this paper, is preserved.

illustrate it, not in its corroded state, but as it was originally." He considers that it was ornamented with amber, such ornamture existing on some brooches in the Academy's collection ; or that it might have been ornamented with painted china, two specimens of which survive on the celebrated Cross of Cong. The latter supposition is strengthened by the fact, that such decorations are numerous on the ancient and beautiful crozier belonging to the Duke of Devonshire, a relic which has been illustrated in O'Neill's work on the "Fine Arts and Civilization of Ancient Ireland."

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### THE CHAIN OF ST. MURA

Has been preserved and is now in the Academy, having formed part of Dr. Petrie's collection. It is of bronze, and may have been attached to the cloak or outer garment, as a badge of office, in the manner of mayoralty chains. The author is indebted for the particulars relating to the crozier and chain to Wakeman, the learned author of the "Handbook of Irish Antiquities."

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### THE BELL OF ST. MURA,

Another object of antiquarian interest, formerly held in great veneration and connected with this abbey, is the Bell of St. Mura, the preservation of which to the present time is in itself sufficient to show the esteem and veneration in which it was held by its possessors. It was purchased, about the year 1849, from a resident

in the townland of Ludden, near Fahan, by Mr. John M'Clelland, of Dungannon, who has given a graphic description of the bell and its workmanship, in a paper published in "The Ulster Journal of Archæology," with illustrations.\* It was lent to the Belfast Museum, during the meeting of the British Association, in 1852, when it attracted considerable notice. The bell, like the chain, is of bronze, and is quadrangular in form. It is six and a-half inches high and three and a-half square at the base, and its vertex is conical cuniform. It is embowered under fixed and highly artistic ornamentation, and is thereby suggestive not only of the sentiments of deep veneration in which it was held, but also of the belief that its purpose was other than that of ordinary ecclesiastical bells. The tracery and general workmanship of the covering are distinctly Irish in character and effect. The runes are wrought in silver and brass and are attached by plates of gold, the cruciform pattern being conspicuously introduced.

The bell is tongueless, and, consequently, affords evidence of its having been used for other purposes than mere transmission of sound. The present *locale* of the bell is doubtful. Some antiquarians assign it to the British Museum; but the author's recent inquiry on the point was answered in the negative by the Curator of that institution. Further inquiries, to endeavour to establish its *locale*, have, as yet, been attended with no satisfactory result. Unfortunately, the famine years compelled the humble possessors of the bell, then residing at Lisfannon, near Fahan, to dispose

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\* Vol. I., p. 274.

of this precious and venerable souvenir of by-gone art, which, it is to be hoped, may, through the medium of this notice, soon find its way to the Museum of the Academy. <sup>(3)</sup>

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## THE HOLY WATER, OR BAPTISMAL FONT, AND TABLE CROSS.

Almost simultaneously with the transference from Fahan of the Bell of St. Mura, the Holy Water, or Baptismal Font, belonging to the Abbey, which had been held carefully as an heirloom, and preserved by a neighbouring family, was entrusted to the care of the late Father Porter, P.P., of Malin, in Inis-Owen, and was by him placed in the Catholic Church of Lag, near Malin, where it is still preserved. The font is twenty inches in diameter, fifteen inches deep, and cut hexagonally. The "stoup" is twelve inches in diameter and six deep, and has a hole one inch in diameter in the bottom of the bowl. The stone is of native granite.\*

The only other visible relique, which "the fury of the times" has suffered to remain near the precincts of this venerable site, is a very fine specimen of the ancient Table Cross of Ireland. It stands to the right of the "ivy-clad ruins" in the grave-yard, and adjoins the site of the abbey. The interlacing of the ribbon-tracery serves to delineate the outlines of the cross, in addition to the slight projecting arms. On both sides

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Note <sup>(3)</sup> in Addenda.

\* The writer is indebted for this description to Mr. P. M'Laughlin, of Glacknabrad, near Malin.

of the stone (a photograph of which the writer has recently presented to the Academy) the pattern of the tracery is easily discernible, notwithstanding centuries of exposure to the rude blasts of a northern clime, and the author is confident that an examination of its details will evoke the admiration of every lover of Irish art.\* A very chaste *fac simile* of this cross has been lately executed by Mr. Walter Doolin, of Westland Row, Dublin, under the direction of the author, for the purpose of being placed, by his relatives at Letterkenny, over the remains of the late lamented Bishop of Raphoe, the Most Rev. James M'Devitt.

A very fine Greek cross, sixteen inches by fourteen inches, and raised within a marginal border, is preserved and built into the boundary wall facing the public road, on the Derry side of the gateway. This cross may have been taken from the walls of the abbey itself, where it might have formed part of a mural tablet, which had been erected to the memory of some person of distinction. Local tradition says that this table cross formed the headstone of the graves of several Catholic Bishops, and that it marks the site of the grave of St. Mura, founder of the abbey. Be that as it may, many eminent ecclesiastics have been buried in this graveyard, one of the latest having been the Rev. James Hegarty, D.D., of Raphoe, who was interred

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\* An inscription in Irish characters was, in former ages, cut on the sides or edge of the cross, but time has almost entirely obliterated it. A rubbing of what remains has been obtained by the author, and submitted to the distinguished Irish Scholar, Professor O'Looney, C.U., who was unfortunately unable, from its time-worn characters, to satisfy himself so as to offer an authoritative pronouncement.

under the shadow of this cross in the year 1715.\* The stone overlying his remains is of white Italian marble, but sadly discoloured, from its low position and by age; at its western end is a space two feet square, which has been carefully carved over, with what appears to have been a combined ecclesiastical, and family escutcheon, inside a graven shield. The ecclesiastical portion bears an angel with expanded wings; at the top are the words, partly obliterated—In · oce · · Columba, together with an open scroll on one side, and the outlines of a church or castle on the opposite side. Below is what seems to be the typical seven-branch candlestick, supported by two doves, with this epitaph:—

“ Under this stone doth James Hegarty lye, Priest and Doctor of Divinity ;

Sometime Rector of the Roman Clergy of Raphoe ;

An ornament and zealous teacher of his Church and lover of his country ;

Who changed this life in hope . . . glorious resurrection, and . . . in the mercy of God, the 30th day of *June*, 1715, in the 65 year of his age.”

On another slab, alongside the above, but of coarser material and ruder workmanship, and evidently of an earlier date, the same clerical and secular arms are graven. This second stone has a plain Roman cross at its top, rising out of the well-known symbolical letters, I.H.S. ; on it is the angel with wings outspread; also a bell, book, and candlestick, and underneath the

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\* I learn from Dr. Logue, Bishop of Raphoe, that a Dr. Hegarty has been traditionally spoken of, in his native parish, near the Mulroy, under the title of the “Soggarth Mor.”

castle and open scroll, the seven-branch candlestick and two doves, and the following inscription :—

A.D. MEMORIAM REV. DOM. BERNARDI  
HEGARTY QVI PAROCHÆDE FAWN HAC.

Together with about a dozen other letters entirely indecipherable. The inscription bears no date. Prior to 1833 this ground formed the general cemetery for all denominations of the district. On re-opening a grave a few years since a stone coffin was discovered therein. Another curious stone is to be seen built into the wall fronting the roadway to the left of the gate. In its centre is a circular hole about the size of a closed hand. Many conjectures have arisen in the locality as to the former use and purpose of this stone. Some of the peasantry believe that it had been placed outside the Abbey as a stoup for holy water.

These, as O'Donovan states, are all the remains in the churchyard "*that belonged to the time of Mura.*"\*

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## THE HOLY WELL AND STATION OF ST. MURA.

A singular instance of the simple faith of the Irish peasantry should be here recorded. The native Irish of the most Celtic parts of Inis-Owen were ignorant of the very name of St. Mura, yet a traditional halo of sanctity surrounds his former dwelling-place, indicating

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\* The Very Rev. Dr. Reeves has contributed an exhaustive article on "St. Mura" to the "Ulster Journal of Archæology," in which he refers to the two old stone crosses. Vol. I., p. 273.

that of old the place was a seat of holiness and scholarship. Hence, pilgrimages to the holy well are common: around the "station" the pilgrims have for centuries made their "*Turas*;" they tell their beads and fulfil such acts of prayer and penance as are usually paid by pilgrims at the shrines of the saints of their veneration. Many a pilgrim from Clonmany and Malin, foot-weary and travel-stained, has the writer seen sanctify this retreat with a devotion known only to the simple in faith, exhibiting, after the lapse of twelve hundred years, a religious belief as unique, and a fervour of devotion as enthusiastic, as any that centred about the spot in the beginning of the seventh century. The "well" and "station" are contiguous to each other; the former is close to the Lough Swilly Railway, near St. John's, the residence of Mr. Olphert, D.L.; the latter is in a field belonging to the same gentleman, and adjoins his garden; both are easily distinguished. Many miracles are spoken of traditionally as the result of the pilgrimages, but the recorded miracles mentioned by Colgan are lost. It should be mentioned, that the holy well of Fahan owes its preservation at the present day to the large-hearted reverence of a native of Inis-Owen for the reliques, eloquent in their very silence, of the ancient history of his country. The gentleman, who, by the way, does not share the religious belief of the pilgrims who crowd the spot, prevailed upon the engineers of the Lough Swilly Railway to respect the holy well in fixing the curvature of the line. Consequently, to the former owner of St. John's, Major Marshall, J.P., aided by the active intervention of the then worthy and venerated parish priest of Fahan, the

late Rev. Bernard M'Eldowney, we owe the saving of the well from destruction. Major Marshall caused an ornate brick covering to be built over the well ; but the vandalism, which had formerly, as Colgan says, effaced the remains of antiquity from the place, was still sufficiently rampant to tear down even the arched covering ; and the fallen débris remains a monument to the "rabidness of their fury."

Dr. Reeves fixes the death of the founder as having occurred about the year A.D. 645. The learned Colgan refers it to the commencement of the seventh century, on the ground that St. Mura wrote an account of St. Columba, or Columbkille, who died A.D. 597. Colgan's date is partly confirmed by an account of a royal visit paid to St. Mura, at Othain-Mura, by the Monarch of Ireland, Aedh (Hugh) Uairdhnach, who began to reign A.D. 605. This prince was fourth in descent from Eoghan. The records of his visit were copied by Dubhaltach MacFerbish (or, Dudley M'Ferbiss), in 1643, from an almost obliterated vellum MS., preserved in the Burgundian Library at Brussels, and copied for the learned author of "*Cambrensis Eversus*" (Dr. John Lynch). It has been published by the I.A.S., under the title of "*Fragmenta Annalium Hibernia*." On passing the river Othain\* (from which the place derives its name), the Prince performed an act of religious homage, which elicited from the Saint an expression of thanksgiving, together with a prediction that the Prince, who was not yet regnant, would

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\* A townland and hamlet in the vicinity, out of which the small river takes its rise, is still called Bally-na-Othain (Ballynahone),

soon be rewarded for the respect he had shown the Church, by being called to assume the over-lordship of Erin. He furthermore promised him triumph over his enemies, preservation from a sudden death, and the reception of the last rites of the Church at the Saint's own hands before death. The Saint significantly added, that he would pray that the King's days might be long. Shortly after this visit Aedh was raised to the sovereignty of the kingdom, and in token of gratitude, he granted fertile lands to Mura Othena. In the eighth year of his reign Aedh was seized with mortal illness, and having sent for St. Mura, he said, "O, cleric, thou hast deceived us, who relied on thy words, that we should be aged in years before departing this life." "It is true," replied the cleric, "death is nigh unto thee. Thy life has been shortened by incurring God's wrath. Repent and confess of that whereby the Lord hath been offended." Thereupon the King acknowledged that he had desired to gather the men of Erin to a mountain called Caroleagh,\* so as to raise it, and build thereon a great house, the light from which might be visible every night in Britain, and in Airiur Gaeidhel (Regio Gadheleorum, or Argyle, in Scotland). This the King avowed was an act of great pride. "Evil it was," said the cleric, "yet not for it hath God shortened thy days." Then the King made confession that he had been wishful to build a bridge at Cluain Naird (now Clonard, Co. Meath), miraculously, in order that his name might not perish from the land for ever; adding several other matters of like

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\* A mountain near Aileach, Co. Donegal.

import. "For none of these things hath God shortened thy life," said the cleric. Then said the King, "I bear such hatred to the men of Leinster, that I would wish to collect them all to battle, and having slain them, to bring their women and slaves to serve the Ey-Neill (O'Neill), so as to bring our race into Meath." "Alas! alas!" said the cleric; "verily, this it is that hath shortened thy days; for this people, who are so hateful in thy sight, have saints to pray for them before the Lord; and Bridget is greater than I; her prayers are more powerful than mine. Repent, and forgive your enemies from your heart." The Saint's prophecy was fulfilled: the King received the last rites of the Church at the Saint's hands, and shortly afterwards expired.

Many of the successors of St. Mura, in this monastery, were persons of distinction, who have left a name in Irish history. Among them may be named, Fothadh-na-Canoine, or "the Canonist." In A.D. 804, Aedh Oirdnithe, son of Niall Frossagh, King of Ireland, assembled an army for the invasion of Leinster. He made a full muster of the men of Ireland (except the Leinstermen), including both clergy and laity; and marched them as far as Rathcore, in Co. Meath. Conn, then Primate of Armagh, with the clergy of Legane, went thither, but with great reluctance. They laid their grievances before the King, and he said he would abide by the award of Fothadh-na-Canoine, on which occasion the Canonist passed the decision by which he exempted the clergy of Ireland for ever from expeditions and hostings. He said:—

"The Church of the living God, let her alone, waste her not;  
 "Let her right be apart, as best it ever was.

- "Every true Monk, who is of a pure conscience,
- "For the Church to which it is due, let him labour like every servant.
- "Every soldier from that out, who is without religious rule of obedience,
- "Is permitted to aid the great Aedh, son of Niall.
- "This is the true rule, neither more nor less :
- "Let every one serve in his vocation, without murmur or complaint.'

"Fothadh-na-Canoine" was a poet of no mean order, and quite as voluminous as Spenser. He composed a poem of two hundred and forty verses on the subject of the King's Coronation, beginning with the words, "Right of every king lawfully." He gives instructions to his prince to guide his general conduct as a private man and as a king. He advises him, on the conclusion of peace, to require hostages from his enemies as pledges of their good intentions ; to treat his people and chieftains with kindness and respect ; to suppress villainy and licentiousness by the rigour of the law ; to do justice to every man.\* We have not advanced much beyond this standard of political ethics, with the additional experience of one thousand years to guide us. On the occasion of his award exempting the clergy from being conscripted into the Irish army, the Canonist of Fahan-Mura wrote a poem on the subject ; a copy on vellum is preserved in the library of T.C.D.

Another eminent successor to the founder presided over Fathain-Mura about this time. His death is set down in the Annals under the year 884 ; he was named Maol-Mura, *i.e.*, the servant of Mura. In recording

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\* O'Reilly's "Descriptive Catalogue of Irish Writers," p. 55.

his death he is described as "Mael-Mura, the learned and truly intelligent poet—the erudite historian of the Scotie language." It is of him this testimony was given—

"There trod not the charming earth." There never flourished so affluent Teamhair (Tara).

"The great and fertile Ireland never produced a man like the mild Fine Maelmura.

"There sipped not death without sorrow." There mixed not a nobler face with the dead.

"The habitable earth was not closed over a historian more illustrious."

This author is sometimes called Maol Mhuire Othena, or the Servant of Mary of Fahan-Mura. He wrote some historical poems that still survive. One of these is quoted by O'Flaherty in "Ogygia" (part 3, chap. 72), and consists of two hundred and forty-eight verses, beginning with the words—

"Let us sing the origin of Gadelians (or Gadheal) of high renown in stiff battles.

"Whence did the mighty stream of ocean waft them to Eri?"

The late Dr. Henthorn Todd, as editor of the "Irish Version of the Historica Britaniam of Nennius," has called this poem by the name of the "*Duan Eireannach*," to distinguish it from the "*Duan Albanach*," or history of the Albanian Scots. The "*Duan Eireannach*" of Maol Mhuire, of Fathain, is a highly descriptive history, illustrative and summarized, of the events, wanderings, and original dwellings of the

Phœnecians, told in a clear and graphic style, inquiring—

“What was the land in which they lived,

“Goodly men, Fenians?”

“What brought them for want of land

“To the setting of the sun?”

“The Leabhar Gabhala (or “Book of Invasions”) of the O’Clerys\* records his death—“Maelmura, a learned, truly intelligent poet, an historian skilled in the Scotie language, died in the 8th year of the reign of Flann Sionna, A.D. 884.” A poem in praise of Maelmura is referred to by Dr. Todd in his notes to the “Duan Eirennach.”

A poem of two hundred and sixty-eight verses, giving an account of Tuathal Teachtmhar (legitimate Monarch of Ireland from A.D. 130 to A.D. 160) and his battles, fought by that monarch against his son-in-law, Eocháidh, King of Leinster, and against the Athach-Tuatha, or Plebians, who had taken up arms against their lawful sovereigns, but who were completely subdued by Tuathal. By a recital of the glorious deeds of this prince, Maelmura endeavours to stimulate his own sovereign, Flann Sionna, to imitate so illustrious a model, and to preserve the integrity of his kingdom. Another poem of seventy-six verses, written by Maelmura, gives a complete catalogue of the monarchs of Ireland, from Tuathal Teachtmhar to Flann Sionna, which begins—“Flann reigns over Erin, in the chosen house of Tuathal, the legitimate, to whom belonged

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\* The original, in the handwriting of the O’Clerys, is preserved in the Library of the Royal Irish Academy (see page 207).

not excessive contribution of a noble hero, with mighty valour." The parish of Fahan has been remarkable as having been the place from which many bishops have been called to preside over the See of Derry, both Catholic and Protestant. A former Bishop of Derry, the Most Rev. Dr. M'Devitt,\*<sup>(4)</sup> who died in 1797, was born under the shadow of the Scalp Mountain, at Crislagh, within a gunshot distance of the present Catholic Church of Fahan. That distinguished prelate, the late Dr. Edward Maginn, when raised to the episcopal dignity, was parish priest of the united parishes of Upper and Lower Fahan; and the present mild ruler of the Catholic See of Derry, the venerable and Most Rev. Francis Kelly, D.D., was parish priest of Fahan before he was called upon to occupy the See of the City of St. Columba. The present learned prelate of the Protestant Church, Dr. Alexander, was also Rector of Fahan prior to his elevation to the See of Derry and Raphoe.

The O'Kellys (or Ua Ceallach) became at an early date the successors of St. Mura. The Four Masters gives A.D. 657 as the date of the death of "Ceallach,"

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Note <sup>(4)</sup> Addenda.

\* Of this prelate, who was of an ancient family tributary to the O'Dohertys, in Inishowen, very little, historically, is known. He was a literary man, and celebrated in his time for his great scholastic learning and knowledge of natural philosophy; although, no doubt largely owing, to the peculiar times in which he lived, he has left no published records behind. He was educated at Paris, at the Irish Community, where he received orders, and was promoted to the Bishopric, it is said, through the interest of the Earl of Bristol, the Protestant Bishop Hervey, of Volunteer celebrity, who had formed an intimacy with him on the Continent.

son of Saran, Abbot of Othair Mor. Dr. Reeves considers "Ceallach" to be the immediate successor of St. Mura. This venerable abbey, "which retained its monastic character for many centuries," to quote Dr Reeves, "until at last, under the name of Fahan-Mura, it sank into the condition of a parish-church."

A.D. 1074, is recorded the death of Cucairrge Ua Ceallaich, the successor of St. Mura; A.D. 1098, Maolmartin Ua Ceallaich, successor of Mura, of Othain, died. However, at A.D. 1119, Ruaidhri Ua Dornain (or Rory O'Durunin), Erenach of Othain Mor, died; again at A.D. 1136, Robert O'Kelly, Erenach of Fathain Mor, died after a good penance. Thus it will be seen that the office of Erenach of Fahan Mura almost became hereditary in the family of the O'Kellys, until the families of the O'Donnells and the O'Dohertys became, in lapse of time, the rulers and princes of Inis-Owen. In the beginning of the seventeenth century, the family of Donnell MacNeale O'Donnell were returned as the ancient herenaghs of the lands of Letir, the *Mounter Heiles*, or Sept of O'Healys, as the herenaghs of Sleane and Mill-quarter, and the Sept of Murtagh O'Donnell as herenaghs of the quarter of Lisfannon.

At A.D. 1119, a break in the Erenachy of Fahan occurred, for we find a name which is yet extant in Inis-Owen, now pronounced Durnnan, as having been the Erenach: thus Ruaidhri Ua Dornain, or Rory O'Durnan, Erenach of Fathain Mor, died. Strange that the possession of the lands granted to the founder of the Abbey of Fathan by a king of Ireland, in the beginning of the seventh century, should have remained

throughout the vicissitudes of ages an appanage of the Church of Fahan, until a recent period. The Church lands of Fahan are known as such, even to the present time, and, amid all the changes that must have taken place, appear to form an exception to the general confiscation. Queen Elizabeth, by letters patent of 28th June, in the thirtieth year of her reign, upon the formal surrender of Sir John O'Doherty (granted and) confirmed him in his territory of Inis-Owen, excepting the castles, lands and tenements of the religious house of Fahan, then for the first time dissolved, the lands of which were required for the Queen's Bishop of Derry. However, on 1st May, in the thirty-seventh year of Elizabeth, Sir John O'Doherty, having joined in arms against her power, in conjunction with Hugh, Earl of Tyrone, his territory of Inis-Owen (excepting 300 acres around the Fort of Culmore, and the lands belonging formerly to the Abbey of Fathain), and which had been in the possession of his son, Sir Cahir O'Doherty, were, on the 16th July, in the eighth year of James I., granted to Sir Arthur Chichester, Baron of Belfast, all the lands that formerly belonged to Sir John and Sir Cahir O'Doherty, excepting from the grant six quarters of termon land, or erenach land, at Fahan, together with 60 acres of land adjoining the same six quarters, and adjacent to the parish church of Fathain. The names of the six quarters were Letir, the Sleane, and Mill quarter, the Castle quarter, the Magherabegs, <sup>(5)</sup> and the quarter of Lisfannon. All these have passed away during this

century out of the hands even of the Bishop of Derry, and the remnant of the once broad acres attached to the Abbey of Fathan has been reduced, in 1868, to the statutable quantity of 10 acres, surrounding the glebe house of Fahan, the balance of the 60 acres, set apart for the parish church in James's patent to Chichester, having been purchased from the Church Temporalities Commissioners by the present respected Rector of Fahan, the Rev. John Canon King. In connection with the confiscation of Sir Cahir O'Doherty's property, as he resided within three miles from the site of the Abbey, at his Castle of Buncranagh, it should be stated that the cause of his rebellion was mainly ascribed to a breach of faith on the part of the Crown, as, although only the land around Culmore Fort and the Abbey Lands of Fathain, were alone exempted in his patent, yet (for it has been generally accepted, and is broadly hinted at by Dockwra), for the purpose of goading O'Doherty into rebellion, the Island of Inch, opposite the Abbey, in Lough Swilly, was passed under the Great Seal to Randolph Bingley, then of Rathmullen, and contrary to the patent granted to O'Doherty. This, and an unmanly insult offered to the person of O'Doherty by Paulett, in Derry, were the immediate cause of the insurrection that ended in the death of O'Doherty and the confiscation so much desired by Chichester, and which enabled him and his descendants to become the possessors of Inis-Owen. Chichester was not slow in inducing Bingley to part with the Island of Inch; the deed of transfer was dated 22nd December, 1609. Nor was O'Doherty's Castle of Buncrana long left tenantless. Chichester

commenced assigning, either in fee-farm or for a term of years, the entire peninsula of Inis-Owen, the Castle, and eleven quarters of land called Tullyarvill, Duntarsan, Ballywary, Sleadron, Meenawary, Arderavan, Ballymacganny, Meentercalliagh, Luddan, Tryllage, or Trillack, with several other half-quarters and fishings, for the sum of fifty pounds English, yearly, he assigned to Henry Vaughan ; the Island of Inch to George Sweetman, for seventy pounds yearly.

Nothing remains of the castle belonging to the Abbey of Fahan except the name attached to the lands. The castle, which was evidently a square keep, is described in an account of the places of strength in O'Doherty's country previous to the establishment of the English colony by Dockra in Derry, in 1601, and in which, at that date, the afterwards martyred Bishop of Derry, Redmond O'Gallagher, resided. It stood on a slight eminence, adjacent to the eight-mile post on the Lough Swilly Railway ; the site has long since been given over to agriculture, and the stones used up in adjoining house buildings and for farm purposes. The foundation lines are yet visible during the low growth of a pasture or grain crop, and are clearly traceable by the extra greenness over the site.

## ADDENDA.

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JOHN COLGAN.

THE learned compiler and author of the "*Acta Sanctorum Hiberniæ*" was a native of Inis-Owen, around which, as the place of his birth, he has cast an interest and added unto a lustre of undying fame.

By his labours and researches into the profound depths of the antiquarian lore and ecclesiastical history of Ireland, he has placed the greatest of our modern writers on these subjects under marked indebtedness—they draw upon him as from an inexhaustible storehouse.

Dr. Reeves, the Protestant Dean of Armagh, one of our first living antiquarians, has stated in a paper, exhibiting the kindest feeling, contributed to the "*Ulster Journal of Archæology*," Vol. I., p. 295, that the antiquary and Church historian are "under endless obligations to Colgan."

To the Irish Franciscans generally, but more particularly to those belonging to the County Donegal—the brothers O'Clery, Father Hugh Ward, and Rev. John Colgan—Ireland and Irish history stands irretrievably in debt. The monuments of industry left by them in the "*Donegal Annals*," better known as the "*Annals of the Four Masters*," the "*Martyrology of Donegal*,"

and the "*Acta Sanctorum Hiberniæ*," all stand out as clear and defined landmarks against the dark surroundings of the obscuring and destroying age in which they were produced.

It is, then, I hope, a pardonable pride, when treating of the antiquities of the most celebrated ecclesiastical spot in my native Inis-Owen, that I arrest attention at the mention of the name of John Colgan!

In the parish of Donagh, on the banks of a mountain rivulet, taking its rise at the base of Slieve Snaught, near the main road, leading from Carn to Clonmany, Colgan was born, in the beginning of the seventeenth century. "Having been destined for the priesthood," he was obliged, "from the fury of the times," to prosecute his studies in a foreign land, where,—as he says with modesty of expression—"the feeble industry which I owe to my country" brought forth works of the greatest magnitude,—imperishable monuments of unfailing testimony, to his learning, to the glory of his order, and the lasting greatness of his country.

I give O'Donovan's description of the antiquities of the locality of Colgan's birthplace in his own words, and, as they have never been hitherto published, they will, I have no doubt, be received with pleasurable satisfaction. He dates from Gleann Tachair, Carn Donagh, August 19th, 1835, and says:—

"I now write from the very lands on which the celebrated John Colgan was born, viz., from the valley of *Gleann Tachair*, which runs from south to north, almost across the whole parish of Donagh, and extends to the *Sinus* of *Traigh-breige*, at the north side of which the village of Malin stands. If you look at the plan

(or map) of Donagh Parish, you will observe a stream running through the parish to the east of Slieve Snaught, and passing through the townland of Carrowmore, and a little to the west of the village of Carn, this stream (or river) passes through and marks the extent of the valley of Gleann Tachair, which is rendered celebrated by the 'Tripartite Life of St. Patrick,' and by Colgan's writings.

"It is curious to observe that almost all the original inhabitants of Donagh Parish are Mac Colgans, who are also very numerous in the surrounding parishes; and, although it be but 188 years since the author of that name and the most remarkable Milesian that Ireland ever produced wrote, the Mac Colgans of *Donagh more de Gleann Tachair* knew as much about him as they do about Coelbadius, the son of Eugenius!"

The following are the words of the Holy Evin and his interpolator, concerning the Church *Domnach more de Gleann Tachair*, i. e., the great Church of Gleann Tachair, in which I now write.

"St. Patrick returned into the land of Eugenius, which is called *Inis Eogain*, i. e., the *Island of Eugenius*, and arriving in that part of it which belonged to Fergusius, the son of Eugenius, he commenced to measure there, at *Achadh-drom*, a place for erecting a church, but he was violently driven thence by Coelbadius, the grandson of Eugenius, by his son, Fergus. The man of God foretold to him the disagreeable news of his future punishment, and declared that none of his race should, for the future, build a dwelling-house in that place."

[O'Donovan adds—the details of the fulfilment of

the prophecy, by a pious monk, to signify the power they possessed over excommunicated chiefs,—is given.]

Evin goes on :—"Aidus, the son of Coelbadius, took it to heart that the servant of God had been so barbarously treated by his father, and went to him and asked him to accept, if he willed, a place for building a church in his land, which was separated from his brother's patrimony neither by a wall or mound. Of that pious and kind proffer St. Patrick accepted, and began to measure there the place, and to lay the foundation there of the Church of *Domhnach mor Muighe Tachair*, in the disposition and arrangement of which building he spent *forty* days, and therein left as bishop Mac Carthemus, who was one of his own disciples. From thence he moved eastwards to *Bredach*, in which he erected the Church of *Magh-bile*, or *Movilla*."

On *Eas mac Eirc*, Colgan writes the following note: "*Eas*, among the Irish, signifies a cataract, or rocky place in a river, where the water falling down a cliff or rock is precipitated into the gulf or channel. There is one *Eas mac Eirc* (which is the one mentioned here) in the peninsula of *Inis-Eogain*, in Ulster, as appears from this passage, and I think it is in a small river in the same country, which takes its rise from the foot of a very lofty mountain, called *Sliabh Sneachta*, i. e., the mountain of snows, and empties itself into the estuary, which is called *Traig Brege*. That river is adjacent to the lands of *Domhnach mor muighe Tochair*, near where *Eas mac Eirc* is pointed out to be."

"This passage," O'Donovan says, "puts the situation of *Domhnach mor muighe Tachair* beyond dispute." He adds, "I ascended *Sliabh Sneachta*" (a mountain

2,140 feet high, on the extreme top of which the writer saw a small spring well, called *Suil-a-tober*, or, *the well for the eyes*, many of the peasantry holding that its waters possess curative properties, when applied to the eyes, derived from its having been blessed, at some time, by some of the holy bishops of the vicinity; or, as others will have it, that it was blessed by St. Patrick himself, during his sojourn of forty days in the locality, whilst the great church above-named was being erected under his guidance) “yesterday, to take a view of the natural situation of the mountains and plains of Inishowen and *Moy-Itha*; but upon gaining the top I found myself buried in a dense fog which blocked up the view in every direction.”—[The writer was more fortunate on the occasion of his visit to the top of *Sliabh Sneachta* than was O'Donovan; for the whole expanse of mountain, moor, river, and lake lay spread before the view; bounded on the north by the endless Atlantic; on the south, the Foyle, sustained by the dim outline of the mountains of O'Cahain's Country; to the west, the Swilly, with its many arms in the foreground, whilst the peaks of “storm-stained *Erigle*,” and “dark Dun-na-gall,” presented for a back ground a scene worthy the pencil of the greatest painter.]

“This mountain is almost constantly capped with the clouds, and even when the sun shines upon the lower country. The inhabitants state that the snow remains on it “till the May-fair of Carne,” and that it is, for that reason, called *Sliabh Sneachta*, or, “the mountain of snow.” O'Donovan adds, as a foot-note:—“From my acquaintance with the mountain I would be inclined to call it *Sliabh na Néul*, *mons nebularum*,

*Sliabh na Scamal*, or *Sliabh na Cèò* (the mountain of the cloud, fog, mist, or vapour)."

"The stream mentioned by Colgan as having in it the cataract of *Eas mac Eirc* is now called by the natives *Abhain bhuide eirc*, or, 'the yellow river of *Ercus*.' I walked from its source in the brow of *Sliabh Sneachta* for three miles towards its mouth, but found no remarkable cataract on it, and am inclined to think that the cataract at which Comanius began to build his house must be near *Traw-Bréaga*, as the district through which the river rolls, from the brow of *Sliabh Sneachta* to a plain very near *Traw-Bréaga*, is a heathy desert, where, when population was thin, a chief would never dream of placing his habitation. As I am anxious to lay down the situation of this cataract on the old map, I intend to travel along the heathy banks of the river *Owenboy-Erk*, on my way into Cloncha Parish."

[The river along whose banks O'Donovan travelled must have been that called *Owen-na-bindergh*, and the site of *Eas mac Eirc* may be placed in *Craig-na-horna Glen*, or *Glasalt Glen*, through which the river flows into the estuary of *Traigh Bréaga*.]

Of the Church of Donagh-mor-Muighe-Tochair Colgan writes :—"This was probably a bishop's see, of which the first bishop was Mac Carthen, the brother of the other Mac Carthen, who was Bishop of Clogher. *In the lands of this very church I was born.* It is at this day only a parish church in the Diocese of Derry, and commonly called *Domhnach-mor-Gluine-Tochair*. It is frequented yearly by a great concourse of the people of the neighbouring territories, and by pilgrims, especially on the festival of St. Patrick, patron of the

place. Here is to be seen the penitential bed of St. Patrick, which is environed by a rough hewn stone, and there are other ancient monuments of that kind, which are frequently visited by a great number of devout people."

[There is in a garden in Churchtown,—about forty perches south from the present church and about fifteen perches on the east side of the road from Buncrana to Carn,—a ruin called *Labby-Patrick*; also a *Monumental stone*, on the south of the grounds of the Union Work-house, where formerly stood a church dedicated to St. Bridget, and known in the locality as *Kilbride*.]

O'Donovan continues :—"The lands at the Church of Donagh, where Colgan states he was born, are now called the three church land quarters of Donagh, called Carrowtemple, Moneyshandoney, and Carrick. In the former stands a cross, about seven feet six inches high, on which a rude face and some ornaments are sculptured; under the cross is a rude stone, exhibiting a human face. These are now the only remains of the famous Church of *Gleann Tochair*. An old-fashioned Protestant Church now occupies its site; and the peasantry are so foolish as to think that a modern metal bell, of a round form, is the *very bell* that Saint (Patrick) used in the old church."

[The writer was informed, when in the vicinity, now many years since, that the bell bears the Latin inscription : "*Ave Maria ! Ora pro nobis*," which would, at least, show that it had been cast for a Catholic Church.]

O'Donovan says, that in the townland of Carrowmore, parish of Culdaff, there are *two splendid crosses*, which are the only remains of the old church, the

square stones of which now form a wall—oats grows in the churchyard! The crosses exhibit a rude representation of the Crucifixion; but no inscription, which disappointed me much."

[The *stone crosses* and *penitential station*, in the townland of Carrowmore, here referred to by O'Donovan, mark the site of the ancient *Both Chonais*, in Inis-Owen, as identified by Dr. Reeves, in his work on *St. Adamnan's Life of St. Columba*.

The writer hopes to be able, on some future occasion, to put into form, the notices and notes of other places of antiquarian interest that he has collected, relating to Inis-Owen and the county of Donegal generally.

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[*Note 1.*]

THE ALBANY,

Dr. O'Donovan means by "*The Albany*" those who had settled in the fertile plains, after the "departure" from Lough Swilly of O'Neill and O'Donnell, together with the other northern chiefs, in 1607, and the general confiscation of the lands of Inis-Owen, that followed the forced rebellion of O'Doherty, in 1608, that "*The Albany*," or *Scottish settlers*, who were *planted* here under the scheme of the *Ulster Plantation*, under James I., had, "*as usual*," laid hold of every "*fertile district*," to the exclusion of "ancient traditions" and the extirpation of the native Irish; the latter were forced to fly to the mountain

fastnesses, where ever since they have endeavoured, by their industry and labour to maintain a chequered existence.

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[*Note 2.*]

THE 12TH MARCH.

To commemorate the 12th of March with some religious observance would be a gratifying tribute to the memory of St. Mura, the founder of the Abbey of Fahan, "his followers and disciples," and would be an instructive lesson which would mark and join the past to the present, thereby pointing out that the sanctity that hovers around a district, like air disturbed, again, after the storm, nestles down into its former quietude—that where formerly in the "valley of Fahan" "the sacred fire" of religious teaching and learning had burned brightly and with undimmed lustre, casting its light into the darkness, and from whence the rays of its brilliancy have left us on the pages of history a record of its intensity—I would fondly hope that the present worthy parish priest, the Rev. James Conway, may join the disjointed chain by reviving the festival of the patron saint of the Church of Fahan-Mura, on each succeeding *12th day of March*.

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[*Note 3.*]

THE BELL OF ST. MURA.

The notice of the reading of this paper that appeared in the Dublin press, has most fortunately

procured the required knowledge as to the present *locale* of this venerable relic. The following letter from his Grace the Duke of Leinster is as gratifying to the writer as it is creditable to the Duke. It shows what an interest is taken by the premier Irish nobleman in matters relating to the antiquities of the country :—

“ CARTON, MAYNOOTH,  
“ 2nd March, 1881.

“ The Duke of Leinster presents his compliments to Mr. Doherty and having seen in the papers that he stated in his interesting lecture on the Abbey of Fahan, that he is unaware of the present owner of the Bell of St. Mura, he begs to inform him that this very curious bell was bought by the late Lord Londesborough and now belongs to the Duke's sister-in-law, Lady Otho Fitzgerald. He believes it was engraved in Lord Londesborough's work on his Collection of Antiquities.”

I am also indebted to the Rev. James Gammack, The Parsonage, Drumlithe, N.B., author of several antiquarian articles on kindred subjects, which has appeared in standard works, particularly in the *Dictionary of Christian Antiquities*; for the following particulars, obtained from Mr. Joseph Anderson, Curator of the National Museum of Antiquities, Edinburgh :—“ The Bell of St. Mura, which passed from its keeper, a peasant at Innishowen, to Mr. Brown, Beaumaris, was acquired by Lord Londesborough at Mr. Brown's sale for £80, and has been engraved and described by Mr. Fairholt in “ *Miscellanea Graphica*,” or the “ *Illustrated Catalogue of the Londesborough Collection* ” (Chapman and Hall), 4to, 1857. At Lord Londesborough's death it passed into the museum of

Lord Otho Fitzgerald (Ellacombe's Bells, p. 363). "It is a small ornamental bell, case 6 in. high and 3 in. wide."

Two very superior lithographs of the Bell of St. Mura, by Marcus Ward & Co., Belfast, appears in the U. I. A., Vol. I., pp. 271, 274, as illustrating Mr. John McClelland's paper, from which we learn that the bell has no *tongue*. "Tradition says its approach from the celestial regions was announced to mortals by a loud ringing, and that when almost within reach it ceased to ring and the *tongue* was observed to ascend towards the skies," so that it was supposed to have been sent for more sacred purposes than transmission of sound.

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[*Note 4.*]

THE MOST REV. DR. M'DEVITT.

Strange that O'Donovan, although often in the vicinity, has left a blank—in his Record of his Historical and Antiquarian Notices of the Parish of Templemore and the City of Derry—before the name — M'Devitt, D.D. I am indebted to Mr. Francis O'Neill, of Foyle Street, Derry, for an extract from the inscription cut on the slab overlying Dr. M'Devitt's remains in the graveyard of the *Long Tower* (which derives its name from a *Round Tower* that formerly stood here), near the old Catholic church at Derry, and from which we ascertain the *Christian* name of this prelate :

RIGHT REV. PHILIP M'DEVITT,

DIED 1797. 31 YEARS BISHOP.

AGED 77 YEARS.

[*Note 5.*]

## THE MAGHERABEGS.

In this townland exists a mound which, from the *name* attached to it, and by which it is known in the locality up to the present time, as well as from its *artificial appearance*, exhibiting on some of its sides embedded and protruding boulders, it possesses evidences of an antiquarian interest. *Ardniffion*, as it is named (or the *Hill of the Mass*), is seen on the left directly as you emerge from the railway cutting, after leaving the Inch Road Station of the Lough Swilly Railway, going in the direction towards Fahan.

FINIS.





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BX	Loherty
2602	Abbey of Fahan.
Fe D6	563867
4 '62	C. Dauphin
Apr 18 '62	1316 E.54
Apr 18 '62	<u>RENEWED</u>
May 2 '62	

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