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(Frontispiece.)
ABBEY OF ROSS.
South View.

THE
ABBAY OF ROSS,

Its History and Details.

BY
OLIVER J. BURKE, A. B. T. C. D.,
BARRISTER-AT-LAW.

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TO

THE MOST HONOURABLE ULICK JOHN DE BURGH,

Marquess of Clanricarde.

MY LORD,

DURING the troubled times that followed the Reformation, your Lordship's ancestors were for generations the unaltered and unalterable protectors of the monks of Ross Abbey. Six times, from the year 1538 to the year 1664, were the friars expelled from their beloved retreat; and six times did they return, under the powerful protection of the Earls of Clanricarde. To your Lordship, therefore, as the descendant of those Earls, is this, the history of that Abbey, dedicated, with feelings of profound respect, by

THE AUTHOR.



P R E F A C E .

HAVING spent the autumnal months of the year 1867 in endeavouring to rescue from further decay the ruins of the Abbey of Ross,* near Headford, in the County Galway, I naturally wished to learn something of its history, and to know who and what manner of men were they that dwelt within its walls—who was its founder, and how came it to be a ruin. The place I expected to find information on these points was in Archdall's Irish Monasticon. I had long known that every monastery and abbey in England has its history, from its foundation to its fall, digested in the Monasticons of Dugdale and Steevens; and yet the Abbey of Ross—not inferior to Melrose, perhaps, in beauty and in extent—has its history of five hundred years told in five and twenty lines by Archdall. In the following pages

I have given every scrap of information that could be gathered on the subject; and I confidently hope and trust that my researches may not be unacceptable, either to the visitor to the Abbey, or to those who value the monastic learning of our country.

OLIVER J. BURKE.

22, GARDINER'S-PLACE, DUBLIN,
15th June, 1868.

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ABBREVIATIONS EXPLAINED.

- L. T. C. D. Library, Trinity College, Dublin.
K. I. L. D. King's Inns Library, Dublin.
L. R. I. A. Library of the Royal Irish Academy.
F. C. L. D. Four Courts Library, Dublin.
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ERRATUM.

Page 46, line 19, *for* Cistine Chapel *read* Sistine Chapel.

THE ABBEY OF ROSS,

&c. &c.

CHAPTER I.

HISTORY OF THE ABBEY FROM A. D. 1348 TO 1656.

“There is a temple in ruin stands,
Fashioned by long-forgotten hands;
Two or three columns, and many a stone,
Marble and granite, with grass o’ergrown—
Siege of Corinth, Canto xviii.”

BEFORE entering into the “history and details,” it may be right to explain why this little book is entitled “The Abbey of Ross,” and not “The Monastery of Ross.” An abbey was a religious house governed by an abbot—a high dignitary of the Church, and Lord of Parliament, in Catholic times. His was an office for life: with mitre and crosier, the lord abbot was surrounded with the pomp and

splendour so well described in Sir Walter Scott's "Monastery." The Benedictines are governed by abbots—not so the Franciscans; their Superiors, chosen by the Chapter once every three years, were called Guardians. Ross never was an abbey; it was a Franciscan monastery. It is not for me, however, to attempt to change its well-known name.

The abbey, as I shall therefore call it, is delightfully situated on the south bank of the "Black river;" it has been long in ruins, but its ruins attest its former magnificence. The outer walls—which, if not perfect, are yet nearly so—cover a great area; and when, approaching from the west or from the south-east, the spectator looks upon the pile, with its towers and its high-pitched gables—its windows all different, but all beautiful—its masses of dark ivy, and the lights and shadows caused by the broken outline of its projecting buildings—his heart must be very cold, if it be not touched by the beauty and the grandeur of the ruins. The interior will not disappoint him. In the church he will find still perfect the cut pillars and rounded arches, the side chapels, and the eastern window; the guest house, the refectories, scriptorium, and library, congregated round the cloisters; the kitchen, the cells, the dormitories, and the chapter room. He will everywhere find the evidence of the wealth and educated taste of its former owners, and of the vandalism of its destroyers; and

he will sigh to think that man himself is, more than time, the enemy of human grandeur.

A. D. 1348. This abbey is called in the Records Ross-Errilly, and also Ross-Traily—a corruption of the Irish words Ross-ne-thre-allagh, that is, “the flaxseed of the three swans.” Amongst the numberless legends of the abbey the earliest is conversant with its very foundations, which are said to have been laid during the dreadful plague that swept across Europe in the year 1348, carrying off five-and-twenty millions of the human race.* This awful scourge devastated the whole of the province of Connaught. “It was at that time,” says my informant—an old man rich in legendary lore—“that there was one M’Hugh, an archbishop, in Tuam, and he was sick at heart to see all around about him on every side the dead and the dying in heaps, and not a priest even to attend them in their last hours; for the priests too were carried off in hundreds. Well, this bishop saw a vision in an old chapel in Tuam that was called the Church of the Shrine; and the vision told him, if he was to build a monastery for the poor friars, that the plague would stop; that he must go at once to a place called Cordara, near Headford, or, as we call it in Irish, Ath-kin, and that when he’d reach that

* Haverty’s History of Ireland, p. 297, note; Hume’s England, ch. 16; Sir W. Wilde’s Report on the Table of Deaths in the Census of 1851.

place a visible sign would be given to him that he could never mistake. Well, the bishop did exactly as he was told: he and a couple of other friars—for he was a friar himself before he was made a bishop—arrived at the lower Cordara, and up before his face started three swans, and each of them with a bunch of flaxseed in its bill; and thence the swans flew in a straight line across to where the abbey was afterwards built. The bishop and his priests came up as quick as ever they could go, and sure enough they were astonished to find that the swans were gone, and more so when, although it was the beginning of the month of February, they found that there were three bunches of flax in full blossom; and that is the reason why Ross was so called—*Ross*, that is, the flaxseed, *ne-thre-allagh*, of the three swans.”

“And did the bishop,” I interposed, “at once lay the foundations of the abbey?”

“No,” said he; “not for three days after. He then went over to the church of Killursa;* and he there made an order that neither man, woman, nor child, nor cow, sheep, nor horse should taste either food or drink for three days and three nights, and during all that time neither he nor his priests came down from the altar. So on the third day all the people gathered together, still fasting, to dig the place of the foundation; and on the

* *Fid.* Appendix A.

brink of the night of the third day the foundation was dug, and there was no more a plague in the country."

The many Hebrew idioms which this man made use of, when speaking with difficulty the English language, astonished me beyond measure. "Well," said he, "perhaps you don't know the meaning of the three swans." I replied that I really did not. "The three swans," he resumed, "had their own meaning—they meant that the abbey was to stand for three hundred years; and although it stood longer, exactly four hundred and fifty years, still the blessed cross was then knocked out of its place; and the friars after that time, in place of relieving the poor as they used to do, became beggars themselves."

"Your story reminds me," said I, "of the twelve vultures that appeared on the Capitoline Hill when the foundations of the city of Rome were being laid: the twelve vultures betokened the twelve centuries that Rome was to rule the world."

He said that he was no scholar, and knew nothing about the vultures. "But," said he, "listen to this: Cromwell's soldiers banished the friars; and the very morning or two before the friars left, just as some of them were going out of the grand gate, it wasn't then quite day—it was very early, before men could know one another*—what did they see, do you think, but the same three swans, scream-

* This, another Hebrew expression, occurs in the book of Ruth, iii. 14.

ing, and flying away, and looking back at the abbey? And on that day the three swans were found lying dead at the far mearing of Cordara, the estate of the abbey of Ross, and on the spot that three hundred years before they had risen from. Oh, if you could understand Irish as well as I do, I'd tell you many a thing about Ross and the monks, God be with them!" Here the poor old man wept, then dried his eyes, and said he'd tell me more at another time.

A. D. 1351. The great Franciscan chronicler, Luke Wadding, states that it was in this year the monastery of Ross was built: he describes it to be a lonely spot, surrounded on all sides with water; and that it was approachable only by one path, paved with heavy stones.* This account by Wadding agrees with that given in the Annals of the "Four Masters," under the year 1351, and also with the Louvain Manuscript, of which we shall presently speak. The time, then, occupied in building the abbey, was three years.

A. D. 1470. In this year the monastery of Ross adopted the rigid rules of the strict observance, a change which is thus explained by Stevens:† "According to the original order of St. Francis, the Franciscans were bound by vows of poverty, and were called by their founder 'Friars Minor,' that is, lesser and humbler than any other order of the

* Wadding, vol. xiii., p. 428, R. I. A.

† *Vid.* Stevens' Monasticon of England, vol. i., page 93.

Church. By degrees, however, considerable relaxation crept into their order, and it was thought requisite to reform the same by reducing it to the first rule of the institution. The reformation was commenced by St. Bernardin in 1420, and in the middle of the fifteenth century it was received all over the kingdom." The adoption of the strict observance made it illegal to acquire any property other than that which they then possessed ; the only land which appears to have belonged to Ross Abbey were the townlands of Ross, Cordara, and Ross-duff, or Black Ross, amounting to about 1300 statute acres. At Ross-duff the friars had their farm-yard or grange, a square enclosure which still remains and is called "the Bawn." It is surrounded by a high wall, flanked at each angle by a tower, and is well worth seeing.

A. D. 1474. In the Louvain Manuscript, found in the Louvain Library, Belgium, and translated in Duffy's Hibernian Magazine for 1860 and '61, by the Rev. C. P. Meehan, the accomplished curate of SS. Michael and John's, is a deal of information on the monastery of Ross. This manuscript, written in 1617, during the penal laws against the friars, tells the early history of many Irish monasteries. The monastery of Donegal was colonized from Ross in 1474. It appears that "when the Franciscans were holding a provincial chapter in the monastery of Ross-Rial, near Tuam, that Nuala O'Connor, daughter of O'Connor Faily

(one of the most potent of the Lagenian princes) and wife of Hugh Roe O'Donnell, came accompanied by a goodly number of kernes and gallowglasses,* to present an humble memorial to the assembled fathers. When the latter had duly considered the prayer of the Lady Nuala's memorial, they deputed the Provincial to inform her that they could not comply with her request at that moment, but that at some future time they would send a colony of Franciscans to the principality of Tirconnell. 'What!' replied the princess, sorely pained by the refusal, 'I have journeyed fully a hundred miles to accomplish the object that has long been dearest to my heart, and will you venture to spurn my prayer? If you do, beware of God's wrath, for I will appeal to His throne, and charge you with the loss of all the souls which your reluctance shall cause to perish in the territory of Tirconnell.' Earnest and energetic was the lady's pleading, so much so, indeed, that she ultimately overcame the hesitation of the friars, some of whom professed themselves ready to proceed to Tirconnell. Proud of her success, the Lady Nuala then set out on her journey homewards, followed by a goodly number of Franciscans, who, when they arrived at the barony of Tir-Hugh, imme-

* Kerne, a heavy-armed foot soldier; Gallowglass, a light-armed foot soldier.—*Vid.* Ware, vol. 2, p. 161. They are thus spoken of in Shakspeare's Play of Henry VI., Part 2, Act iv., Scene 9.—“The Duke of York is newly come from Ireland, with a puissant and a mighty power of gallowglasses and stout Irish kernes.” See also *Macheth*, Act i., Sc. 2.

diately commenced building the far-famed monastery at the head of the lovely bay of Donegal.”* We thus see that from the Abbey of Ross went forth the friars who founded that monastery where the Annals of the Four Masters were compiled—a work replete with every information on Irish history, and translated by the celebrated Irish scholar, John O'Donovan. Facts are there chronicled, passing events noted, eclipses given, the accuracy of which has been tested by the great Benedictine work, “*L'art de Verifier les Dates.*”† Whether Ross ever produced works like those it is impossible now to tell; if it did, they were either destroyed (as we shall presently see many of them were) or carried away, either to Louvain, Paris, Madrid, or more likely to St. Isidore's, in Rome.

A. D. 1498. Several additions were made to the Abbey by a man named Gaynard of Cargins. This gentleman's descendants appear to have been living at Cargins in the year 1586, on the division of Connaught into counties.‡ Archdall calls him Lord Gannard—a mistake, no doubt, arising from the mistranslation of the Latin word *Dominus* prefixed to his name, which meant nothing more than Mr. No such title as Lord Gannard ever existed.

* Hib. Mag., Sep. 1860, p. 136.

† Vol. I. Every eclipse from the birth of Christ to the year 2000 is given in the *Chronologie des Eclipses*, in *l'Art de Verifier les Dates*, and these have been verified by D'Alembert, of the Academy of Sciences in Paris, in 1766.

‡ O'Flaherty's Iar Connaught.

A. D. 1538. In this year the monasteries were suppressed; Ross was closed, and the monks turned out of the Abbey. Against the Franciscans the fury of Henry VIII. was more especially directed, in consequence of their opposition to his divorce from Queen Catherine. Two hundred Franciscans were thrown into prison; thirty-two of them, coupled with chains like dogs, were sent to distant prisons; others were banished, and others condemned to death.* The monks, however, returned immediately after to the Abbey, and remained there undisturbed (under the protection of the Clanricardes, to whom the monastery was granted) until 1584.

A. D. 1569. Eleven years after Queen Elizabeth came to the throne, her Majesty caused inquiries to be made as to the wealth of the Irish abbeys. It was then found by Inquisition "That y^e site of y^e monastery of Ross-Errilly, or Ross-Railly, was one acre of land; that it contained a church, a cloister, a hall, dormitories, chambers and cellars, a cemetery, three small gardens, and a mill which (for want of water) could work only in winter."† The present site of the Abbey occupies nearly an acre of land.

A. D. 1572. Father Farrell Mac Egan built the enclosure. All that now remains of this work is the gateway and ditch which surrounds the close on which the monastery

* Hooke's Church Directory, p. 277, T. C. D.

† Interleaved edition of Archdall's Monasticon, R. I. A.

is built—the wall that stood on the inner edge of this ditch is long since gone.

A. D. 1578. Queen Elizabeth, by patent of 20th August, 1578, granted the tithes of Ross-Errilly and several other places to the portreve and burgesses of Athenry.*

A. D. 1580.† On the 8th of July in this year the monastery was again granted to Richard Burgh, Earl of Clanricarde (as appears by an inquisition taken in the 26th of Elizabeth, A. D. 1584), who re-granted it to the friars.

A. D. 1584. The Crown, enraged at the re-grant of the Abbey to the friars, granted it this year to an Englishman [*infra*, page 15], who plundered it of its library, muniments, books, &c., and expelled the monks.

A. D. 1586. Ulick, third Earl of Clanricarde, taking pity on the monks, purchased the Englishman's interest and restored them to their venerable abode [*infra*, page 15].

A. D. 1596. The monastery of Ross was this year garrisoned by the English soldiery, when a great army was encamped near the neighbouring castles of Kinlough and Moyne. The Annals of the Four Masters‡ describe this to be an enormous army sent by Queen Elizabeth to crush the power of the Irish chieftains. O'Donovan, in a note, tells

* *Vid.* Records of the Rolls manuscript, Bermingham Tower, Dublin Castle, Vol. I., page 266.

† Archdall's Monasticon, interleaved, R. I. A.

‡ Vol. vi., pp. 2000, 2001, note.

us that "Kinlough" (*Ceann-Lacha*) was so called from its situation at the head or spring of Lough Corrib.

A. D. 1603. The great Irish hero, Bryan Oge O'Rourke, was interred in the cloister of the Abbey.* The Annals of the Four Masters give at great length the deeds of this warrior and of his father, Bryan-na-Murtha (in English, Bryan of the ramparts). He was tried for high treason, and hanged in London, for entertaining in his castle at Dromahair, in the county of Leitrim, the unfortunate Spaniards of the ill-fated Armada wrecked off the northern coast. Unable to withstand the vengeance of Queen Elizabeth, Bryan-na-Murtha fled to Scotland, but no sooner did he set his foot on those inhospitable shores than he was imprisoned by James VI., afterwards James I. of England, and sent in chains to London. Elizabeth, on beholding this haughty chief, was struck with admiration of the man. This, however, availed him but little, for he was put on his trial soon after, found guilty, and executed. His unhappy fate has been often the theme of the Irish bards—a poem of remarkable beauty on the death of Bryan-na-Murtha, translated by the late lamented John D'Alton, is to be found in Hardiman's *Irish Minstrelsy*, p. 287.

A. D. 1604.† On James I.'s ascending the throne of

* Annals of the Four Masters.

† For the persecution the Irish endured in this reign *vid.* Father Meehan's "Flight of the Earls."

England and Ireland it was believed that a reaction would set in, and that the persecuting laws of Elizabeth would be swept from the Statute-book; accordingly, throughout the country, the Catholics seized on the churches which had been granted to the Protestants but a few years before; the monasteries were repaired, and Ross was put into perfect order by the munificence of Richard, the fourth Earl of Clanricarde. People's minds, however, were soon undeceived, and a persecution against the faith that his ill-fated mother professed was commenced by that royal monster, unblest as he was with a single virtue. Should the reader wish to know something of James's vices, *he* is referred to Somers' tracts, vol. i., and also to Dr. Vaughan's "Revolutions of History," vol. iii. Suffice it here to say that Henry VIII. was a mere child to him in vice.

A. D. 1605. Cordara, part of the patrimony of the Abbey of Ross, was confiscated in this year and granted to John Kinge, of Dublin, with other enormous territories. [*Vid.* patent of the 9th of March, 1605].*

A. D. 1611. The Abbey was again granted to the Earl of Clanricarde, who (as every member of that noble house always did) endeavoured to shelter the monks from the fury of the Crown of England. *Vid.* Patent Rolls; 8 James I., page 175.

A. D. 1612. This year the friars were again expelled

* Records of the Rolls, vol. ii., p. 217, manuscript, Bermingham Tower.

from Ross by William Daniel, Protestant Archbishop of Tuam, though much against the will of that learned Irish scholar, as we shall see.*

A. D. 1616. In this year the history of the Abbey, as it is found in the *Noctes Lovanienses*, was written. It will be observed, that it harmonizes with the history above given from the Records. The Provincial, Father Mooney, having related to Father Purcell the history of the Abbey of Moyne, thus proceeds :†—" ' Another house where I spent some days during my visit to Connaught, pleased me much. I now speak of the beautiful and spacious church and monastery of Ross-Errilly, or as it is called by the Irish, Ross Trial, which is situated in the diocese of Tuam, and within eight or nine miles of that ancient city. Who its founder was I have not been able to ascertain, but there can be no doubt it was erected for the Franciscans in 1351. Never was there a more solitary spot chosen for a religious community, than that on which Ross-Errilly stands, for it is surrounded by marches and bogs, and the stillness that reigns there is seldom broken save by the tolling of the church bell, or the whirr of the countless flocks of plover and other wild birds that abound in that desolate region. Another remarkable feature of the locality is that the monastery can only be approached by a causeway, paved with

* For the history of the life of Archbishop Daniel *vid.* Ware.

† *Vid.* "Duffy's Hibernian Magazine" for November, 1861, p. 238.

large stones, and terminating at the enclosure which was built in 1572 by Father Ferrall Mac Egan, a native of Connaught, and then Provincial of the Irish Franciscans. He was in sooth a distinguished man in his day, far famed for eloquence and learning, and singularly fond of Ross-Errilly, which he used to compare to the Thebaid, whither the early Christians fled for prayer and contemplation. He died in our house at Kilconnell, where he made his religious profession. Peace to his memory!

““ As for the church of Ross-Errilly, it is indeed a beautiful edifice, and the same may be said of the monastery, which, although often garrisoned by English troops during the late war, is still in perfect preservation. Cloister, refectory, dormitory, chapter-house, library, and lofty bell-tower have all survived the disasters of that calamitous period; but in the twenty-sixth year of the reign of Elizabeth, A. D. 1584, the friars were forcibly expelled from their beloved retreat, and monastery and church were by a royal ordinance granted to an Englishman, who laid sacrilegious hands on our vestments, altar plate, books, and muniments, leaving us nothing but bare walls and the rifled tombs of our benefactors.

““ It was not long, however, till the friars returned to Ross-Errilly; for that great and good man Ulick, third Earl of Clanricarde, took pity on them, and having purchased the Englishman's interest in the monastery, restored them

to their venerable abode. Thenceforth the community of Ross-Errilly consisted of six priests and two lay brothers, who laboured indefatigably for the repairs of the sacred edifice, till Daniel, the Protestant Archbishop of Tuam, at the instance of Sir Arthur Chichester, then Lord Deputy, drove them out once more, and caused the altars to be demolished. In justice, however, to this pseudo-bishop, who was deeply learned in the Irish language, I must say that although authorized to arrest the friars, he sent them word privately that he was coming, in order that they might have time to save themselves by flight; in fact, he acted against his own will, and in obedience to the Lord Deputy's commands.'

“ ‘How strange,’ interrupted Father Purcell, ‘that the Earl of Clanricarde should take such interest in the safety and well-being of our poor friars!’

“ ‘Indeed,’ replied the Provincial * * * * ‘it would be unjust to deny the De Burghos that gratitude which our order owes them, for they were always amongst the best and most distinguished of its benefactors. But let me resume and conclude what is to be said of Ross-Errilly. In 1604, the munificence of Richard, fourth Earl of Clanricarde, enabled the community to repair the monastery and church, which, as I have told you, was considerably dilapidated during the late war, and in that same year was buried within its precincts one of the noblest and bravest of heroes of whom his country could boast, namely Bryan Oge O'Rourke,

son of Bryan-na-Murtha, of whose glorious death you doubtless have heard.'

" 'Methinks,' replied Father Purcell, 'that he was executed in London, but I confess that I am not acquainted with the circumstances that brought him to the scaffold.'

" 'Listen, then,' continued the Provincial, 'for it will not take me long to narrate the facts; and indeed they deserve to be recorded. When some ships of the ill-fated Armada went to pieces on the coast of Sligo, Bryan-na-Murtha O'Rourke, pitying the Spaniards who appealed to him for protection, not only sent them immediate aid, but invited them and their chief officer, Antonio de Leva, to his castle of Dromahair, where they were entertained with unbounded hospitality. O'Rourke's conduct, however, provoked the vengeance of the Queen, who ordered her Deputy Fitz William and Sir Richard Bingham to waste with fire and sword the principality of Breffny. As for the chieftain himself, he was obliged, after some ineffectual resistance, to fly into Scotland, where he was arrested by order of James VI., now King of England, who perfidiously sent him in chains to London. Arraigned on a charge of high treason, the noble-minded chieftain refused to bend his knee before the insignia of royalty. * * * Sentence of death being recorded, he was soon after led to the place of execution, and died a true son of Holy Church. When the news of his father's death reached Ireland, Bryan Oge

O'Rourke was duly inaugurated in his stead. This worthy son of a martyred sire distinguished himself in many a glorious action during the Elizabethan wars, and particularly in the far-famed fight near Boyle, where he and O'Donel routed the English under Clifford in 1599 on the memorable feast of the Assumption.' The manuscript here relates his deeds of arms, the bitter dissensions in his family, his ultimate defeat and death in Galway, and proceeds:—"His last wish was that his remains should repose in the cloister of Ross-Errilly, and our friars took care to see that wish was fulfilled; for in the month of January, when the snow lay thick on the roads, the funeral cortege, accompanied by a few faithful friends, entered the enclosure of the monastery, and as soon as the requiem mass had been sung, our brotherhood piously hollowed out a grave in the cloister, and there interred all that remained of one of the bravest and best of those Irishmen, whose names deserve to be canonized in the pages of history. I know not whether that grave is marked by any cenotaph, but as long as a single fragment of Ross-Errilly stands, the pilgrim and the wayfarer shall point to it as the last resting-place of Bryan Oge O'Rourke.' "

A. D. 1626. The friars returned to Ross; for on the accession of Charles I. there was a general relaxation of the penal laws, which, however, did not long continue.

A. D. 1636. In this year the book of the martyrology

of Donegal was compiled by Clery. Amongst the names of the ecclesiastics that approved of that work (lately translated for the Archæological Society), is that of Boetius Mac Egan, dated Ross-Reily, 27th November, 1636.* In this year also, by an inquisition “apud St. Francis Abb., 22nd April,” this monastery is called Ross-Ryully, and placed in Mointer-Moroghow [now Barony of Clare], in the territory of Clanricarde. Annals of the Four Masters, vol. vi., p. 2349.

A. D. 1641. The Irish laws and customs of the descent of property had recently been abolished by the well-known *Tanistry Case*.† The Irish people groaned under the intolerable weight of English rapacity. They had seen the monasteries, which Blackstone‡ says were the resources of the poor, closed. The tithes, of which in those times the poor were entitled to one-third, were taken entirely from them, and granted to the professors of another faith.§ Add to this the confiscation of 385,000 acres of land in Leinster; || of 200,000 acres of land in Derry; the confiscation of every acre in Tyrone, Donegal, Fermanagh,

* Martyrology of Donegal, p. liii.

† *Vid.* Sir John Davis' Reports, p. 79:

‡ Vol. i., p. 379.

§ Before the change of religion, the tithes were divisible into three parts — “one for maintaining the fabric of the church; another for the incumbent; and a third for the *poor*.” — *Vid.* Blackstone's Commentaries, vol. i., p. 406.

|| Haverly's History of Ireland, p. 500; Godkin's Ireland.

Armagh, and Cavan; the putting at the disposal of the crown, by the verdicts of terrified juries, every acre in Leitrim, Sligo, Mayo, and Roscommon; the mulcting of the Galway jury (who alone of all the juries in the province found on their oaths against the Crown), in a fine of £72,000;* the rooting out of the population, and the planting of English and Scotch colonists on the lands of the ancient Catholic proprietors and tenants; the planting of Protestant villages, such as Headford once was, in the middle of a country then and before that time entirely Catholic; the stamping out of the Catholic faith and the ruthless tyranny practised towards the Catholic clergy, who were hunted down like partridges from the mountains; in a word, the reign of terror that spread everywhere around maddened to desperation the people, who then as one man appealed to arms, and on the night of the 23rd of October, 1641, the great rebellion commenced, and it was on the following 13th of February, 1641, that the massacre of the neighbouring bridge of Shruel took place.

Before entering into the details of this massacre, put a stop to, as we shall presently see, by the influence of Father Bryan Kilkenney, the Guardian of the Abbey of Ross, it becomes necessary to explain how it was that the rebellion broke out on the 23rd of October, 1641, and how the histories of those times state that on the 13th of February, 1641,

* Hardiman's History of Galway, p. 105.

following, this massacre took place. Until the year 1752 the year commenced on the 21st of March, and terminated on the night of the 20th of March following, consequently from the 20th of February to the 20th of March was the last month, so to speak, in the year. By the passing of the act of 24 Geo. II., chapter xxiii., in 1751, the calendar of Pope Gregory XIII. was adopted in England on the first of January, 1752, and in Ireland, by the 21st and 22nd Geo. III., in 1782, and thenceforward the year commenced on the 1st of January, and closed on the 31st of December following; February, consequently, from being the twelfth month in the year, became the second—as we may see in any old almanac of that date.*

It was early in the month of February, then towards the close of 1641, that Doctor Maxwell, the Protestant Bishop of Killala, afterwards Archbishop of Tuam, with several Protestant settlers, fearing the just vengeance of the people whom they had plundered, applied to Lord Mayo for a military escort to convoy them to Galway. His Lordship acceded to the bishop's request, and the whole party got under weigh, accompanied by Lord Mayo. It

* Should the reader wish to obtain further popular information on this most interesting of subjects, the Calendar, he is referred to a note to St. Teresa's day in Alban Butler's *Lives of the Saints*—a work pronounced by Gibbon, in the 8th last note of the 45th chapter of the *Decline and Fall*, to be "a work of merit." *Vid.* also a chapter on this subject in Wheatly on the Book of Common Prayer.

was arranged that Captain Ulick Burke, of Castle-Hacket, (who was married to Lord Mayo's sister*), the then high sheriff of the county of Galway, should take the convoy in charge at the bridge of Shruel, the meeting of the counties. The journey as far as Shruel was all but accomplished. Lord Mayo, satisfying himself that all was right, on getting within half a mile of the town, wished them safe, having given them in charge to a relative of his own, a gentleman named Edmund Bourke, who lived in the castle of Shruel; and then, turning his horse, his Lordship rode away to Cong. This Edmund Bourke, who, it will be observed, was in no way connected with the Burkes of Castle-Hacket—their very names are differently spelled—having taken the command, hurried on to the bridge before Captain Ulick Burke, the Galway high sheriff, might come up. The party had just arrived at the bridge, when Edmund Bourke incited the surrounding people to attack those whom he was bound to protect: a shot was fired, and the massacre commenced. In less than an hour thirty bodies were laid dead on the ground; many of them were tumbled into a hole on the road side, and others flung into the waters of the Black river, that flowed red with blood into the lake on that fatal day. Meanwhile Father Bryan Kilkenny, Guardian of the Monastery of Ross, accompanied by Captain Ulick Burke, came up,

* *Vide* Lodge's Peerage, by Archdall, vol. iv., p. 238.

rushed to the scene of carnage, and carried away over forty persons, some of them badly wounded. The guardian brought them to his abbey, and amongst them were the Bishop of Killala, his wife, children, and servants; and there were they entertained and cared for to the best of the friar's ability for several nights, until Captain Ulick Burke sent his carriages, and brought them to his castle at Castle-Hacket. The Bishop thus writes to Ulick, fifth Earl of Clanricarde, the then governor of the county of Galway, narrating the kindness of Captain Ulick Burke :*—

“*20th Feb. 1641.*—May it please your Lordship, . . . what my misfortunes and sufferings were at Shruel, as without tears I can not, so without good manners I may not relate to your Lordship, only lest I should be ungrateful to God. I remember his mercies—first, that miraculously, of God's mercy, I, my wife, three children, two women servants, and one man servant were preserved; secondly, though all stripped naked, yet none wounded but myself and my man servant; thirdly, which is a mercy above all, that a noble gentleman, Captain Ulick Burke, and his noble wife, sent a surgeon of his own to me, and other servants, who with all tender care brought me on Tuesday last to Castle-Hacket, where I have been and am so tenderly and heartily attended as it surpasseth all expression. I pray God that they may find mercy in their

* Clanricarde's Memoirs, p. 73.

day of need, and to enable me to be a servant of this family.”

On the 7th of March following the Bishop left Castle-Hacket for Galway, having written to thank the friars for their many kindnesses to him.

[*Vid.* Sterne's Manuscripts, Library of Trinity College, Dublin; Wills' Lives of Illustrious and Distinguished Irishmen, vol. iii., p. 9. The account given in the Dublin Penny Journal, vol. i., p. 258, is by far the most perspicuous. *Vid.* also Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. iv., p. 68.]

A. D. 1647. A chapter of the Franciscans was held this year in the Abbey, under the presidency of the Rev. Anthony De Burgo.*

A. D. 1656. The horrors of former persecutions were now renewed under Oliver Cromwell.† Every Catholic gentleman in Leinster, Ulster, and Munster, lost his estate. One hundred thousand Catholic children, male and female, were seized upon, and transported to the swamps of the West Indies. Any Catholic priest found in the land was liable to be hanged, drawn, and quartered.‡ To harbour a Catholic priest was death; and £5 reward was set on a priest's head. In the midst of all this storm, Ross, far

* Sir W. Wilde's Lough Corrib, p. 120.

† Prendergast's Cromwellian Settlement.

‡ Haverty's Ireland, p. 597, *et seq.*

from thoroughfares, escaped the fire and the sword of the Parliamentary forces. Seven score and one friars were crowded within its walls, having fled thither from the surrounding convents. The monks, however, knowing that their hour was at hand, stripped the Abbey of every article of value. Though poverty was the rule of the house, wealth untold graced their altars. To give an idea—in one monastery of the order, that of Donegal,* there were forty suits of vestments of cloth of gold and silver, sixteen silver chalices washed with gold, two ciboriums inlaid with precious stones, silver lamps, and other furniture for the sanctuary, besides books of priceless value, records of passing events, &c. No doubt many of those records kept at Ross will yet turn up either at St. Isidore's in Rome, at Louvain, or other Continental libraries. The great bell of the Abbey, which was heard for miles and miles away, was taken down from its lofty bell stage, and flung into the river, within a few yards of the mill; and there it still remains, and still rings, as they say, in tones of agony, from its deep bed, when any of the Franciscan friars of the Irish Province is about to leave the world.

* Duffy's Hib. Mag. for 1860, p. 138.

CHAPTER II.

HISTORY CONTINUED, FROM A. D. 1656 TO 1868.

“And slow up the dim aisle afar,
With sable cowl and scapular,
And snow-white stoles, in order due,
The holy fathers, two and two,
In long procession came.”

Lay of the Last Minstrel, Canto xxx.

A. D. 1656. It was on the morning of the 10th of August, 1656, that a horseman who had ridden hard from Galway arrived at the enclosure, and informed the fathers that on that day the Cromwellian soldiers would be at their abbey. Hastily mass was said by the Guardian; and the friars went forth, two and two, to the number of seven-score and one, headed by the cross and steaming censers, chaunting as they went along the Psalms of David, whilst around them knelt a sobbing multitude, to whom they were endeared by long acts of kindness. The Cromwellian troopers arrived, and forthwith they plunged into every cell; and finding nothing but the bare walls, they suspected that vast treasures were hidden in the tombs. The dead were thrown up in a rotting heap, every coffin emp-

tied, and every grave was raked in search of gold, silver, and precious stones. The enormous mound of unburied and whitened bones within the inner enclosure is to this day a witness of the loathsome sacrilege of the 10th of August, 1656. Hardiman, in his *History of Galway*, p. 270, tells us of a like sacrilege in the Dominican friary in that town. In no other monastery in Ireland is there such a heap of bones as at Ross; here might Ezekiel revel; thousands and thousands of skulls—some white as ivory, others covered with moss, and others almost rotted to earth—are here collected in one great mound. I never yet saw that heap of bones that the vision did not occur to me from Ezekiel—"The hand of the Lord set me down in the midst of a plain that was full of bones, and he led me through them on every side. Now there were very many bones upon the face of the plain, and they were exceeding dry."* The Cromwellian soldiers, having overturned the altars, and smashed the cross and images of the saints, departed, leaving the noble abbey a rifled ruin.

A. D. 1664. By patent of the 14th Charles II. the abbey was granted to Richard, sixth Earl of Clanricarde. The following year, the friars, confiding in the unaltered generosity of that great family, returned.

A. D. 1687. In this year the friars of Ross prayed for James II.,† for his wife, and for Tirconnell, the Catholic

* Ezek. xxxvii. 2. † Sir W. Wilde's *Lough Corrib*. p. 120.

Lord Lieutenant of Ireland. The Catholic faith being now restored, the majority, and not the minority of the people became loyal to their sovereign, for whom they afterwards bled.

A. D. 1697. Following the battle of Aughrim, William III., with his wife Mary, were secured on the throne, from which she, like another Tullia with another Tarquin, had hurled her father. This victory of William III. Master Fitzgibbon hopes "will never be forgotten by the English people, or by any one who values civil liberty, no matter what be his party or his *creed*."* To understand the liberty which those of the Catholic *creed* had granted them by that prince, let us open the Statute-book, and see what it is that the learned Master calls upon us not to forget:—First, beginning at the beginning with chapter ii., an Act to encourage Protestant Settlers, who must swear that the Roman Church professes doctrines "damnable and idolatrous;" next, 7 Wm. III. ch. 5, an Act for disarming Papists; 7 Wm. III. ch. 14, whereby those that keep the holydays of the Catholic Church are liable to be publicly whipped [one thing is certain: if Master Fitzgibbon were a holyday-keeping Catholic in those times, there is no doubt that William III. would not be forgotten by him]; 9 Wm. III. ch. 1, an Act for banishing all Papists exercis-

* Ireland in 1868, by Gerald Fitzgibbon, Esq., Master in Chancery, p. 174.

ing any ecclesiastical jurisdiction, and all regulars of the Popish clergy, out of this kingdom. [Soon after this enactment, the Abbey of Ross was again suppressed; the friars fled, some to France; and others assumed the garb of domestic servants, and lived in Catholic gentlemen's houses as such.] 9 Wm. III. ch. 3, an Act against marrying Papists—ch. 8, sec. 27, preventing excise commissioners being Catholics; 10 Wm. III. ch. 8, sec. 4, no Papist to be employed as a fowler to kill game—ch. 13, an Act to prevent Papists being solicitors; 7 Wm. III. ch. 5, sec. 8, Popish apprentices not to be taken; sec. 10, Papists not to keep horses of £5 value. At p. 50, the Master imagines he hears his old Catholic class-fellows calling on the Protestant governors to save them from their pastors, and from Catholic schools (such, perhaps, as Clongowes, which they support, or the Catholic University). The government of Wm. III. would nobly respond to that call, as perhaps they did in anticipation when the 7th Wm. III. ch. 4, sec. 1. was passed, enacting that any person sending a child to a "Popish university college," to be instructed, persuaded, or strengthened in the Popish religion, such person, on conviction, shall be disabled from suing in law or equity, or to be a guardian, executor, administrator, or take a legacy or deed of gift, or bear office, and forfeit goods and also lands for life. Could William III. hear the cry that the Master imagines he hears, he

could not more effectually reply to it than by passing the enactments he did in his tyrannical reign, which it is better now to draw a veil over.

A. D. 1715. The friars again return to Ross, as appears from an address of the grand jury of the county of Galway, at an assizes commenced on the 29th of March, 1715, to the Lords Justices, complaining that numbers of Popish priests and friars had come into the kingdom within the last four years, and settled themselves, amongst other places, "at Ross, near Headford," and calling on the government to put the laws against the Catholics in force.* How changed the times! No sheriff ever thinks of asking what the faith of a grand juror now is. The grand panel of the Co. Galway is at present about seven-twelfths Catholics; in Mayo, about two-thirds.

A. D. 1746. Those versed in legendary lore tell us of the great battle of the flies fought over the Abbey of Ross in this year. I give the legend as I have heard it myself in my earlier years a hundred and a hundred times from those whose fathers had told it to them. It is as follows:—Lord St. George was proprietor in this year of Headford Castle, and there being no post-office at that time in the province of Connaught, it became necessary either to depend on some chance traveller to bring the letters of a whole district, or else for some great landed proprietor to send his

* Hardiman's History of Galway, p. 255, note.

courier to the nearest office, which was then at Mullingar. This last was the course Lord St. George adopted. Now it happened that in the early part of this year the courier met, on his homeward trip from Mullingar, a gentleman of noble aspect, and dressed in the deepest black, who addressed, and asked him to bring to the hill of Knock-mā, in the neighbourhood of Headford, a letter, which he was to leave under a certain stone. This hill—now called the Hill of Castlehacket—is, or is supposed to be, the chief residence of Fin-Varrow, the King of the Fairies* in Ireland. The courier consented; whereupon the gentleman in black informed him that the letter was written by the king of the fairies in Scotland to the king of the Irish fairies accepting a challenge to fight, sent by the latter; that the armies of the two kings would meet over the Abbey of Ross on a certain day; and that on the result of that battle would depend the fortunes of Ireland and of the Catholic faith in Ireland. Needs it be told that the courier galloped for the “bare life” to discharge his awful duty. On his return to Headford Castle, he told the story, which like wild-fire spread everywhere. It was believed by all but Lord St. George, who in his scepticism threatened to lock up his courier as a lunatic; but the courier begged hard for liberty, and implored of Lord St. George at least to

* Numbers of books treat on the superstitious belief in fairies; the Irish fancy that they are the fallen angels spoken of in St. Jude, i. 6.

wait and see if on the appointed day the prediction would be verified by the event. To this his lordship agreed.

The expected day, which was early in April, was come, and thousands were gathered from all sides to witness so important an affray. The multitudes waited all day until evening, and there were no fairies, and there was no fight; wearied, they commenced to give up all hopes; but at last, towards sunset, when the most patient had grown weary, there were seen two clouds approaching, the one from the north, and the other from the Hill of Knock-mā; and they came on until they met over the Abbey; and then it was seen that the clouds were dense masses of buzzing flies (for the fairies had assumed the form of flies), which attacked each other with such fury that in a little time the open square of the cloisters and the church was choked full of dead flies, many feet in depth. At last the Irish fairies were vanquished, and fled defeated to their fortress at Knock-mā, and sure enough (so the wise heads tell us) soon after perished the cause of the Catholics with the defeat of the Pretender at the battle of Culloden.

Sir William Wilde, in his most instructive book,* places this great swarm of flies in 1688. This cannot be what is called the great battle of the flies, for Lord St. George, who is connected with the legend, was not created a baron until the year 1715 (*vid.* Burke's Extinct Peerage.)

It is certain that towards the middle of the last century

* Sir William Wilde's Lough Corrib, p. 122.

as the chronicles of the times* tell us, that Ireland was infested with swarms of locusts, or rather of those beetles called in Irish *Prempelawns*, that may be often heard buzzing through the air of a summer's evening. The people were unacquainted with, and possibly were terrified by these insects. A swarm of them must have got into the Abbey, and once within the walls, which, except the cloisters, were then roofed, could not have got out, and may have by their own weight crushed each other. Be that as it may, one thing is certain, that the writer of this has conversed with persons, trustworthy, who assured him that they had spoken with old men who, when they were boys, helped to carry down to the river basket loads of flies, which were dead on the floor of the Abbey, and which it was feared would infect the whole neighbourhood. The fancy of the people may have built the legend on such a foundation.

Another legend, following the battle of the flies, was that the Guardian of the Monastery, on the 16th of April, 1746, was spending the evening with a Catholic family of great antiquity, at a place within sight of Ross. The weather being remarkably fine, after dinner they strolled out, conversing on the coming struggle of the Stuarts in Scotland. The friar shook his head when he spoke of the mysterious battle of the flies in his monastery. Sauntering

* *Vid.* The Remembrancer.

along, they reached the summit of a hill; the shades of evening were closing and deepening around them, when on a sudden a bright meteor, as it were a pillar of fire, was seen to come from the north towards Knockma on the east, rest for a moment, and, then moving rapidly in the heavens, descend over the tower of the Abbey, and there remain suspended during the whole of that night. "It's all over with the Pretender," said the Guardian; "it's all over with the Catholic cause." And so it was: on that day the battle of Culloden was lost, and Charles Edward sent a wanderer on the world. The fall of princes and royal houses is said to be foreshadowed by signs from above.

"When beggars die there are no comets seen,
The heavens themselves blaze forth the death of princes."

Julius Caesar, Act II., S. 2.

It is said that in Scotland signs were seen in the heavens before the final overthrow of the Stuarts, and that a wizard had foreseen that "The clans of Culloden were scattered in flight."* The descendants of those clans believe as firmly to this day that the wizard had forewarned Lochiel of the defeat at Culloden, as both we and they believe that Saul was forewarned of his defeat at Gilboe by means of the Witch of Endor.†

* Lochiel's Warning. Campbell's poems.

† 1 Kings, xxviii. 31.

A. D. 1753. We have now arrived at the last flight of the friars. Up to this year the monks had dwelt in the monastery, which had passed from the Clanricardes to Lord St. George. The Statute Book was then loaded with laws against the Church of Rome. To contribute directly to the support of a priest was imprisonment for life.* Lord St. George had then successfully terminated a suit in which he was involved with one of the O'Flaherties of Iar Connaught. Stung to the quick, O'Flahertie was determined to have vengeance on his antagonist, and accordingly he swore informations that Lord St. George had under his protection monks to whose support he directly contributed, living in an abbey, the tower whereof could be seen from his lordship's castle windows. The government of the day, astounded that a nobleman could lean so lightly on a priest of the fallen Church, was determined to sift this dreadful crime to the bottom, and accordingly a commission was forthwith sped, with full powers to imprison the friars, and to report upon the alleged misconduct of his lordship. Fortunately information was conveyed privately to Headford Castle of the coming storm; word was sent to the friars that they must leave the Abbey, and on that night. Looms were got in, weavers set to work, and the whole place assumed the appearance of a great factory; the walls and the ceiling that were covered with frescoes were whitewashed, in

* Blackstone's Commentary, vol. iv., pp. 115, 118.

the course of the week the Commissioners arrived at the Abbey, and in their report they stated that there was not a solitary friar on the premises, and that the place had been converted into a manufactory. The friars then took the church plate, ornaments, and vestments of which they were possessed, and retired to a small island formed by the Black river, where they built themselves a convent, the foundations of which yet remain, from whence they could see the lofty towers of that grand old Abbey which had once been their home. That island is called *Ilyawn-ne-braugher*, "The Friars' Island," to this day.

A. D. 1789. Mr. Lynch, of Ballycurrin Castle, deploring the wretched state of the friars, made them a lease of sixteen acres, at a nominal rent, at the foot of the hill of Kilroe, where they built themselves a convent. A weekly mass was said in the Abbey until 1804, and the roof kept in repair.

A. D. 1809. The roof of the nave and aisles fell in.

A. D. 1840. The monastery of Kilroe was now abandoned by the monks; the entire roof of the abbey church had fallen in. When Cæsar Otway wrote, A. D. 1839, the roof was on one of the side chapels; for years the timbers, heavy oaken beams, lay stretched through the ruins on all sides. One beam only now remains at the south-east angle of the east transept.

A. D. 1866. In this year lofts were put up by the writer

of these pages in the tower, and seventy-five windows unpacked, thereby showing the graceful mouldings, tracery, and flowing curves, that were unseen for two generations. Doors were closed up, and others opened; and the cattle entirely excluded from the Abbey. A door has been put on the west entrance; breaches filled up with solid masonry; the tower (roofed in to preserve the lofts) made accessible to its summit; broken altars and arches repaired; the flooring that was overgrown with thistles and nettles cleared of the rubbish, in many places five feet in depth; the walks of the cloisters made perfectly smooth and passable; and the appearance of the ruin, which we shall presently endeavour to describe, vastly improved. It is gratifying to think that Sir William Wilde, in his "Shores of Lough Corrib," page 119, approves of my humble endeavour at restoration in this the grandest of Irish ruins. Here, before political economists were dreamt of, did the friars feed the poor, comfort them in their sorrows, educate the scions of the princely houses, pray for the souls of their benefactors, and chaunt the divine offices day and night. It need hardly be observed that a moral, religious people surrounded institutions like the abbeys. The honest Presbyterian, Mr. Laing, in his "Notes of a Traveller,"* has everywhere through Europe, from his own native country, Scotland, to the North Cape in Norway,

* Chapter xxi., p. 440.

and thence to the south of Europe, weighed the several systems in the balance, and has given the verdict against his own. About eighteen years ago the University of Cambridge sent forth Mr. Kay, a member of the English bar, as their "travelling Batchelor," to make inquiries through Europe on the social conditions of the peoples. The inquiry was made, and Mr. Kay, in his "Social Condition of the People,"* has followed in the footsteps of Mr. Laing. His admiration of the Christian Brothers of France passes all bounds; and whilst we should be glad to see that portion of his work which relates to the Continental countries of Europe on every drawingroom table, we should lament to think that the demoralization which he sets forth as existing in every county in England, and, worse still, in Wales, could get into the hands of the young.† It is a pity that neither Laing nor Kay prosecuted their inquiries in Ireland. The task was not worth undertaking; so far, however, as her moral condition goes, the omission is supplemented by Sir Francis Head in his "Fortnight in Ireland," pages 227, 228, 229. Before closing this chapter, I had almost omitted mentioning a custom that prevailed in Ross, whilst the monastery was in the pride of its power. Annually, on St. Clare's day in August, a purse of money, called "St. Clare's purse," amounting to

* *Vid.* Kay's Social Condition of the People, vol. ii., p. 427.

† *Ibid.*, pp. 479-577.

about £40 sterling, was placed on the saint's altar; and an urn with the names of the orphan girls of the seven surrounding parishes was placed there too. Intense was the excitement of the district. After solemn invocation, the name of the most worthy was drawn forth, and proclaimed with great triumph; the purse was set by for her, and, on her marriage day, the money was paid over to her successful lover. Those times are past; the relief at the convent gate has ceased. "The purse of St. Clare" is forgotten. The one-third of the tithes is no longer distributed amongst the poor,* now thrown a burden upon the land. Another system has grown up, and the relieving officer has taken the place of the almoner—

"Alas! for earth; for never shall we see

The brightness in her eye she bore when Rome was free."

Childe Harold, Canto lxxxii.

* *Vid.* Blackstone's Commentary, vol. i., p. 406.

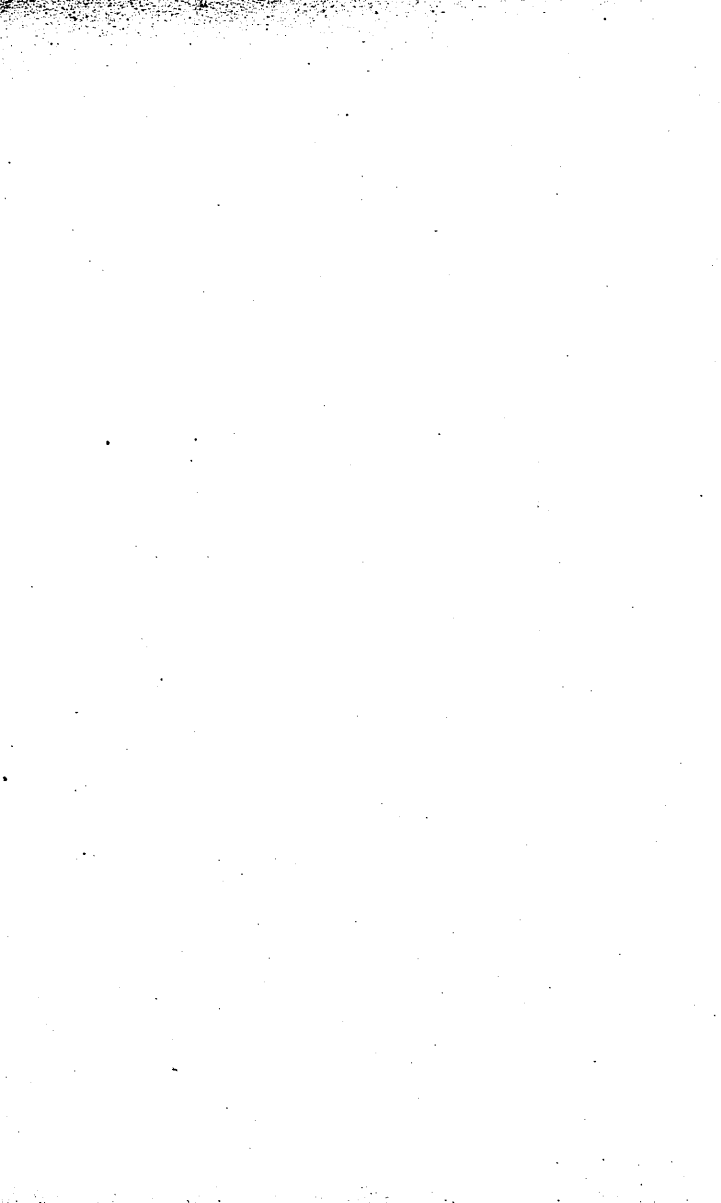
CHAPTER III.

THE CHURCH AND ITS DETAILS.

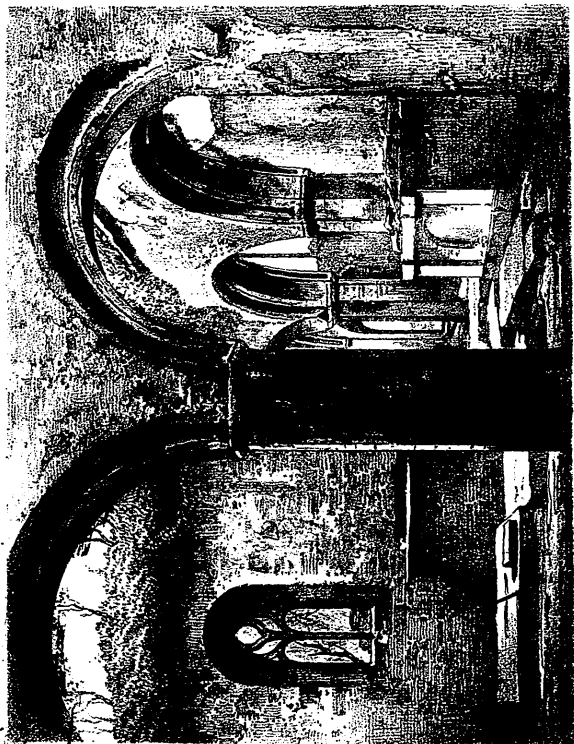
“Each ivied arch, and pillar lone,
Pleads haughtily for glories gone!”

The Giaour.

A CHILLING loneliness steals over the mind as one approaches for the first time the picturesque ruins of Ross Abbey. Standing there in its stern solitude, it seems the very place to be haunted by mysterious terrors. The wild confusion of the ruins—the many ivied gables—the deserted halls, inhabited by owls, by bats, and by night birds; the silence unbroken, save by the meaning of the wind as it sweeps with a damp chill through those endless passages, oppress the heart with unspeakable sorrow; the thousands of whitened bones lying scattered on all sides—the altars, some standing and others fallen, whilst the cloisters, the columned aisles, the windows and the arches, still perfect, deepen the grotesque desolation of the surrounding ruins. Far from thoroughfares—now, as in times past—this Abbey is approachable by one path only. The enclosure ditch still is there, but the wall that stood on its



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FOSTER & CO DUBLIN

TRANSEPT.
Looking North West

inner edge is gone. The gateway, with its pointed doorway for pedestrians and niche for the night lamp, to beacon benighted travellers to the Abbey, still is there, but the almonry, where relief to the poor was distributed, and which always stood on the right hand* of the gateway, is utterly swept away.

At the head of the long straight avenue is a round arched doorway, with a niche for a cross and a lamp; passing into the lesser enclosure we contemplate, with amazement, such a heap of human bones.

The arrangements of the Franciscan monasteries are nearly identical: "the church, or, calling it by its more correct name, 'the minster,' or monastery church, the nave, the chancel, the central tower, the south transept, and side chapel, the conventual buildings to the north, form invariably the general plan of these buildings, as at Kilcrea, Adare, Dromahaire, Rosserick, Sligo, and Kilconnel. At Rosserick, in Mayo, the south transept is connected with the nave by a single pointed arch. At Buttevant, in Cork, and at Dromahaire, in the county of Leitrim, the transepts are connected by two arches resting on a central pillar."† This church, as it stood in other days, must have been grand beyond measure. You enter

* *Vid.* Hooke's Church Dictionary, word "monastery," L. T. C. D.

† Kilkenny Archæological Society's Transactions, vol. ii., p. 88.—K. I. L. D.

through the pointed doorway in the western gable; the sharp touches of the chisel are gone from its rich mouldings and flowing curves; the roses on either side, covered with a white moss, have lost their leafy beauty. The carved bolt-hole and holy water stoup still are there. Before you, far off, under the east window, stood the grand altar. In the centre, the church is crossed by the chancel arch, then filled with screen-work of rich tracery; over this arch was the rood loft, where stood three figures; in the centre the cross, and, on either side, the figures of the Blessed Virgin and of St. John, all of life size. Before them burnt, day and night, two silver lamps, fed with a perfumed oil, on brackets, still perfect. Behind those figures, in the east wall of the tower, and also upon brackets, or corbels, that may yet be seen, for the framework, was hung the "Sanctus bell." In the piers of the chancel arch are the square bolt-holes for fastening the rood screen; and in the piers of the rood arch are the holes for the bars against which the figures were then fastened. These arrangements are well explained in the following extract from the "English Encyclopædia":*—

"In Roman Catholic churches of the thirteenth century, a large crucifix usually occupied a conspicuous position at the entrance to the chancel. The crucifix, here called the 'rood,' which is the Saxon for 'cross,'

* Vol. vii. page 162.—K. I. L. D.

was placed on a gallery called the 'rood loft;' the rood, or crucifix, was of large size, painted in natural colours, and had the figures of the Virgin and St. John standing on each side of the foot of the cross, the figures being all turned towards the nave. The screen called the rood screen, which supported the gallery, was of wood, or stone, often richly carved or panelled. A flight of stone steps in the wall usually led to the rood loft. Over the chancel arch was hung the Sanctus bell."

How exquisitely beautiful must not those figures have looked from the entrance: with a perfect arrangement of lights and shades, the friars permitted but one light only—that streaming through the western window—to fall on the figures, for, it will be observed, that the north wall, once covered with the frescoed paintings of the saints of the Order of St. Francis, is unbroken by a single window, whilst the low round-headed arch that divides the nave from the east transept, departing from the uniformity of the other arches of the nave, does not allow any cross light to take from the depths of the shadows. The row of octagonal columns, with bases and caps, from which spring sharply moulded round arches, divide the nave from the west transept and aisle. The transept, too, is divided by two arches, rising from a central pillar, which produces the effect of clustering columns in the building. The pulpit stood at the low flat door in the

north wall; and was merely used for preaching, whilst the Papal bulls, or the announcement of any high ecclesiastical change, was always read from the rood loft.* Near the pulpit is a recessed altar tomb, with delicate tracings on one of its edges. The windows—and there are many of them, and nearly all of different patterns—demonstrate that those men who could trace the many, intricate, and delicate curves, possessed a knowledge of mathematics and refined taste, which might induce us to pause before we pronounce them “ignorant monks.” Every ceiling in the church was vaulted and frescoed. Recessed in bays in the east wall of the transept were two altars—one of sawn limestone, with an aumbrey, or place for holding the wine and water,† used at Mass, still remains. In the Ladie chapel was an altar over against the east window, with an aumbrey in its south side, in the wall; the stoup is ribbed, with a passage to carry away the water. Almost in the centre of the church, at the division of the transepts from the nave, was a deep cistern under the floor, long since converted into a grave, into which the waters of the roof were delivered, and which was provided with a waste-pipe; the head of the water-spout is still perfect, but the down pipe is gone. Against the west transept is a small

* Walcott's *Sacred Archæology*, p. 515.

† Blunt's *Annotated Book of Common Prayer*, page 173, informs us that in the first ages of the Church the sacramental wine was always mixed with water.—K. I. L. D.

chauntry chapel—that is, a chapel devoted to the use of one family—built late in the seventeenth century. To reach the several altars of the nave, transepts, and side chapel and chauntry, there was only one passage from the chancel, or from the cloisters, namely, through the low pointed doorway in the south pier of the tower; for, it will be borne in mind, that rarely was the rood screen removed from the chancel arch: on high holydays perhaps it might, to let the procession pass through.

Passing under the tower, observe the holes for the bell-ropes in the vaulted ceiling above. The chancel is lighted by the decorated east window, and by four double-lighted trefoil windows in the south wall; here is a double aumbrey: it is divided by a central shaft, with moulded caps and bases: double aumbreys are uncommon in abbey churches. On the north wall is the deeply recessed founder's tomb, as also the door from the monastery to the organ loft. There, too, is the small square window, formerly latticed and glazed, called the "Hagioscope," or place for beholding the sacred mysteries; so that those that knelt there might hear Mass without passing into the church (hagioscopes, frequently called "squints," usually, as here, overlooked the altar). What the high altar was we have no means of knowing; it stood in a bay under the east window, and was approached from the sacristy by the door now blocked with a heavy

tomb; no rails nor seats impeded the view of the altar from the rood screen; but on either side, from the tower piers to the altar dais, were ranged a double row of stalls for the monks; a scroll of half-effaced monkish Latin, with sharply cut letters, may yet be seen on the right hand of the sanctuary. The brackets on which the organ loft—or, as it was in those days called, “the minstrel’s gallery”—rested, are yet perfect. Everything in this Abbey seemed to betoken that the services of the church were carried on within its walls with great pomp. The paintings, the statues, and the images of the saints and angels*—the lights and the shadows arranged with artistic taste—all must have produced a powerful effect on the unlearned worshippers that thronged within its walls. What that effect on the uneducated mind is can hardly be realized when we hear how the educated mind of Ireland’s accomplished Chief Justice was affected by one of the services of the Roman Church, “the Tenebræ,” at which he assisted in the Cistine Chapel. “The music,” the learned Chief Justice Whiteside says, “a masterpiece of composition, to which the ‘Lamentations’ are chaunted, is the most thrilling to which mortal ear can listen. The harmonious cadences are sometimes so mournful as to make the hearers

* In many churches of the middle ages, figures of cherubims on either side of the altar spread their wings—an idea perhaps borrowed from the images set up by Moses on either side of the “Propitiatory.”—Exodus, 37-8, or, from the Temple of Solomon, II. Chronicles 3-10.

weep; so forcibly were my feelings affected that I forgot fatigue, and I was enabled to stand three hours listening to sounds which, at times, resembled more the wailing of spirits than terrestrial music. At certain stages of the service, a priest, with noiseless step, moved towards the frame upon which the lights were placed, and slowly extinguished one. It was strange that an act so simple should arrest the mind; yet, as the service proceeded, I watched this process with anxiety intense, and, when the last taper was extinguished, I comprehended the idea intended to be conveyed—that now the light of the world was extinguished.”* And yet, how differently may not, and do not thinking men, philosophers, look on this subject. Gibbon† sneers at the worship of the Church in the year 400—at “the smoke of incense, the perfume of flowers, and the glare of lamps and tapers in the noon day, when,” he continues, “the Christians frequented the tombs of the martyrs in the hope of obtaining from their powerful intercession every sort of spiritual, but more especially of temporal blessings.” Is not this description of the services of the Church, A. D. 400, applicable to A. D. 1868?

* Whiteside's Italy, vol iii., 249. *Vid.* also note to page 229, where the Chief Justice expresses a hope that Dr. Cullen (now Cardinal), then President of the Irish College in Rome, will one day “obtain the promotion his learning entitles him to.”

† Gibbon's Decline and Fall of the Roman Empire, chapter 28. last paragraph.

Having now gone through the church, let us retrace our steps to the tower, which we shall presently ascend. Entering by the pointed arch, the gloomy winding stairs leads to the rood loft, whence an enchanting view of the nave, aisle, and transept may be had. A step takes you out on the walls, where the great stone troughs, inclined at a high angle to carry away the drip of the roof, may be admired. The ascent to the second and third lofts is by a flight of stone stairs, through the walls. The fourth loft was the bell stage, where the great bell of the abbey was hung. From the roof of the tower, seventy feet in height, the water is conveyed by elegant stone troughs to the gurgoyles or water spouts, one of which is still perfect. The battlements of the tower, now capped with heavy flags, are not what they were. The great expense of erecting exterior scaffolding prevented the embrasures, such as they are on the east face, being carried round. On the four corners were pinnacles, all not alone fallen, but lost, with the exception of one, which, with other cut stones, are stored on the bell stage, where they are left for any future restorer, who, should he wish to carry out the original design, is referred to a drawing of the "Adair Franciscan Abbey," in a book entitled "Adair Manor," by the Earl of Dunraven, in the library of the Royal Irish Academy. The summit of that tower is perfect, and is, stone for stone, identical with the plan of the tower of the Abbey of Ross.

From this dizzy height a charming view is had of the vast ruins beneath. Facing you, on the north, is the stony and leafless hill of Kilroe, and the bawn of Ross-duff (the grange of the Abbey); on the east are the hill of Knockmā, otherwise Castle-Hacket, and the village of Shruel, of which so much has been said; on the south is Headford Castle, the property of Richard James Mansergh St. George, Esq. The most attractive object on the south side is the new Catholic church of Headford, with its high-pitched roof and bell gable. This church, built at a cost of over £4000, is an everlasting monument of the piety and generosity of American Catholics, evoked by the unwearied energy and self-denying zeal of Father Peter Conway, who four times crossed the Atlantic on behalf of that temple, in which not even a stone is placed to tell other generations of his wanderings, his toils, and his unexampled success. Looking to the west is the great amphitheatre of the Connemara Mountains, the Ballycurrin wood, and the old timber of Ower.

Having descended from the tower to the ground floor, we observe a small lancet window, with a trough and a water spout under it for conveying away the water used in cleansing the church furniture. On the east side of the south pier will be observed a small square hole for an oaken plug, over which was slung the bell-rope of the great

bell of the Abbey: that of the *sanctus* bell was slung on the north pier. In the doorway to the cloisters is a holy water stoup, apparently of great antiquity, for the friars to dip their fingers in before entering the choir. Holy water stoups are to be found in very early churches; and then, as now, were placed at the entrance door, as the laver was placed at the door of the tabernacle, for the priests to wash their hands in before “going into the tabernacle of the testimony”*—from which laver, also, the holy water used in certain cases by the direction of Moses was taken. “And the priest shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it.”† Thus we see that the expression “holy water” occurs in the Bible 1490 years before Christ. In the Russian Greek Church the holy water stoups are mostly filled by the waters of the Neva, annually consecrated with great pomp by the Archbishop of Moscow, the Russian people considering that the waters of that river by the prelate’s benediction become sanctified, as the waters of the River Jordan by another benediction were sanctified in the old times before us.

We have now given the details of the church; let us next enter the monastery, or dwelling place of the monks.

* Exodus, xxx. 20.

† Numbers, v. 17.

Here, in other times, did heroes and warriors take shelter from the turmoils of life; here they found that peace which the world cannot give. Examples there are, in history, of monarchs descending from their thrones, to find happiness in a convent cell at last. Robertson, in his History of the Emperor Charles V., vol. iii., p. 375, tells us of the retirement of that mighty ruler to the monastery of St. Justus—a place not unlike Ross, “seated in a vale of no great extent, watered by a small brook, and surrounded by rising grounds. Into this humble retreat did Charles enter, with twelve domestics only; and he there buried in solitude and silence his grandeur, his ambition, together with all those vast projects which during half a century had alarmed and agitated Europe, filling every kingdom in it, by turns, with the terror of his arms, and the dread of being subjected to his power.”

The friar’s life is thus described by the pen of Byron, in the Giaour:—

“ Father! thy days have passed in peace,
 ’Mid counted beads and countless prayer,
 To bid the sins of others cease,
 Thyself without a crime or care,
 Save transient ills that all must bear.”

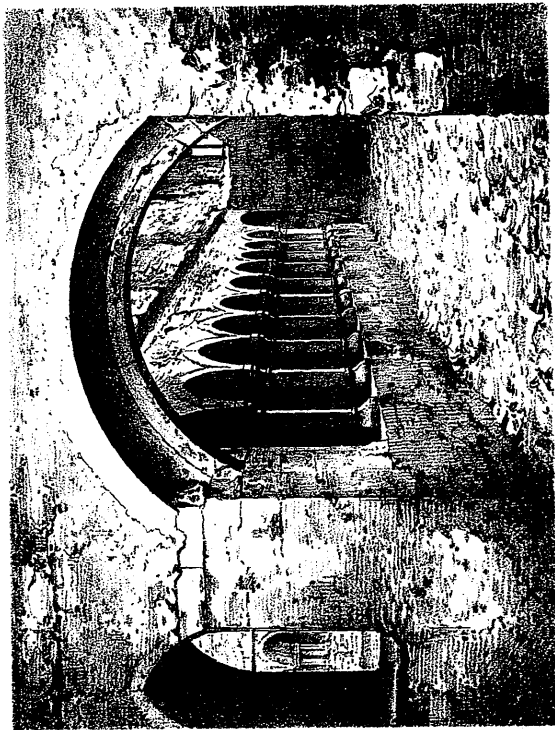
And to lives of solitude like this did men from the very ascension of our Saviour betake themselves. Pliny, who died in the year 79, surveyed with astonishment the an-

chorites dwelling in celibacy not far from the shores of the Dead Sea.* *Vid.*, on this subject, Gibbon's *Decline and Fall of the Roman Empire*, chapter xv., which it were well were veiled in the obscurity of a learned language.

* Plin. *Hist. Natur.*, v. 15—"Gens sola, et in toto orbe præter ceteras mira, sine ulla femina, omni venere abdicata, sine pecunia, socia palmarum. Ita per sæculorum millia (incredibile dictu) gens æterna est in qua nemo nascitur.—Tam fœcunda illis aliorum vitæ penitentia est." *Vid.* 37th chapter of the *Decline and Fall*, second paragraph.



To face Page 53.



FORSTER & CO DUBLIN

THE CLOISTERS.

North Walk.

CHAPTER IV.

THE MONASTERY, AND ITS DETAILS.*

————— “How many a prince has been known
To barter his robes for our cowl and our gown!
But which of us e'er felt the idle desire
To change for a crown the grey hood of the friar?”

Ivanhoe.

THE CLOISTERS. It is false to suppose that the arches were places where the friars knelt and prayed, and yet it is believed by the peasantry that these were for the friars to kneel in. The central plot of grass was open and unroofed; and the cloister arches were also open, for the purpose of letting the fresh air sweep round the four walks, so that the brethren might here take exercise on a wet evening under cover. The south walk, along the wall of the church, was covered by a shed roof. On either side of the south-east corner are the arches where the important act of claustral shaving was carried on, hot water being at hand from the adjoining laundry: this process of shaving the

*. The duties of the several officers of the convent are taken from Burn's Ecclesiastical Law, vol. ii., p. 530. *Viz.* “The Monastery,” by Sir Walter Scott; and also Hooke's Ecclesiastical Dictionary, Library T. C. D.

tonsure was once every three weeks in winter, and once a fortnight in summer.* The east walk was covered by the corridor leading from the dormitory to the organ loft by a flight of stone steps in the north wall, yet perfect. The north walk was carried under the treasury, and the west walk under the library. Every arch of the cloisters is perfect, and many of them contain delicate tracery.

THE SACRISTY is at the east end of the passage along the north wall of the chancel. The several passages being marked in the map, it would be useless here to explain what may be seen at a glance. Over the sacristy were the chambers of the guest house. The sacristy—in later times called the vestry—was under the charge of the Rev. the Sacristan, whose duty it was to take charge of the gold and silver plate of the church, of the vessels and vestments, of the pictures, paintings, and statues, of the altars and altar cloths, of seeing the church mopped out once a week; he had also the charge of the burials, and of all accounts of moneys received for offerings. He had also to provide the incense for the censers, tapers, as also flowers for the altars on high festivals. In the Sacristan's laundry, close by, were washed the altar cloths, albs, &c.

THE GUEST HOUSE. Over the sacristy were the sleeping rooms for the guests. How snug must not the benighted traveller have felt himself, when seated at the blazing fires

* *Vid.* Stanley's Westminster Abbey.

on those great hearths, after the toils of his day ! Here he slept soundly, and was awoke in the morning by the hostilarius, or host, to attend the church service, which he might do by stepping from his chamber to the hagiostope, overlooking the altar. It was the province of the Rev. the Hostilarius to see all strangers well entertained, and to provide napkins, towels, and such like necessities, for them. Hot water was always at hand, from the Sacristan's laundry, for the guests.

THE REFECTORIES. On the north end of the east walk is the refectory, where the friars in silence partook of their meals, whilst the reader read portions of the Scriptures or other books of devotion. The sedile, or reader's seat, deeply recessed in a bay at the north-east corner, with its slender octagonal column and graceful three-lighted window, is exceedingly beautiful : so also the north window, with its round arch, bolt hole, and delicately carved rose. At the south-west corner is the hall through which the dinners were brought up from the kitchen : this hall served also for a lavatory, where the monks used to wash their hands before dinner. At the west end of the lavatory, after crossing a corridor, is the lesser refectory, where the lay brothers at an early, and the guests at a later hour, used to partake of their meals. The regulations for the refectory in most monasteries were the same, and were strict and amusing. " No one was to

sit with his hands under his chin; or his hands over his head, as if in pain.”* The refectories were under the care of the Rev. the Refectioner, so far as the supplying the tables with plates, dishes, knives, forks, spoons, napkins, and table cloths. The providing the victuals for the house was the duty of the Rev. the Cellarer, as well as the cooking utensils; whilst the cooking department was under the charge of the Rev. the Kitchener. The departments of the Cellarer and Refectioner were most likely those two chambers south of the kitchen. Over the refectory was a dormitory, and over the kitchen was another dormitory; over the lesser refectory was the scriptorium—all of which we shall presently explain.

THE KITCHEN, with its great chimney and oven aperture—its great street doorway wide enough to admit a horse and cart to enter—are objects of interest. In the north-east corner is a circular cut-stone reservoir, with waste-pipe and drain, five feet and a half deep, by five feet mean diameter across. In this great tank were the fish caught in the neighbouring river kept alive until wanted for immediate use.† A portion of the stone conduit through which the water was delivered is still in its place. The reservoir itself was, like the tub of the Danaides, kept filled with fresh water coming in at the top as fast as it was

* Stanley's Westminster Abbey.

† Duffy's Hib. Mag., Oct. 1861, p. 157.

going out at the bottom. The mill was furnished with an apparatus for pumping, so that the water could never get stagnant. In the east window of the kitchen is a trough for carrying away water used in cooking.

THE BAKE HOUSE. East of the kitchen was the bake house; over it the chapter room, of which we shall come to speak by and by. In the court yard, or lesser cloister, was a safe for storing the meat, vegetables, &c., used in the kitchen.

THE DOORKEEPER'S CELL, on the west side of the cloisters, was most conveniently situated. The doorkeeper had the charge of all the gates and outer doors of the Abbey: his duty was to fasten all the windows, and to see that the enclosure lamps were lighted at sunset, and to lock every outer gate and door at the ring of the *curfew*, after which none could be admitted except through the postern door, in an angle between the west front of the kitchen and the north wall of the scriptory. A pull at the bell rope soon woke up the doorkeeper; and hastening to discover what manner of person demanded admission, if he were satisfied as to his general appearance, he let down a ladder, such as we see in martello towers, and the guest ascended. In the west front of the Abbey, and within the lesser enclosure, was the great door of the monastery. The place for the bell pull is still perfect.

THE DORMITORIES.* The dormitories, which were under the charge of the Rev. the Chamberlain, were three in number—one over the great refectory, one over the kitchen, and an attic for the lay brethren over that again, lighted with dormer windows in the roof. The corbels over the great refectory walls show the position of the floors of the great dormitory, which was lighted by windows looking east and west into the lesser cloisters. At the north end of the great dormitory was a lavatory, under which a stream of running water passed. The monks slept in the same dormitories, and were not allowed separate cells—not even the Guardian, who was merely during his three years of office *primus inter pares*. The furniture of their bed was a mat, a blanket, a rug, and a pillow: beside each bed was a chest for their scanty wardrobe. No monk was allowed two coats, nor was he allowed to wear shoes to his feet, which were shod with sandals. His dress was the cowled frock and cord of St. Francis, who (following our Saviour's direction) commanded the minor brethren "that they should be shod with sandals, and should not put on two coats."†

THE CHAPTER ROOM.‡ This was what was called in

* Stanley's Westminster Abbey; Holsteni Codex.

† St. Mark, vi. 9.

‡ Steevens' Monasteries of England.

monkish Latin the *prolocutorium*, or parlour, and answered also for a chapter room. Here is a grand chimney and hearth, one side of which was a great press : in the east end is a door to a closet. In the chapter room the monks daily assembled round the blazing hearth, and enjoyed each other's society during the hours allowed for that purpose. Once a week a meeting was held in this room, and here the business of the Abbey was transacted—such as reprimanding the erring, upholding the strong, and counselling those that might come from other convents for advice. This chamber was lighted by elegant windows, looking northwards out on the Black river, which passed almost beneath, and looking south into the lesser cloisters. We have already noticed the several chapters held in this monastery, beginning with A. D. 1474.

THE SCRIPTORIUM—the scriptory. Burn's Ecclesiastical Law* informs us, that “in every great abbey there was a large room called the scriptorium, where several writers made it their business to transcribe the missals, ledgers, and other books for the use of the house, and more especially for the library, to which it was contiguous. There were always persons appointed to take notice of the principal occurrences of the kingdom, and at the end of the year to digest them into annals. In these records they preserved

* Vol. ii., p. 531.

the memoirs of their benefactors and founders—the years and days of their births and deaths, their marriages, children, and successors—so that recourse was sometimes had to them for proving persons' ages and genealogies." We nowadays have no idea of the literary labours of the friars in the Middle Ages. Their lonely lives were passed in multiplying copies of the Scriptures—in digesting the histories of far-distant countries, as the Benedictines of St. Maur; or the annals of their own country, as the Donegal monks did, and as the monks of Ross most surely did, as will yet appear, when search is made in the foreign libraries. In the 37th chapter of his *Decline and Fall of the Roman Empire*, Gibbon admits, after a sneer, "that posterity must gratefully acknowledge that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens." In Longfellow's *Golden Legend* the transcribing and illuminating in the scriptorium are well described, beginning with the friar's soliloquy:—

" It is growing dark—yet one line more,
And then my work for to-day is o'er.
Thus have I laboured on and on
Nearly through the Gospel of John."

A most interesting volume might be written on the transcribers, illuminators, and bookbinders of the monasteries of the Middle Ages. The whole world was filled

with their works : many of their illuminated missals even now fetch hundreds of pounds. Thus at his desk—sometimes for pleasure, and sometimes for penance—used the friar get through his day's toil : the transcribing of a work might take many years. The colophons, or endings they put to those books, were quaint and amusing. Oftentimes the writers implore the prayers of the reader :— “Ye who read, pray for the writer, the most sinful of all men, for the Lord's sake.” Again—“Sweet is it to write the end of a book.” *Vid.* Note 10 to Longfellow's Poems, where a number of colophons are collected.

THE LIBRARY looked into the cloister square, and was over the west walk : the windows on the east and west sides are very beautiful. The bolt holes in the centre mullion are worthy of observation. Formerly a passage led from the south-east corner of the library to the rood loft. This, however, on the building of the winding stairs inside the tower, was closed. At the south-west corner is the passage to the pulpit, where the friars preached those sermons they composed in the adjoining library. This passage was lighted by a square window, over the doorway : the massive stone chimneypiece here is very fine. The passages to the scriptorium, the library, and postern door, meet at the flight of stairs leading out on the west walk of the cloisters.

THE TREASURY was a small oblong chamber, over the north cloister walk : the massive safe where the moneys were kept is still to be seen. The Treasurer had charge of all moneys handed to him, and accounted for by the Sacristan, and by an officer appointed for managing the Halidome, as the patrimony of the Abbey was called : this officer was known as the Keeper of the Granges.

THE PRECENTOR'S CHAMBER was most likely east of the corridor leading from the dormitory to the organ loft. The precentor had the charge of the choir, and kept the organ in repair ; he kept the day book and chapter book. He provided pens, ink, and parchment for the writers, and colours for the illuminators.

THE INFIRMARY. There does not appear to have been any provision within the walls for an infirmary ; it was, most likely, away a small distance west of the Abbey. The Infirmarian tended the sick monks, and distributed medicines to such of the country people as required them.

THE ALMONRY, where the alms were distributed, was always at or near the outer enclosure. The alms were daily distributed by the Almoner to the poor.

We have now gone through the monastery, which is almost identical with all Franciscan houses. Before leaving, we cannot help admiring the internal arrangements—

the sewerage complete, lavatories, &c. The gardens were on both sides of the Abbey.

We have thus far given in detail the several parts of the monastery and church; we shall next 'speak of the several families buried within its precincts.

CHAPTER V.

FAMILIES INTERRED IN THE ABBEY.

“Adorned with honours, on their native shore
Silent they sleep, and hear of wars no more.”

POPE's *Iliad*, Book iii., line 313.

THE number of families interred in the Abbey is not very large. A few lines on each, in alphabetical order, may not be uninteresting.

THE BLAKES. Two families of this name are interred in the Abbey, viz., the Blakes of Merlin Park, under where the high altar once stood, and the Blakes of Tuam (a younger branch of the Blakes of Garracloone), in the south transept. Both those families are of a common stock and of British extraction, and were of the fourteen leading families who were known as the Fourteen Tribes of Galway—namely, Athy, Blake, Bodkin, Browne, D'Arcy, Deane, Ffont, Ffrench, Joyes, Kirwan, Lynch, Martyn, Morris, and Skerrett. Hardiman, in his History of Galway, strange as it may appear, says that the ancient name of the Blakes was Caddell. How the transformation (if ever it was transformed from Caddell to Blake) took place cannot now be told. Beyond a doubt the Galway Blakes were

called Blakes, otherwise Caddells; but this does not at all prove that the old name was Caddell. The Caddell Blakes were just as we now-a-days say the O'Connor Blakes. That a family named Blake accompanied Strongbow and built a castle at Menlo is certain, long before they were called Caddell; and further, that a family named Blake resided in Wiltshire in the year 1100 is also pretty certain.* The families of Blake are wide-spread through the counties of Galway and Mayo. In the Peerage there is one Baron of the name, Lord Walscourt; in the Baronetage there were three until lately, viz., Sir Thomas Blake, of Menlough Castle, Sir Henry Blake, of Langham, and Sir Francis Blake, of Twissel Castle, in the Co. Durham (deceased).

THE BROWNES. Two families of Brownes are buried in the Abbey—viz., the Brownes of Claran, whose grave is in the transept E, and the Brownes of Glen Corrib, in the transept W; both families are of high antiquity. The Claran family are 262 years living on their present estate. The Glen Corribs are extinct, and their estate has passed into another family, that of Colonel Higgins, late M.P. for the County Mayo. The Brownes were of

* *Vid.* Blakes of Langham and of Twissel Castle, Playfair's Baronetage of England, vol. vii. Some time since I met the name "Blaake" in the Domesday Book; the index, however, to that survey is not copious, and I was unable, when compiling this little book, to discover the name again. In King Arthur's Knights of the Round Table the name of Ap-Lake occurs.

the fourteen tribes.* In 1170 Philip De Browne, the ancestor of the Brownes, came to Ireland, and in 1178 was made Governor of Wexford. There are in the peerage three ennobled families of that name—viz., the Marquis of Sligo, the Earl of Kenmare, and Lord Kilmaine.

THE BURKES. There is but one family of this name interred in the Abbey—viz., the Burkes of Ower, formerly of Castle-Hacket. The mural inscription over the grave, which is on the right hand of the high altar, is as follows:—"JANUARY 17th, ANNO 1711.—GOD BE MERCIFULL TO Y^e SOULES OF ULLICKE BURKE AND HIS WIFE, KATE LYNCH, SON TO JOHN BURKE OF CASTLE-HACKET, AND THEIR POSTERITIE."

The Ower estate is in the possession of the Burkes for six hundred years—viz., from the death of Richard De Burgho in 1243, who was Lord Lieutenant of Ireland in 1232, and was son of William Fitz Adelm De Burgho, to whom Henry II. made a grant of the whole of the province of Connaught. This William Fitz Adelm was great-grandson of the half-brother of William the Conqueror, and was, therefore, seventh in descent from his ancestor Charlemagne, Emperor of the West.†

Said Richard De Burgho, on his death in 1243, left

* Hardiman's History of Galway, p. 10.

† Vid. Clanricarde's Memoirs, p. v.; Lodge's Peerage (tit. Clanricarde), vol. i., p. 117.

two sons—namely, Walter (who married Maud* De Lacie, and thereby became Earl of Ulster), and William-Oge. Said Walter left one son, Richard the Red Earl of Ulster and Lord of Connaught; and said William-Oge left one son, Sir William the Grey. Richard the Red Earl left one son him surviving, whose son William, Earl of Ulster and Lord of Connaught, was murdered in 1333: on his murder, the Earldom of Ulster and Lordship of Connaught descended to his only daughter, Elizabeth, who was married to Lionel, Duke of Clarence, second son of Edward III., and thus the Earldom of Ulster merged in the Crown; not so the Lordship of Connaught. Sir William the Grey left at his death Sir Ulick, ancestor of the Clanricardes; Sir Edmund, ancestor of the Viscounts Mayo and Sir Redmond, ancestor of the Burkes of Castle-Hacket,† and other sons. On the murder of the Earl of Ulster, the ancestor of the Clanricardes, seeing that by the marriage of the daughter (who was the only child) of the murdered Earl, not alone the Earldom would (as it did) merge in the Crown, but that also the Lordship of Connaught would pass to the Crown likewise, shook off the power of England, as also did the ancestors of the Viscounts of Mayo,

* For her enormous possessions, *vid.* the Domesday Book and Dugdale's Baronage of England, p. 693; Hardiman's History of Galway, p. 106, n, finding of the title of the Crown by the Galway jury, A. D. 1637; Hume's History of England, Chapter xvi.

† Lodge's Peerage (tit. Clanricarde), vol. i., p. 127.

and seized on the whole province of Connaught;* and it was to establish their rights thereto, as heirs of the Earl of Ulster, that the Crown obtained the verdict in Galway above mentioned, preceding the rebellion of 1641. The quarter of Castlehacket, and two quarters thereto belonging, were granted to an Englishman, a follower of the De Burghs, Earls of Ulster, named Hacket,† who built the Castle, which passed about 1450 to the Burkes, who were then for 200 years in possession of the whole of the surrounding country, including Ower. In 1584, on the province of Connaught being divided into counties, it was found by an inquisition taken in Galway that in 1571‡ Ulick Burke died seised of Castle-Hacket. In 1619, after the abolition of the Tanistry laws, James I. granted the Castle-Hacket estate, including Ower, and thirty four quarters in fee to Ulick§ (grandson of the last-mentioned Ulick), who was married to Lord Mayo's daughter,|| and was High Sheriff in 1641. In 1653, the Burkes, being Catholics,

* *Vid.* Hardiman's History of Galway, p. 56; Tracts relating to Ireland, vol. ii. pp. 97, 106; II. Annals, 1277, note; Hume's History of England, chapter xvi.; Statute of Kilkenny, 3 Edw. IV., A. D. 1463.

† The Hackets, who came to Ireland with Henry II., were found, in 1584, "to be seised of the lands Ilyaun-Hacket and twelve quarters of land," then called Magherylarry, but not of Castle-Hacket.—O'Flaherty's *Iar-Connaught*, p. 148.

‡ *Vid.* Hardiman's History of Galway, p. 219, note.

§ Patent Rolls, F. C. L. D., 16 James I., p. 372.

|| Lodge's Peerage (tit Viscount Mayo), vol. iv., p. 238.

forfeited for their faith their possessions, with the exception of Ower, of which they obtained a patent from Cromwell, and where they built the house still standing and inhabited. In 1680, said last mentioned Ulick's son, John Burke, who was married to the daughter of the seventeenth Lord Athenry,* went to reside permanently at Ower; and it is to the memory of his son Ulick (who was married to a grand-daughter of Sir John Browne, of the Neale,† ancestor to Lord Kilmaine), that the above tablet on the right hand of the high altar is sacred. The present William Joseph Burke of Ower is the fourth generation in descent from the said last mentioned Ulick Burke.‡

The titled personages of the name of Burke or De Burgh (a name, by the way, which Lord Coke derives from the burghs or cities where they dwelt),§ are the Marquis of Clanricarde, the Earl of Mayo, Sir Thomas Burke, of Marble Hill, Bart.; Sir Richard De Burgho, Bart.; and Sir Bernard Burke, Ulster King of Arms.

THE DARCYs OF HOUNSWOOD. The Darcys claim to be descended from Charlemagne. They accompanied William

* Lodge's Peerage (tit. Lord Louth), vol. iii., p. 46.

† *Vid.* Playfair, vol. v., p. 285.

‡ *Vid.* Liber Munerum Hiberniæ, vol. i., part iii., pp. 10, 11, 16, 21, where several pedigrees are noticed in the Landsdowne, Harleian, and Cotton manuscripts—Tracts relating to Ireland, by the Archæological Society, vol. ii., p. 97.

§ Co. Lit., 109, a.

the Conqueror to England, and were afterwards one of the tribes of Galway.* Sir John Darcy was Chief Justice of Ireland in 1323; he married Lady Jane Burke, daughter of Richard, Earl of Ulster, from whom are descended all the Darcys in the kingdom. James Riveagh Darcy, Vice-President of the province of Connaught in the reign of Elizabeth, was the ancestor of the Hounswoods, the New Forrests, and the Kiltullas. Hounswood has passed into other hands. The Rev. John Darcy of Galway is the surviving brother of Martin Darcy, last of the Darcys of Hounswood. The Earls of Holderness bore the name of Darcy.†

GERAGHTY. Whatever was the position in times past of this family,‡ no such name is now known in the county of Galway amongst the landed gentry. The sepulchral inscription would betoken that they were (as the annals inform us they once were) a family of importance. The following is the Latin inscription:—“ORATE PRO ANIMA JOANNIS GERAGHTY, QUI DECESSIT X. MAR., 1676; ET PRO ANIMA ROSÆ CARTHY, UXORIS EJUS, QUI OBIT 18 NOV., 1690; ET PRO SUIS POSTERIS.—SI VIS AD VITAM INGRESSE SERVA MANDATA—MATH., CAP. 19, V. 17. QUÆSO TE LECTOR EXORA DEUM PRO ANIMA GULIELMI GERAGHTY, QUI HUNC LAPIDEM SUPER HOS SUOS PARENTES APPONI CURAVIT, 1708.—I. H. S.” This inscription is on a flag in the east transept.

* Hardiman's History of Galway, p. 11. † Burke's Extinct Peerage.

‡ Vid. Tribes and Customs of Hy-Many, p. 19.

JENNINGS.* In a chapel chauntry (built by the Jennings of Iron Pool), over the altar, is inscribed on a flag the following inscription:—"PRAY FOR SORAGHA IONIN [*id est*, Sarah Jennings], WHO BUILT THIS CHAPPEL FOR HER SELFE, HER HUSBANDE, THOMAS KIEVAGH JONIN, AND HIS SON DAVID, THE YEAR 1670."

THE KILKELLYS of Mossfort, interred in the W. transept, are Irish in their origin. In O'Donovan's Tribes and Customs of Hy-Feachrach, p. 69, note, a great deal of their early history may be learned. It is there said that "The name of Kilkelly—or, more correctly, Killikelly—was a mere anglicising the ancient Irish name of Mac Geolla-Cheallagh. The chief seat of the family was at the castle of Clogh-Ballymore, still standing in ruins in the barony of Dunkellin, county Galway." The present representative of this family is John Kilkelly, Esq.

THE KIRWANS. There are two families of Kirwans interred in the Abbey—the Castle-Hackets and the Dalgans. Dalgan Park having been sold in the Landed Estates Court, that family is no longer resident in this neighbourhood. The Kirwans are of Irish origin, and of the fourteen tribes. They settled in Galway about the year 1450. After the Burkes had retired from Castle-Hacket, in 1653, the castle and adjoining townlands were granted to one of

* This family were formerly Burkes, and adopted the name of Mac Shonin, now Jennings—*vid.* O'Donovan's Irish Topographical Poems, Introduction, p. 22.

Cromwell's officers, and by him sold to Sir John Kirwan—"a gentleman who had amassed a large fortune in the West Indies:" he was Mayor of Galway in 1686—the first Catholic that filled the office of mayor for two-and-thirty years.* He was ancestor to the present respected proprietor, Denis Kirwan, Esq., D. L., whose sister is married to Lord Cloncurry. Mr. Kirwan, a gentleman of refined taste, has taken a deep and active interest in the works carried on at the Abbey during the autumnal months of 1866 and 1867. The name of Kirwan is famed in the walks of science. Richard Kirwan, the celebrated philosopher was connected with the Kirwans of Castle-Hacket, and so great was his renown as a chemist, a mineralogist, and a geologist, that the Empress Catherine II. of Russia sent him her portrait. In 1812, Lord Castlereagh offered him a baronetcy, which he declined.†

LYNCH.‡ Two families of Lynch are here interred—that of Ballycurrin Castle in the nave, and of Petersburg outside the walls. The Lynches are of Austrian descent; they came to Ireland in 1135, and soon after became people of great influence and wealth in the town of Galway. It was Stephen Lynch, a member of one of the Galway Lynches, who sued out and obtained the Bull of Pope Innocent VIII., in 1484, establishing the Wardenship of

* Hardiman's History of Galway, p. 16, note; 219, note.

† Imperial Dictionary of Universal Biography, vol. iv., p. 97.

‡ Hardiman's History of Galway, p. 17, note.

Galway. The name Lynch is derived from the town of Lintz, in Austria; they also claim descent from Charlemagne. The present representative of the Ballycurrin Castle family is Charles Lynch, Esq., D. L., J. P. In the Baronetage there is one baronet of this name—Sir Robert Blossé Lynch.

MAC DONNELL. In a chapel east of the transepts is an old tombstone let into the wall, of date 1646. The Mac Donnells are a very ancient family, of Scotch descent. The representative of this family is Edward Mac Donnell, Esq., Barrister-at-Law, now practising at the Melbourne Bar.

NALLY. On a slab over the altar tomb in the nave is the following inscription:—"PRAY FOR THE SOUL OF FATHER ULLICK NALLY, PRIEST OF BELCLARE PARISH, TUAM, WHO DYED IN THE YEAR 1687." This priest, when it was death to be a priest, and when it was high treason to shelter one, lived in the garb of a menial servant at Sylane, the property of Mr. O'Connor, the ancestor of the present Thomas O'Connor Donelan, Esq., J. P. In this disguise, he administered the sacraments to his parishioners, and celebrated the weekly mass on Sundays in a sandpit, still called in Irish *Closh-an-Afren*, which, being interpreted, means the Mass Sandpit.

O'ROURKE. The only person of this name interred within the precincts of the monastery is Bryen Oge O'Rourke, Prince of Breffny, buried, as we have already seen, in the cloisters, in 1603.

O'FLAHERTY. In the bay where the grand altar once stood is a tomb, lately erected by Martin O'Flaherty, Esq., of Lisadonna. This and every other family of O'Flaherty in the province are of Irish descent.* The tribal name of O'Flaherty was Muintir-Murchadha, *id est*, "the race of Murchadh," whence the ancient name of the whole barony of Clare, "Muintir-Morroghoe." For 700 years before 1172 the O'Flaherties, or O'Flahertys, owned the entire of Moy-Seolah—the barony of Clare. The present representative of this family is Bernard O'Flaherty, Esq.

TASBURGH.—Over the Ballycurrin vault is a slab, with the following inscription:—

"THE ARMS OF Y^e ANCIENT FAMILY OF TASBURGH OF TASBURGH, AFTERWARDS OF ST. PETER'S HALL, IN Y^e MANOR OF SOUTHELMAN, IN SUFFOLK, NOW OF FELXTON, IN SAID COUNTY.—ARGENT A CHEVRON BETWEEN THREE PILGRIMS STAVES, FURNISHED SCRIPS AND BELTS, SABLE; AND FOR THE CREST, ABOVE A HELMET SIX OSTRICH FEATHERS IN PLUME ARGENT.—THIS MONUMENT WAS ERECTED BY ELEN LYNCH, DAUGHTER OF PATRICK LYNCH, OF LYDICAN, AND WIFE TO PERIGREN TASBURGH, WHO DYED THE 5TH OF FEBRUARY, ANNO DNI, 1710."†

* *Vid.* O'Donovan's Irish Topographical Poems, p. xliii.; O'Flaherty's Iar-Connaught, Index.

† The Tasburghs are still residents in Suffolk. *Vid.* Burke's Encyclopedia of Heraldry.

APPENDIX A.

PARISH OF KILLURSA.

THE Abbey of Ross is situated in the parish of Killursa, formerly called Kill Fursa. St. Fursey was born in the year 589, of royal parents; he was the son of Fintan (after whom the neighbouring townland of Ardfin is known to this day), who was son of Finloga, King of Munster. Fursey's mother was Gelgeis, daughter of Aedsind, a king in Leinster, and brother of Finloga. The life of St. Fursey is to be found in the Bollandists, Catholic University Library, Dublin; and also in *Colgani Acta Sanctorum Hiberniæ*. A very early history is extant of this saint by the Venerable Bede, who was born A. D. 673: this life is translated by the Rev. S. Giles, of the University of Oxford. St. Fursey, having founded the monastery of Rathmat, in the island of Inchiquin, next founded that of Killursa, in which the Regular Canons of St. Augustine afterwards dwelt.* This church is mentioned in the taxation of Pope Nicholas V., in 1306, which is still kept in the British Museum, in London, and is partly given in the Church History of Ireland, by the Rev. Robert King, A. B., of Trinity College, Dublin. St. Fursæus left Ireland for the court of Sigebert, King of the East Anglians, afterwards founder of the University of Oxford. He then passed into France, where he erected another monastery, and thence made a pilgrimage to Rome, whose sacred authority over the Church of the world he salutes in glowing and fervent language.† He soon after returned to

* Archdall's Monasticon, p. 295; Ware, vol. ii., p. 267.

† *Colgani Acta Sanctorum Hib.*, p. 293.

France, where he died, A. D. 650. His festival is kept on the 16th of January.

St. Fursey's church—or the church of Killursa, now a ruin—is on the townland of Ower, the property of William Joseph Burke, Esq. A curious, Egyptian-looking doorway, measuring five feet four inches in height, by two feet five inches in width at bottom, and sloping to two feet wide at top, is in the west gable. Near the church is a cromleagh, called *Leabha-Dearmid-agus-Graunye*, which is said to be the resting-place of Dermod and Grace during their flight from Tara. Some antiquaries—as Dutton—suppose those *cromleaghs* to be Druid altars;* whilst the learned Petrie supposes that they were mere sepulchral monuments, and that we might expect to find an urn containing calcined bones under the flag, which is nine feet in length.†

The following ecclesiastical statistics of this parish, taken from “Charles’ Irish Church Directory,” p. 119, and from the General Valuation and late Census, may not be unacceptable:—The parish of Killursa, in the Protestant arrangement, forms a union of seven parishes: these parishes are valued in the General Valuation at £13,681 a year, of which the Protestant proprietors are valued at £7869, and the Catholics at £5812, omitting fractions; that is, for every £100 valuation, the Protestant proprietors are valued at £57 10s., and the Catholic proprietors at £42 10s. The tithe rent-charge paid by the seven parishes to the Established Church is £815 a year, of which the Protestant gentry pay £461 a year, and the Catholic gentry £354 a year.

The entire population amounts to 8122,‡ of whom the Established Church numbers 163 worshippers, and the Catholic Church 7959, the proportions being—Established Church, 2 per cent.; Catholic Church, 98 per cent. of the whole population.

In the seven parishes there is one Protestant church, with tower and bell, and five Catholic churches, of which latter the church of St. Mary’s is, as we have said, a splendid specimen of Gothic architecture, and the chapel of Claran is spacious and picturesque.

* Dutton’s Survey of Galway, p. 470.

† Transactions of the Royal Irish Academy, vol. 20, p. 102.

‡ Thom’s Directory for 1868, p. 990.

APPENDIX B.

PARISH OF SHRUEL.*

THE parish of Shrue, in which the Bawn of Ross-duff is situated, is valued in the General Valuation at £4534 a year—of which the Protestant proprietors are valued at £1681 a year, and the Catholic at £2853; that is, for every £100 valuation, the Protestant proprietors are valued at £37 10s., and the Catholic proprietors at £62 10s. The tithe rent-charge paid by this parish to the Established Church is £138 a year, of which the Protestant gentry pay £51 15s. a year, and the Catholic gentry £86 5s. a year.

The entire population amounts to 2294, of which the Established Church numbers 20 worshippers, and the Catholic Church 2274; the proportions being—the Established Church, 0.83 per cent.; Catholic Church 99.17 per cent.

In this parish there is no Protestant church; there are two Catholic churches.

NOTE.—There are many interesting ecclesiastical ruins in this neighbourhood. Cargins, a little chapel of great antiquity once attached to the See of Annaghdown, is delightfully situated on a hill overlooking the waters of Lough Corrib; close by is the wood of Clydagh (the seat of George Lynch Staunton, Esq., D. L.), one of the few remaining natural woods now in the country.

* Charles' Irish Church Directory for 1868, pp. 60, 119.

APPENDIX C.*

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THE following is the list of the Archbishops and Bishops of Tuam from the founding of the Abbey to the present time :—

CATHOLIC ARCHBISHOPS.

| | Succeeded. | Died. |
|-----------------------------|------------|-------|
| Malachy M'Hugh, . . . | 1313 . . . | 1349 |
| Thomas O'Carroll, . . . | 1349 . . . | 1365 |
| John O'Grada, . . . | 1365 . . . | 1371 |
| Owen Gregory, . . . | 1372 . . . | 1384 |
| Gregory O'Maghan, . . . | 1385 . . . | 1386 |
| William O'Cormacan, . . . | 1386 . . . | 1394 |
| Maurice O'Kelly, . . . | 1394 . . . | 1407 |
| John Babynge, . . . | 1410 . . . | 1411 |
| Cornelius, | 1411 . . . | 1426 |
| John Barley, | 1427 . . . | 1436 |
| Thomas O'Kelly, . . . | 1438 . . . | 1441 |
| John De Burgo, . . . | 1441 . . . | 1450 |
| Donat O'Murray, . . . | 1458 . . . | 1484 |
| William Shiroy, . . . | 1485 . . . | 1501 |
| Philip Penson, . . . | 1503 . . . | 1503 |
| Maurice Porter, . . . | 1506 . . . | 1513 |
| Thomas O'Mullally, . . . | 1514 . . . | 1536 |
| † Christopher Bodkin, . . . | 1536 . . . | 1572 |
| Nicholas Skerrett, . . . | 1580 . . . | 1582 |
| James O'Hely, . . . | 1585 . . . | 1587 |

* Ware, by Harris, vol. i., p. 610.

† Ware's Catalogue here ends. The subsequent list to the present Archbishop is taken from Doctor Renehan's Irish Church History, xii.

| | Succeeded. | Died. |
|---------------------|------------|-------|
| Marianus O'Higgins, | 1593 . . . | 1597 |
| Florence Conry, | 1608 . . . | 1629 |
| Malachy Quely, | 1631 . . . | 1645 |
| John De Burgo, | 1647 . . . | 1666 |
| James Lynch, | 1669 . . . | 1715 |
| Bernard O'Gara, | 1724 . . . | 1739 |
| Michael O'Gara, | 1740 . . . | 1748 |
| Mark Skerrett, | 1749 . . . | 1781 |
| Philip Phillips, | 1783 . . . | 1787 |
| Boetius Egan, | 1787 . . . | 1798 |
| Edward Dillon, | 1798 . . . | 1809 |
| Oliver Kelly, | 1815 . . . | 1834 |
| John Mac Hale,* | 1834 | |

PROTESTANT ARCHBISHOPS.†

| | Succeeded. | Died. |
|-------------------|------------|-------|
| William Lally, | 1573 . . . | 1595 |
| Nehemiah Donelan, | 1595 . . . | 1609 |
| William Daniel, | 1609 . . . | 1628 |
| Randolph Barber, | 1629 . . . | 1637 |
| Richard Boyle, | 1638 . . . | 1644 |
| John Maxwell, | 1645 . . . | 1646 |
| Samuel Pullen, | 1660 . . . | 1667 |
| John Parker, | 1667 . . . | 1678 |
| John Vesey, | 1678 . . . | 1716 |
| ‡Doctor Synge, | 1717 . . . | 1741 |

* *Vid.* the preface to his lordship's translation of Homer on the copiousness of the Irish language. In the notes to the first six books of the Iliad is a mine of information. The application at page 145 of the memorable words of the Iliad, "ολεχοντο δε λαοι," to the Irish famine is worthy of the writer.

† From Ware's Catalogue. *Vid.* King's Church History of Ireland, supplementary volume, p. 1384.

‡ Here ends Ware's Catalogue. The succeeding list is taken from Cotton's *Fasti Ecclesiæ Hib.*, vol. iv., p. 123.

| | Succeeded. | Died. |
|--------------------------|--------------|-------|
| Doctor Hort, | 1741 | 1751 |
| Doctor Ryder, | 1752 | 1774 |
| Jemmat Browne, | 1775 | 1781 |
| Hon. J. Bourke, | 1782 | 1793 |
| Hon. W. Beresford, . . . | 1794 | 1818 |
| *Hon. P. Le Poer Trench, | 1819 | 1839 |

BISHOPS.

| | | |
|--------------------------|--------------|------|
| Rt. Hon. Lord Plunket, . | 1839 | 1866 |
| Hon. C. B. Bernard, . . | 1866 | |

OMISSION.—In Chapter III., when describing the interior of the church, we omitted to notice that the floor is not level, as in most modern churches: it slopes, at a considerable angle, to the altar. This plan of flooring—which has been lately adopted in the new Presbyterian Church, Rutland-square, Dublin—produces a most pleasing effect.

Should the reader wish to learn more of the rules and regulations of the Friars Minor, he is referred to *Holsteni Codex Regularum*, vol. v., p. 432, and to Steeven's *Monasticon of England*, vol. i., p. 89; and should he wish to know something of their labours in times of plague, he is referred to a book entitled *Monumenta Franciscana*, K. I. L. D., lately published by order of the English Master of the Rolls. There the reader will be appalled to think that mortal man could suffer in the cause of humanity so much as the Franciscan friars did, in the dreadful leprosy that broke out in the middle ages.

* *Vid.* Memoir of the Last Archbishop of Tuam, by the Rev. J. Darcy Sirr, K. I. L. D. The story of the appearance of the Archbishop's ghost to the Rev. Mr. Meddicott, who "told his wife when she awoke," of the phantom he had seen, is rather amusing—p. 763.

THE END.

