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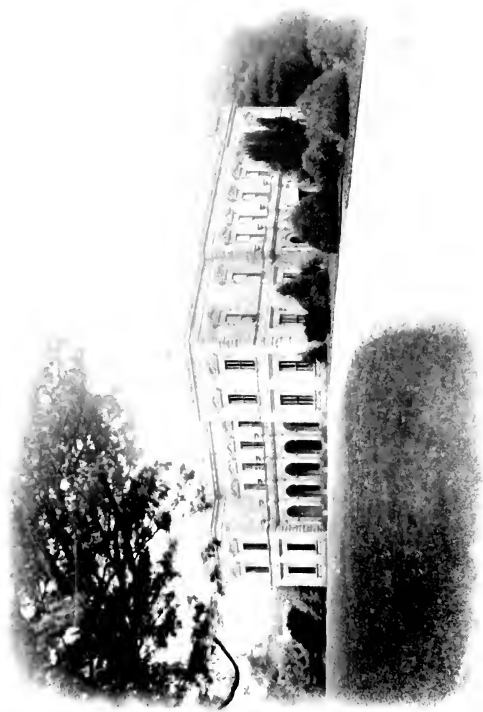
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AN ANCIENT IRISH PARISH
PAST AND PRESENT



DROMANTINE HOUSE.

AN
ANCIENT IRISH PARISH
PAST AND PRESENT
BEING
THE PARISH OF DONAGHMORE
COUNTY DOWN

BY
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PREFACE

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J. DAVISON COWAN.

DONAGHMORE RECTORY,
FEAST OF ST. MACÉRC
(FIRST BISHOP OF DONAGHMORE),
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DONAGHMORE

CHAPTER I

'DONAGHMORE OF MOY COVA'

THE parish of Donaghmore takes its name indirectly from the church, and hence has an ecclesiastical origin. The townland in which the church is situated was originally called Donaghmore, and from thence the name was applied to the parish. When parishes were formed the names given them were generally those of townlands within their respective limits; but, in almost all cases, the townland in which the church was situated gave its name to the parish.

The Irish language afforded St. Patrick and the other early Christian missionaries few terms which could be used for ecclesiastical purposes. Consequently, they had to borrow from the Latin, and sometimes from Greek through Latin—while the words thus appropriated became 'changed in form to suit the Irish laws of pronunciation.'¹

One of these words was *Domnach*, which is derived from the Latin, (*Dies*) *Dominica*, and signifies in Irish 'Sunday,' or 'the Lord's Day,' and also a 'church';

¹ See Joyce, *Social History of Ancient Ireland*. vol. i. p. 316.

and, according to the best authorities, all the churches in Ireland which bear the name *Domnach*, or—in its anglicised form—‘Donagh,’ were so called because their foundations were marked out on Sunday, or the Lord’s Day. *Mor* in Irish means ‘great’—anglicised, ‘more’—and hence ‘Donaghmore’ signifies the ‘Great Church.’

The spelling of the word varies but little at present. In the older records the Irish is more or less preserved—where we have *Dompnachmore*, *Domnachmore*, *Donnachmore* and *Donachmore*. In modern times it is generally spelled *Donaghmore* or *Donoughmore*; but the former is undoubtedly the correct orthography and is that adopted on the ordnance map.

Donaghmore was anciently termed by way of distinction *Domnach Mor Muighe Cobha*—i.e. Donaghmore of Magh Cobha—Magh Cobha being the name of the territory in which it was situated. In the early centuries of the Christian era there were no parishes in Ireland, and during this period Donaghmore was simply the townland which contained the church—subsequently called Tullynacross—and at present the Glebe on the ordnance map. It will therefore be necessary to treat of the territory in general, of which the several townlands of the present parish of Donaghmore in early times formed a part. Bishop Reeves (‘Ecclesiastical Antiquities’), in his sketch of Donaghmore and its ancient church, refers at length, in the same connection, to Magh Cobha, while Dr. John O’Donovan, in his notes on the Four Masters and the ‘Book of Rights,’ constantly associates this territory with Donaghmore and its church.

Donagh-
more of
Magh Cobha.

Magh Cobha (pronounced Moy Cova) signifies the Plain of Cobha, and was doubtless known as such for many centuries before the Christian era. Bishop Reeves¹ informs us that according to the ‘Rennes Dinnsenchus’² Magh Cobha was surnamed after Cobha, the huntsman of the sons of Miletius³ of Spain. Doubtless, the particular passage referred to in the ‘Dinnsenchus’ by Dr. Reeves is that quoted by Dr. Joyce as follows:—‘Coba (Cova), the *Cuchaire* or trapper of Heremon (first Milesian King of Ireland) son of Milesius; it is he that first prepared a trap (*airrchis*) and a pit-fall (*cuithoch*) in Erin; and he himself put his foot in it to try if it was trim, whereupon his shin-bone and his two forearms were fractured in it; and his drinking-cup, after being emptied, fell down, so he died thereof (i.e. of the wound and thirst); whence is derived Magh Cova, Cova’s plain.’⁴

In the third century this territory was ruled by Prince Eochaidh⁵ Cobha (Eochaidh in Irish denotes *eques*, horseman), and was known as the plain of Eochaidh Cobha. The tribe name anciently borne by the territory was Uibh Eathach, from which, when anglicised and the silent letters dropped, we derive Evagh, Iveach or Iveagh, the name of the barony.

¹ *Ecclesiastical Antiquities*, p. 349.

² A tract giving the legendary history and etymology of the names of remarkable places.

³ The Milesian Colony, of Spanish origin, arrived in Ireland about thirteen hundred years before the birth of Christ.

⁴ *Social History of Ancient Ireland*, vol. ii. p. 469.

⁵ This prince was the great ancestor of the Magennis and other ancient families of the race of Ir-one of the Milesian Kings of Ireland.

There seems to have been a conflict of opinion at one time in regard to the location of the territory of Magh Cobha—chiefly owing to an error of the Four Masters in placing it in Tyrone. Dr. John O'Donovan, in the notes to his translation of the Four Masters, thus refers to it :

'The Four Masters, and from them Colgan and others, have erred in placing the plain (Magh Cobha) in Tyrone, and Dr. Lanigan has been set astray by them, where he conjectures ('Ecclesiastical History of Ireland') that Magh Cobha was probably where the village now called Coagh is situated; but the situation of the plain of Magh Cobha is fixed by the older writers, who place it in Uibh Eathach, now Iveagh, and who placed it in the Church of Domhnach More Muighe Cobha, which is unquestionably the present Donaghmore, in the barony of Upper Iveagh, nearly midway between Newry and Loughbrickland.'¹

O'Donovan cites the best authorities for his contention both here and in the 'Book of Rights,'² where he affords us some idea as to the extent of the plain—placing it 'in the monastery of Druim Mor (Dromore) and the Church of Domhnach Mor Muighe Cobha' (Donaghmore). 'Donaghmore of Magh Cobha' has been so closely connected with this territory that some have been led to suppose that it was coterminous with the present boundaries of the parish of Donaghmore, but this is a mistake.

¹ Vol. iii. p. 344.

² Note, pp. 165-6

The territory was of considerable extent and embraced a large portion of Iveagh—extending from Donaghmore to Dromore. According to Hogan’s ‘Onomasticon,’ the river Lagan at Dromore was in Magh Cobha. Some authorities consider that this territory extended from *Newry* to Dromore,¹ but the probability is that it included only the north section of the lordship of Newry.

According to the Four Masters, Magh Cobha was cleared of wood and the forts erected A.M. 3529, during the reign of Irial (known as the Prophet), son of Eremon, King of Ireland. With all due respect, however, to such eminent authorities, it may be safely asserted that there were great forests in Magh Cobha for many centuries after this date, while doubtless only some of the forts were then erected.

The ‘Annals’ also record the names of several kings or chiefs of the territory as at the following dates:

	A.D. 683—Fearghus ; 732—Cuanach ; 734—
Kings or	Fearghus Glut ; 771—Conall Crai ; 796
Chiefs of	(<i>recte</i> 801) Euchaid ; 851—Cearnach ; 879—
Magh Cobha.	Conallan. The Magennises were chiefs of

Magh Cobha in the twelfth century, and indeed for a long time afterwards. They superseded another branch of the Magennis family—named O’Haideth—the last of whom was slain A.D. 1136—while, according to O’Dubhagain’s ‘Topographical Poem,’ the O’Quinns, the O’Garveys and the O’Hanveys were among the petty kings in Iveagh.

¹ See Orpen, *Ireland under the Normans*, p. 117.

It is interesting to know the rights and revenues of these petty Kings of Magh Cobha. This information is afforded us in the 'Book of Rights,' which gives us 'an account of the rights of the Monarchs of all Ireland, and the revenues payable to them by the principal Kings of the several provinces, and of the stipends paid by the Monarchs to the inferior Kings for their services. It also treats of the rights of each of the provincial Kings, and the revenues payable to them from the inferior Kings of the districts or tribes subsidiary to them, and of the stipends paid by the superior to the inferior provincial Kings for their services' (Introduction, 'Book of Rights').

The following is the stipend of the King of Magh Cobha paid by the King of Uladh :¹

'The stipend of the King of Cobha of Victory (is)
 Ten drinking-horns, ten wounding swords,
 Ten ships which a host mans,
 Ten cloaks with their borders of gold.'

He had also the following rights :

'Entitled is the King of Magh Cobha
 Of the light and thin-edged weapons
 To eight greyhounds and eight steeds
 And eight mares in fine running order.'

The 'Book of Rights' contains no record of the King's Lee-Metfords, motors, or aeroplanes !

Doubtless, there was a castle, or castles, in Magh

¹ Uladh was the name applied to the entire province of Ulster up till 332—after which it embraced the counties of Antrim and Down only—known as 'Little Ulster.'

Cobha from the earliest times. One of these structures is mentioned by the Four Masters, where we read of ' the foreigners of the castle of Magh Cobha ' making an incursion into Tirowen (Tyrone) in 1188.

Castles of
Magh Cobha. In that year this castle is said to have been a strong one—possessed by the English (' the foreigners '), who doubtless captured it from a native chief or king. This castle is also mentioned in the ' Confirmation ' of Innocent III. of John de Courcy's Charter to St. Andrew de Stokes (' Papal Letters,' vol. i. p. 17). According to the ' Annals of Ulster,' it was rebuilt of stone in 1252 by the son of Maurice Fitzgerald, and demolished by Brian O'Neill in the following year—having met the fate of many similar buildings in those troublous times. It was restored 1260. Knox informs us that this castle was in Donaghmore.¹ Probably Knox is indebted for his information to Harris, who states that castles were formerly erected at Tuscan Pass (Jerretspass) and Fenwick's Pass (Poyntzpass).²

The ' Annals of the Four Masters ' record various exploits in Magh Cobha at the years herein mentioned, and although no particular spot in the territory is specified as a scene of action, yet we may feel certain that no portion of the little kingdom stood aloof and unaffected in the circumstances. Indeed, it is more than probable that some of the principal scenes of action in many of the stirring events and sanguinary conflicts recorded lay within the modern

¹ *History of Down*, p. 356.

² *Down*, p. 85.

bounds of the parish of Donaghmore, and especially in that portion contiguous to the Passes from Armagh to Down, viz. Jerretspass and Poyntzpass.

A.D. 998, Magh Cobha was plundered by Aedh, son of Domhnall¹ when a 'great spoil of cattle' was carried off—afterwards called 'the great spoil of Magh Cobha.'

A.D. 1102, an army was led into Magh Cobha by the Cinel Eoghain.² The Ulidians³ entered their camp during the night and slew two distinguished personages.

A.D. 1103, a 'great war' was waged between the Cinel Eoghain and the Ulidians, with its seat principally in Magh Cobha—though the first battle seems to have been fought close to the city of Armagh. Large forces proceeded to Magh Cobha to relieve the Ulidians, viz. 'Muir Cheartaeh Ua Briain (O'Brien), with the men of Munster, Leinster, and Osraige (Ossory), and with the chiefs of Connaught, and the men of Meath with their Kings.' 'Both parties went all into Machaire Arda-Macha⁴—and were for a week laying siege to Ardmach' (City of Armagh). Muir Cheartaeh, it seems, when 'the men of Munster were wearied,' entered Armagh by a devious route, 'and left 8 oz. of gold upon the altar, and promised 8 score cows.'—

¹ King of Aileach—Elagh—in Inis-Eoghain, Inishowen in County Donegal.

² The race of Eoghain—the O'Neills, MacLaughlins, and their 'correlatives in Tyrone.'

³ The people of Uladh—called by O'Flaherty, who wrote in Latin, *Uldia*, while he designated the other portion of Ulster *Uthonia*.

⁴ The plain of Armagh—lying round the city.

after which he returned to Magh Cobha, where a ‘spirited battle’ was fought on ‘Tuesday the Nones¹ of August,’ between Domhnall Ua Lochlainn, with the Clanna-Neill of the north, and the men of Munster, Leinster, and Ossory. The latter were defeated with great slaughter by the Clanna-Neill, who ‘returned to their forts victoriously and triumphantly, with valuable jewels and much wealth, together with the royal tent, the standard, and many other precious jewels.’

A.D. 1103, Maghnus, King of Norway, who had contemplated the invasion of all Ireland, was slain by the Ulidians, and his people slaughtered at Moy Cova, while on a predatory excursion in this territory.

The ‘Annals of Ulster’ also record that the King of Norway was slain in this year (1103) ‘at Moy Cova in which is situated Donaghmore beyond Newry in Iveagh.’

A.D. 1104, Domhnall, grandson of Lochlain, led an army to Magh Cobha when he obtained ‘the hostages of the Ulidians.’

In A.D. 1109 another attack is made on the Ulidians who were in Magh Cobha by ‘the people of the North of Ireland, with the Cinel-Conaill and the Cinel-Eoghain—when the Ulidians gave them the three hostages which they themselves selected.’

A.D. 1113, Magh Cobha is once more the seat of

¹ In ancient times the month was divided into Kalends, Nones, and Ides. The Nones fell on the 5th of the month, except in May, March, July and October, when they fell on the 7th. The Ides in the latter four months fell on the 15th, but generally on the 13th.

war. Donnchadh¹ is banished from Ulidia, his kingdom divided and given to others. His old allies, the men of Munster, Leinster, and Connaught, proceed to Magh Cobha to his aid. 'Another army . . . was marched by Dondmall Ua Lochkainn to relieve the Ulidians: and there was a challenge between them, but the successor of St. Patrick separated them, under the semblance of peace and tranquillity.'

A.D. 1128, the hostages of Ui-Eathach were carried off by a plundering army which entered Magh Cobha.

In A.D. 1188, we are told, the English of Moy Cova Castle and a party from Iveagh set off on a plundering excursion all the way 'into Tyrone'—where they seized a number of cows. They were pursued by Donnell O'Loughlin and his retainers, who defeated them with great slaughter. 'But Donnell, the son of Hugh O'Loughlin, Lord of Aileach, and heir-presumptive to the throne of Ireland, . . . alone received a thrust from an English spear, and fell in the heat of the conflict.'

It would be deeply interesting to know something in regard to the people who lived here in ancient times—their lineage, social condition, and manners and customs, together with the physical aspect of the place; but such information is only afforded us from what is known of the Irish people and the country in general at the period. In ancient times the Irish, though a mixed race, were certainly more closely allied

The Moy-covius.

¹ King of Ulidia.

in blood than we are to-day ; their social condition, manners and customs were more uniform than at present. Between Ulster and Connaught there was no substantial difference in these respects, while the physical aspect of the country as a whole was much the same—apart from its natural conformation.

In these several respects, therefore, anything that may be said of Ireland and the Irish people in general is largely applicable to Moy Cova and its people in particular. In regard to Pagan times we are lost in the mists of legend and myth, though doubtless these contain kernels of truth ; but we are on surer ground when we come to the earlier centuries of the Christian Era. It is not to be inferred, however, that Christianity changed all ; for, as a matter of fact, much was handed down from Pagan times, and survived for centuries ; and even yet traces may be found of customs—at least—which have been in vogue from time immemorial. It is worthy of note, too, in this connection that ‘The Institutions, Arts and Customs of Ancient Ireland, with few exceptions, grew up from within, almost wholly unaffected by external influence.’¹

Rome, which conquered and influenced most of the ancient world, never subjugated Ireland—whatever she may have done *ecclesiastically* in bygone times.

Much of this preliminary chapter, it is to be feared, may appear a digression from that which the reader had expected, but as our intention is to give a ‘pen picture’ of things as they were here and elsewhere in past times, and which we understand will be of

¹ Joyce, *Social History of Ancient Ireland*, vol. i. p. 1.

interest, we crave the pardon of those who are likely to prefer something more modern.

The Moycovians were doubtless for the most part a portion of the great Celtic family which colonised Ireland at an early date, and largely possessed the characteristics of their race in type and temperament. They were certainly of purer stock than those of a subsequent period, while it is to be feared that at present among the modern inhabitants it would be impossible to find a 'pure Celt' anywhere—though some possess the pardonable pride that they are such.

During the long lapse of centuries the Irish have become a very mixed race—for the most part, 'descendants of Fírbolgs and other British and Belgic races, Umorians, Formorians, Tuatha De Danands, Milesians, Gauls, Norwegians, Anglo-Saxons, Anglo-Normans, and English.' Sullivan, who, if he could advocate the existence of a 'pure Celt,' would certainly do so, yet, in view of this admixture of race in Ireland, makes the following significant comment: 'This (admixture) is a fact which should be remembered by those who theorise over the qualities of pure Celts, whoever these may be.'¹

It seems there were two distinct types of people in ancient Ireland, and it is confidently asserted that, notwithstanding the subsequent admixture of race, such can still be traced. Sullivan considers that there are a few broad facts regarding the ethnology of ancient Ireland

¹ Introduction—*Manners and Customs of the Ancient Irish*, O'Curry, p. xxiv.

which may be taken as certainly established. 'In the first place, there were two distinct types of people—one a high statured, golden-coloured or red haired, fair-skinned, and blue, or grey-blue eyed race; the other a dark-haired, dark-eyed, pale-skinned, small or medium statured, little-limbed race. The two types may still be traced in the country, and are curiously contrasted in their blushes: the fair-haired type has a pinkish tinge, the other a full red, with scarcely a trace of pink in their blush.'¹

We fail to trace these types in Donaghmore—at least so far as blushes are concerned. The truth is, we are not a blushing people, but should we occasionally 'colour,' the hue seems to be a deep crimson!

Dr. Joyce gives us the 'marks of aristocracy' among the ancient Irish as 'an oval face, broad above and narrow below, golden hair, fair skin, white, delicate, and well-formed hands, with slender tapering fingers.'² We are not aware how far these 'marks' are traceable in our modern aristocracy. Certainly, 'the true Celtic head of Ireland' is wanting, which O'Curry describes as 'a face broad above and narrow below.'³

Canon MacCulloch, D.D., in his recent standard work on 'The Religion (Pagan) of the Ancient Celts,' after showing in the opening chapter (on 'The Celtic Family') that they were a mixed race—having mixed not only with the aborigines of the lands in which they settled, but with other peoples—refers to their types and characteristics. They were, we are told, of differing

¹ Introduction—O'Curry, p. lxxii.

² *Social History*, vol. ii. p. 176.

³ *Manners and Customs*, vol. iii. p. 94.

types; some short and dark, others tall and fair, and blue-eyed. But among all there is a common Celtic *facies*; the same old Celtic characteristics are exhibited by all—‘vanity, loquacity, excitability, fickleness, imagination, love of the romantic, fidelity, attachment to family ties, sentimental love of their country, religiosity passing over easily to superstition, and a comparatively high degree of sexual morality.’

Celtic Types
and Charac-
teristics.

The Moycovians lived under the clan system—a grouping of society which was far different from that of to-day. The people were divided into tribes and clans, as were the Scotch and the Anglo-Saxons in remote times. In the expanding series there were: the Family (‘the living parents and all their descendants’), the Sept, the Clan, and the Tribe. These several divisions were supposed to be united by descent from a common ancestor; but such descent was more or less fictitious, as ‘those whose degree of consanguinity was doubtful or obscure,’ and even strangers, were frequently adopted into all the groups.

The Clan
System.

Under the tribal system Ireland was blest with a multitude of kings—in regular gradation order. Besides the supreme monarch, there were the Kings of the Five Provinces,¹ and those of the Tuaths, and Mor Tuaths, i.e. a number of Tuaths united. A Tuath, we are informed, contained about 177 English square miles,

Gradation
of Kings.

¹ In the beginning of the second century Ireland was divided into five Provinces, the fifth being Meath. This division continued till long after the Anglo-Norman invasion.

representing an oblong district sixteen miles by eleven.¹ Moy Cova was a Tuath, and had its own king, as had doubtless most of the other Tuaths—at least those not united into Mor Tuaths. In all Ireland there were 184 Tuaths, and taking into account the Mor Tuaths, it may be safely asserted that the Irish kings in those days numbered at least upwards of 160!

Under such a regal host, Ireland, in those olden times, should have been well and peacefully governed;

but the truth is it was far otherwise.

Sys'tem of
Tribal Gov-
ernment.

The tribal system with its gradation of kings provided about the worst government

possible, especially for a people of the Celtic temperament. There was no cohesion, and no real central authority—even that of the supreme monarch was only nominal. 'The chief king had no power over the numerous sub-regu'i beyond what he could enforce by arms, and there was no cohesion even amongst clans the most closely related.'² Ireland was only so many petty kingdoms or principalities with no clearly defined rights and obligations that could be legally enforced—while each contained the fiery elements which, on the slightest pretext, so often culminated in bloody strife, and hence the constant wars and tumults of which we read. Tribe fought with tribe and chief with chief, and only the fittest survived.

¹ The term Tuath had both a geographical and genealogical signification, having been 'applied to the people occupying a district which had a complete political and legal administration, a Chief or Righ (King), and could bring into the field a battalion of seven hundred men ('Introduction, O'Curry, p. lxxix.).

² Introduction, O'Curry, p. xli.

It cannot be truthfully said that Ireland was ever a nation in the proper acceptation of the term, though we are aware others hold to the contrary. Mrs. Green's 'Irish Nationality.' Mrs. Green writes beautifully on 'Irish Nationality,' but it is to be feared she frequently romances, and, instead of stating facts, too often deals in fiction. She admits that (at the time she claims this 'Nationality') there was 'no central authority'—only a number of 'self-governing communities'—'each tribe being supreme within its own borders,' and hence a 'divided government.' True there was a uniform system of law, such as it was; but there was no Executive to enforce it, except the sword! With all due respect to Mrs. Green's opinion in regard to 'Irish Nationality' (if she means 'Ireland, a Nation,' as the term is popularly understood) we make bold to assert that no such idea existed, nor could it in the circumstances. If our authoress means, by 'Irish Nationality,' Irish sentiment and tradition, she is nearer the truth. These did assuredly prevail, and we are among those who think they should still prevail. The Scotch have largely maintained their old national customs and traditions, and to their credit be it told. He is a poor Irishman who will not do likewise. Doubtless the present revival of Irish learning will do much to improve matters in this respect, *if it can be kept out of the domain of politics!* In this connection, we think that anyone who wishes to study Irish archæology should learn the Irish language. For others, the study would be simply a waste of time—the acquirement being perfectly worthless as a qualification for any

post of importance either inside or outside of Ireland. The English language holds the field, and bids 'fair to become the general language of the human race' (Avebury).

It is interesting to know the nature of the tenure of lands in Donaghmore in its territorial days, and elsewhere in Ireland, and that of the rents to be paid by the tenants. According to the best authorities, it would seem that in the most ancient times there was no private ownership of land in Ireland—that it was all common property, and every few years there was a fresh distribution, i.e. the tenure was not fixed or permanent. Private ownership was a matter of evolution, and it was only by slow degrees that certain persons began to possess land as their absolute property; but, even then, such lands comprised a very small portion of the soil of Ireland. The king, his nobles, and a few others who rendered him various kinds of services, held lands in this way, which they let to tenants for a term of seven years, and for which they were paid rent in kind. The mensal lands of the chief could thus be let, but such were not private property, being his only for life or during his chieftainship. Most of the land, however, was either tribe-land or commons-land, and in neither case was private ownership recognised. The tribe-land was common property and belonged to the people in general. It was, however, parcelled out to the several families of the sept, and every few years there was a fresh distribution. The commons-land (not arable land) was fenceless and used in common by all for pasturage and other purposes.

Doubtless a large portion of Donaghmore was commons-land—such as Glen, the marshes, the bogs and forests. Those who held tribe-land or used commons-land, although they were not liable for rent in the ordinary acceptation of the term, yet they were obliged to make certain payments or subsidies to the chief.¹ It may be noted that those who occupied tribe or commons-land could not dispose of such by will or otherwise. Their property was purely personal, which passed on the death of the owner to his family. If the owner died in debt to the value of his 'estate,' only a certain portion went to his creditors, the family being entitled to a small part, so as to be saved from destitution. This is what was called 'The rights of a corpse'—thus mentioned by Ware: 'Every dead body has in its own right a cow and a horse, and a garment, and the furniture of his bed; nor shall any of these be paid in satisfaction of his debts; because they are, as it were, the special property of his body.'² It will thus be seen that, under the Brehon Laws, which regulated the land customs in ancient times, the tenant had no right of private ownership, and no fixity of tenure, except for a few years, and that, moreover, he was obliged to pay rent. True, the tribe land was supposed to be the common property of the people; but when the individual is denied the right of private ownership and a permanent tenure of his particular holding, the phrase 'common property' is not so fascinating. Such were the sole rights and obligations of tenants under 'Irish law.'

Under
Brehon Laws
—no Fixity
of Tenure.

¹ See Joyce, vol. i. p. 188.

² *Antiqq.*, 152.

British law seems to have been more generous to the Irish tenant. Under the recent Land Purchase Acts, Irish tenants have been enabled to purchase their holdings, the British exchequer advancing the money, for which a moderate interest is charged for a term of years—when they become absolute owners of their farms, free of rent.

It is worth noting that the first rent-payers in Ireland were the Firbolgs, who were conquered by the Tuatha Dé Danann. 'Breas Mac Elathan, one of the Tuatha Dé Danand Kings, was the first who imposed rents in Ireland, and the rent-payers were chiefly the Firbolgs, and so grievous were the burthens he imposed upon the whole country that he was deposed. The Scoti or Milesians conquered the Tuatha Dé Danand and in turn made *Aithechs* or tenants of them, and so it has continued as in most other countries, each succeeding conquering race obliging their conquered predecessors to pay tributes and rents.'¹

We are sure it would be an interesting sight to us moderns if we could behold the old inhabitants of Donaghmore in their native dress—so far different from our present habiliments. The costume worn by them was that of the ancient Irish, and was indeed a very picturesque one—at least so far as colours were concerned—though we fear the combinations were not quite harmonious! The upper garments worn by the men were mainly of four classes: a great cloak, without sleeves, commonly covering the whole person

¹ Introduction (Sullivan), Professor O'Curry. p. xxiii.

from the shoulders; a jacket, tight-fitting, with sleeves; a cape for shoulders with head-hood; a kilt—same as that worn by the Scottish Highlander; while one of the nether garments was a tight-fitting trousers—called *triubhas*—anglicised *trews*—from which we derive ‘trousers.’ The large sleeveless cloak was worn by both men and women, and was variously dyed.¹

The Irish were very fond of colours; and besides, rank was denoted by the hue of the garment. The ‘Book of Ballymote’ has the following stanza on the ‘sumptuary law’ of dress:

Rank
denoted by
Colour.

‘Mottled to simpletons, blue to women;
Crimson to Kings of every host;
Green and black to noble laymen;
White to clerics of proper devotion.’

It seems the distinction of rank by the wearing of certain colours had a pagan origin, and was introduced, according to our legendary history, by the thirteenth monarch of Ireland—Tigernmas—B.C. 1543. His successor, Eochaidh Edgudaeh—known as ‘Eochaidh, the cloth-designer’—is said to have extended and completely established this sumptuary law. O’Curry refers to a statement by Keating (on the authority of an ancient record now lost) that it was by this Eochaidh ‘cloth was first coloured crimson, blue and green in Ireland. It was by him that various colours were introduced into the wearing-clothes of Erin—viz. one colour in the clothes of servants; two colours in the

Pagan Origin
of the
Sumptuary
Law.

¹ See Joyce, *Social History*, vol. ii. p. 193.

clothes of rent-paying farmers ; three colours in the clothes of officers ; five colours in the clothes of chiefs ; six colours in the clothes of *Ollamhs* (Doctors holding the highest degree in the arts or professions) and poets ; seven colours in the clothes of Kings or Queens. It was from this (says the old book) the custom has grown this day, that all these colours are in the clothes of a Bishop.'¹

O'Curry refers to the colours worn by the celebrated Queen of Connaught, Medbh, and her consort, Ailill, in the century immediately preceding the Christian era—recorded in 'The Táin.' These two good people had been boasting and, it would seem, disputing in regard to their respective possessions, when, to end the contest, it was decided to make a complete inspection of their valuables. Among the precious possessions examined was the royal wardrobe—the colours of which are thus specified : 'Crimson, and blue, and black, and green, and yellow, and speckled, and pale, and gray, and blay, and striped'!²

The old Brehon Law (which was much like our Common Law, there being no Parliament in ancient times, and consequently no Statute Law) took cognisance of Irish costume—its material and colours—as denoting position or rank. A sumptuary law in the *Senchus Mór* lays down the following regulations :—'The sons of kings, when in fosterage, were to have satin mantles, dyed scarlet, purple or blue' ; while 'the sons of chiefs were to be dressed in red, green, and

¹ *Manners and Customs*, vol. iii. p. 89.

² *Ibid.* p. 90.

brown clothes, and those of inferior ranks in grey, yellow, black and white.'¹

The inhabitants of Moy Cova must have been familiar with the picturesque sight of the Ulster clans and their leaders, with their differences of costume and colours—as they marched through the territory, and doubtless fought in their midst. Indeed, the Moycovians themselves were members of an Ulster clan—three of whose chiefs ('the three good chieftains of Moy Cova') have been immortalised in the great poem of 'The Táin' (see *infra*).

A vivid pen-picture of the Ulster clans is afforded us in the tale of the Táin—one of our best pieces of Irish Homeric literature—though of course all due allowance must be made for the poetic license assumed by the author of the poem in his description.

Queen Medbh of Connaught with her army had invaded Ulster—the kingdom of her former husband the renowned Conchobar Mac Nessa. In her retreat with the Connaught forces she was overtaken by Conchobar and the Ulster army at Slane of Meath. She and her consort, Ailill, held a council, when MacRoth, the royal herald, was ordered to go forth and observe the approaching clans of Ulster, and then return with an exact account of 'their military order, their dress, their weapons, and their numbers.'

The Ulster warriors were fast approaching, and anon the herald heard,

'Floating from far away, a muffled roar,
A crackling, thunderous murmur, and deep din
Of many mingled sounds.'

¹ Joyce, *Social History*, vol. ii. p. 222.

He gazed again,

‘And while he gazed, he heard a growing roar
Of mingled booming, crying, thundering,
With shrill, sharp snaps and thuds, ringings and cheers,
All floating towards him on the eastern wind.’

MacRoth had not long to wait, for soon,

· From early morning till the evening fell,
The Ulster hosts arrived in Slane of Meath.
So great their numbers that in all the time
The land was ne’er left naked, but was clothed
By moving throngs. All orderly they came ;
For every throng surrounded its own King,
And every band its lord.’

The first warrior described by MacRoth is the great champion—Conchobar MacNessa—King of Ulster, who led the northern hosts—having under his special command ‘an ardent, stalwart band of very noble aspect,’ esteemed in ‘numbers to be thrice three thousand.’

· All,

Quick flinging off their raiment, dug the earth,
And lifted sods, and raised a mighty mound
High on the rounded summit of a hill,
To be a seat and station for their lord.
And he, their lord, was tall and thinly built,
Courteous and proud, of princeliest way and style,
Accustomed to command and to restrain,
And awful was his kingly gleaming eye.
His yellow bush of crispéd drooping hair ;
His trimly forking beard ; his crimson foon (mantle)
Folding five times about him ; the gold pin,
Above his breast ; the lagna (shirt) next his skin,
Of purest white, adorned with threads of gold,
Were all of princely make. He wore, besides,

A white-bright shield, adorned with monstrous beasts,
 In deep red gold. In the one hand he bore
 A golden-hilted sword, and in the other
 A wide, gray spear.'

Chieftains of We must not fail to mention the 'Three
 Moy Cova good chieftains of Moy Cova':

' "There came another band into that hill,"
 MacRoth went on. "Controlling it, I saw
 Three purple-faced and anger-kindled men
 Of honourable rank. Each had thiek hair
 Of pale blay-yellow; and their ample brats (mantles)
 Were all alike, and were secured by pins
 Of brightest gold. Bright gold embroidery
 Adorned their three neat lagnas. Their three shields
 Were all alike. A gold-hilted sword
 Each wore upon his thigh; in his right hand
 Each grasped a gray, white spear."
 "Who were those, Fergus?" asked Al-Yill.
 "Three good chieftains of Moy Cova"'

Among the numerous clans described by MacRoth
 was that under the great chieftain Celtehair Mac
 Uthair of Dun-da-leth-glass (Downpatrick)
 Clan of Uthair of Dun-da-leth-glass (Downpatrick)
 Celtehair —a clan 'overwhelming in magnitude;
 Mac Uthair fiery-red in a heat; a battalion in numbers;
 of Down- a rock in strength; a destruction in battle;
 patrick. as thunder in impetuosity. The chief-
 tain at its head (a great contrast to Conchobar!)
 was an angry, terrific, hideous man, long-nosed, large-
 eared, apple-eyed; with coarse, dark-gray hair. He
 wore a striped cloak, and, instead of a brooch, he had
 a stake of iron in that cloak over his breast—which

' From the beautiful poetic translation of *The Tain* by Mrs. Mary
 A. Hutton of Belfast. *Look* xiv. pp. 384-9 and 404.

reached from one shoulder to the other. He wore a coarse, streaked shirt next his skin.’¹

We cannot forbear to mention the picturesque clan of Erec—the little son of Capri Nia-Fer, Monarch of Erin, and of Fedilm (ever-blooming) Nucruthach, daughter of Conchobar, King of Ulster. The herald describes this clan and its youthful chieftain thus :

‘Some of them had red cloaks, some gray cloaks ; others blue cloaks ; and others cloaks of green, blay, white, and yellow : and these cloaks all floating splendidly and brightly upon them. There is a red speckled little boy, with a crimson cloak, among them in the centre ; he has a brooch of gold in that cloak over his breast ; and a shirt of kingly silk interwoven with red gold next his white skin.’²

Well, ‘the old order changeth, giving place to the new’—the ‘Ulster clans’ have gone, never to return, and the Irish dress, so many-coloured and picturesque, has long since disappeared, with the exception, perhaps, of that faint relic, the large hooded cloak which, we are told, the country-women still wear in many parts of Ireland, though we have not observed it in Donaghmore ; and ‘more is the pity,’ for it is a very comely attire—especially if, as in ancient times, it is ‘striped and spotted with divers colours’ ! Probably the claddah cloak, now worn by many women,

¹ Prose translation of *The Táin*—see O’Curry, *Manners and Customs*, vol. iii. p. 95.

² See O’Curry, *Manners and Customs*, vol. iii. p. 96.

resembles in some respects that of the olden time, and it is to be hoped won't be soon proscribed by 'Dame Fashion.'

Early attempts were made to anglicise the Irish dress, but failed—particularly during the reign of King John.

Proscription of Irish Costume. The 'Head Act,' as it was called, of Edward IV. rendered it lawful to seize 'any native having no faithful men of good name, clad in English apparel, in his company, and to kill him and cut off his head, the cutter-off of each head being entitled to levy off every man in the barony who tilled one plow-land, two pence : and off every cottier, having a house and moat, one penny.'¹

A sumptuary law of Henry VIII. enacted that 'no person shall wear . . . any manner of clothing, mantle, coat, or hood, after the Irish fashion, but in all things shall conform to the habits and manners of the civil people within the English pale.'² The same monarch proscribed the colour saffron thus: 'Ne persone, or persones, the King's subjects, shall weare any shirte, kercher, bandelle, or markete, coloured or dyed with saffron.'

We should have thought this proscription quite unnecessary, if the following statement (quoted by Knox) of an Irish tourist be true, who visited the country about the close of the fifteenth century: 'The Irish doe weare linen shirtes of great length for

¹ See Knox, *History of Down*, p. 33.

² Note, an English surname must also be taken, the main policy of the Act being to detach the Irish from their sept—whose name they bore.

wantonnesse and braverye, with white hanging sleeves plaited : thirty yards are little enough for one of them. *They have now left off they're saffron, and learned to washe their shirtes four or five times in the year!*'¹

Notwithstanding, however, the various enactments and proscriptions, including those of James I., against Irish dress, it continued to be worn, and its general disuse in the reigns of James II., William III. and Anne may probably be attributed to the fashion of the times rather than to legal prohibition.

We fail to see any valid reason for the proscription of the Irish dress. The Irish should have been permitted to wear their native costume, if they chose, were it only for the sake of sentiment, which has its uses, and especially in regard to dress, which in this case was considered a distinguishing mark of nationality.

It may be interesting to note that, notwithstanding all their passionate love of colour, yet 'as a matter of fact, the ancient Irish had no national colour'—so we are informed by Dr. Joyce, and there is no higher authority. A large proportion of our countrymen have adopted green as a national colour, but Joyce regards its adoption as a very modern innovation.²

Sir Bernard Burke agrees that the ancient Irish had no national colour. He states: 'The various septs were ranged under the banners of their respective chiefs, and when one of those chiefs was elected King, his colour may be considered for the national ensign : ' but 'since the introduction of English rule, the national

¹ *History of Down*, p. 66.

² *Social History*, vol. ii. p. 192.

colour, established by and derived from the National Arms, has been invariably, blue.'¹

The colours most in vogue at present in Donaghmore Parish are 'orange and green,' but these are mere 'party' badges. If the Battle of Boyne had any decisive effect as regards the adoption of party colours, they should certainly be 'green' and 'white,' as we know (Macaulay) the army of King William wore sprigs of green in their cap, while that of King James wore strips of white paper.

The writer finds a popular local impression to the effect that the Moyecovians, who lived here and elsewhere in the territory, even in the early centuries of the Christian era, were half
 Civilisation of the Ancient Irish savages, as were Irishmen generally at the period; but this is far from the truth, and is indeed little short of a libel. For the age, and as compared with other peoples, the Irish possessed a high degree of civilisation, and were the means of Christianising and civilising others, who now affect to despise them as an inferior race in this as well as in other respects. The Irish Church, in these days of her splendour, was the brightest light in Christendom, and Ireland, under her teaching and influence, was justly called, comparatively speaking, 'the Island of Saints.' Of course they fought and were cruel in the 'bloody strife,' but they were no worse than other Christian nations in this respect—in an age when even bishops buckled on their armour and led the armed host. Notwithstanding, however, the Irish were, *par*

¹ *Vicissitudes of Families*, note, vol. i, p. 126.

excellence, devoted to their religion, and very punctilious in regard to its observances.

It is to be feared that our modern ‘week-end’ Sabbath-breakers, and others of their ilk, would consider the following rule of St. Conall, in the sixth century, as regards the observance of the Lord’s Day, rather severe: ‘No out or indoor labour, not even sweeping or cleaning up the house; no combing; no shaving; no clipping the hair or beard; no washing the face or hands; no cutting; no sewing; no churning; no riding on horseback; no fishing; no sailing or rowing; no journeying of travellers, but wherever a man happened to be on a Saturday night, there was he to remain till Monday morning.’ We would (for modern times) add: ‘No tennis; no croquet; no golf; and no motoring, except to church!’

The Irish in those times, we are told, were an intelligent and enlightened people, and loved learning, while good schools abounded all over the country. One school alone (Clonard) is said to have contained 3,000 pupils.

In the sixth, seventh, and eighth centuries Irish schools were famous throughout Europe. The English nobility and gentry sent their sons to be educated in Ireland, while many Continental countries were also well represented in this respect.

It seems, too, that the Irish were a gay, light-hearted race in those days, and much given to amusement—a bright contrast, in this respect at least, to the Irish of to-day.

Rule of
St. Conall.

The Ancient
Irish and
Education.

We suppose an ancient Irish fair will afford us the best instance of the popular amusements of the time. We have no record of a fair or *acnach* having been held at or near Donaghmore in times far away; but the inhabitants of the place must have shared in the festivities of such, for all the people of a *tuath*, and even of a province, received their periodic summons to attend. A fair in those times must have been a merry and picturesque assembly—far different from our modern conception of such. These fairs were attended by many thousands of people, who, for the time being, gave themselves up to unrestrained mirth, enjoyment, and amusement of various kinds—‘athletic games and exercises, racing, music, recitations by skilled poets and story-tellers, jugglers’ and showmen’s representations, eating and drinking, marrying and giving in marriage.’ . . . ‘The people were dressed in their best, and in great variety, for all, both men and women, loved bright colours, and from head to foot every individual wore articles of varied hue. Here you saw a tall gentleman walking along with a scarlet cloak flowing loosely over a short jacket of purple, with perhaps a blue trousers, while the next showed a colour arrangement wholly different, and the women vied with men in variety of hues.’¹

The Irish of to-day are fond of dancing; yet it seems, in ancient times, they never indulged in that form of amusement, either at fairs or elsewhere. Authorities inform us that in the Irish language there are no ancient words for dancing

¹ Joyce, *Social History*, vol. i. p. 30.

as we understand it, nor is it once mentioned in any of the old manuscript books. We suppose there is no higher authority than O’Curry, who writes: ‘As far as I have ever read there is no reference that can be identified as containing a clear allusion to dancing in any of our really ancient (Irish) MS. books.’¹

Irish fairs were governed by stringent rules—one being the prohibition of all fighting or quarrelling of any kind—a very necessary provision, we should think! There was a sacred ‘truce of peace’ for the time being, and woe betide the man who raised his blackthorn or other weapon, even by way of threat or provocation. The penalty was probably death—at least such was the punishment for a breach of this law at the great triennial fair of Carman (Wexford):

Laws of
Fairs.

‘Whoever transgresses the law of the assembly,
Which Benen with accuracy indelibly wrote,
Cannot be spared upon family composition,
But he must die for his transgression.’²

It is to be feared that Irish fairs have degenerated, in that there is no longer a ‘truce of peace,’ and that the shillelagh may be freely used with impunity.

Modern
Fairs and
‘the Shil-
lelagh.’

We are told that one of the ancient Irish weapons of warfare was ‘a great club of black thorn, with a band of iron,’ and that ‘each of the thrice fifty attendants of hospitaller Da Derga’ carried this formidable

¹ *Manners and Customs*, vol. ii. p. 406.

² From the poem on Carman, verse 56.

weapon. Dr. Joyce, in a note on the statement, tells us that more than eighteen centuries later, that is to say, towards the middle of the last century, he often saw the men of the rival factions—the ‘Three-year-old,’ and ‘Four-year-old’—fighting at the ‘big fair of Kildorrery,’ co. Cork, with precisely the same kind of weapons—heavy sticks—blackthorn, oak, or ash, with iron or lead ferrules on the end.¹

Most people have heard of Donnybrook Fair, originally established by King John, so notorious for its riotous proceedings. This famous fair was held annually at the end of August for upwards of six centuries, the last taking place in 1855. We have no modern Irish Donnybrook—though it seems the old scenes have been revived elsewhere—even at Westminster (‘Tell it not in Gath!’), where, on certain occasions in the year of our Lord 1911, Harry Furniss tells us, the riotous proceedings were ‘typical of the old (Donnybrook) Fair, where fathers, sons, brothers, and cousins mixed up, (and) fought for the “divil of it” in the “Here-is-a-head-let-us-crack-it” style of “raie enjoyment.”’²

It may be noted that the Irish fair or aenach had its origin in pagan times, and was primarily instituted for the purpose of celebrating the funeral rites of kings, nobles, and other persons of distinction. The fairs were always held around the ancient pagan cemeteries—generally forts—the burial place of such person-

Donnybrook Fair—
transferred to the House of Commons.

Origin of the Irish Fair.

¹ *Social History*, vol. i. p. 106.

² Articles on Parliament.

ages, where the members of the assembly chanted the *guba*, or mournful chorus, and, after the funeral, joined in the ‘funeral games’—which were generally repeated at certain intervals, say on the anniversary of the funeral or triennially.

Subsequently, the Irish fair developed into an assembly of a more social and festive character—while the sale and purchase of various kinds of commodities formed an important function of the *aenach*. Besides, the fairs became a kind of parliament for the promulgation and rehearsal of laws, and the transaction of divers kinds of business affecting the community at large.

The old Irish *aenach* has long since departed; but, doubtless, in many parts of Ireland the festive idea still lingers.

About the middle of the eighteenth century we find the Donaghmore fairs always ‘finished up’ with ‘the usual diversions.’

The modern inhabitants of Donaghmore, it is to be feared, would not be impressed with the physical aspect of the locality in ancient times as compared with the present. Then, the larger proportion of the district which now constitutes the parish was composed of morasses and forests.

Moy Cova must have been a fine field for sport in those old times—if it resembled the rest of Ireland. ‘The (Irish) woods and waste places were alive with birds and wild animals of all kinds,’ and ‘the rivers and lakes teemed with fish.’

All the lands, here and elsewhere, in ancient times

whether for cultivation or pasturage, were for the most part fenceless, and hence there were no fields as we understand them. It was not till about the seventh century that fences for the first time became general, owing, it seems, to the people having become so numerous. The little land under cultivation was farmed in a very primitive fashion—corn of various kinds being the chief crop—while the pasturage was mainly used for cows—one of the ‘chief articles’ of wealth in those days—the Irish pig coming next in that respect.

The houses were mostly of wood—the families of superior rank living at the forts—the ‘palaces’—
 which were generally of a circular form, and
 situated on hills and other places of difficult
 access, while their retainers occupied de-
 tached structures apart, but within the rath or lis
 enclosures. The lower orders of the people generally, especially during the summer, while attending their flocks and herds, dwelt in the *hut* or *cabán*, outside the rath enclosures, which consisted of a few branches of trees stuck into the ground, in a circular or oblong fashion, tied at the top with withes, and covered with leaves and grass. Their winter dwellings were more enduring and comfortable, but for ages there were no windows or chimneys! ¹

The Danes, and other invaders of Ireland, did little to improve Irish architecture—especially in regard to the habitations of the people. Indeed, it was not till the seventeenth century that comfortable, substantial houses of habitation and elegant country seats became general in Ireland—and, even then, such were ‘few and far between.’

¹ See *Homologia Hibernica*, vol. ii. p. 4.

In 1635 an Englishman—Sir William Brereton—made an extensive tour of Ireland, and, on his journey from Dromore to Newry, must have passed through this parish, if his route were at all direct. His impressions of the material condition of the district are far from flattering—to say nothing in regard to his opinion of the ‘villain’ who led him out of the way. He writes in his MS. Journal: ‘July 7th (1635) *wee* left Dromoare and went to *the Newrie*, which is sixteen miles; this is a most difficult way for a stranger to find out; herein *wee* wandered, and being lost fell among the Irish *townes*. The Irish houses are the poorest cabins I have seen; erected in the middle of the fields and grounds which they farm and rent. This is a wild *countrie*, *nott* inhabited, planted, nor inclosed, *yett itt* would *bee* *corne* if it was husbanded. I gave an Irishman to bring us into the way *a groate*, who led us like a villain directly out of the way, and *soe* left us; *soe* as by this deviation it was 3 *houre* before we came to *the Newrie*.’¹

1638312

This ‘English gentleman,’ as the Rev. John Dubourdieu calls him, had doubtless his prejudices and viewed Ireland through coloured glasses—a habit too common on the part of some Englishmen, especially of the tourist class, or those who study us through the medium of the illustrated postcard of caricature—many of whom imagine that we actually feed and harbour our pigs in the drawing-room!

Making all due allowances, however, for Sir William’s prejudices, it is to be feared that his impressions

¹ Quoted by the Rev. John Dubourdieu, *Statistical Survey of Down*, pp. 309–10.

were not wholly baseless. But we have progressed since then, and the Ireland generally of to-day (and Ulster in particular) is far different from that of ancient or even more modern times.

The remains of the best ancient dwellings—the silent, deserted and dismantled forts—now look down in their utter desertion and loneliness on the proud mansions—the lordly habitations of the great noble or wealthy commoner, scattered throughout the land; while the cabán, once the wretched abode of the poor ‘sons of toil,’ has disappeared, and given place to the neat cottage with its flower-garden, or, it may be, the ‘government house,’ built on the best and sunniest site, where the tenant is ‘safe and secure’—so long as he fulfils the conditions of his tenure. Where anciently great forests, morasses, and quagmires abounded, are now for the most part to be seen well-cultivated farms, smiling industry, and all the signs and tokens of prosperity and Christian civilisation.

Should any ‘English gentleman’ of unbiassed mind at present make the same trip as that of Brereton, he will find *en route* as he traverses our great main road, the well-known ‘green fields’ of Donaghmore, its fertile soil, its highly cultivated farms, its rich and prosperous farmers, its fine mansion (Dromantine), and other commodious structures, while at the same time we can positively assure him that no local ‘villain’ will be found so base as to divert his footsteps out of the way!

Present
Material
Aspect.

Modern
Donaghmore
—Material
Condition.

CHAPTER II

DONAGHMORE PARISH

It is impossible to specify any precise date when the territory of Moy Cova was divided into well-defined parishes, because the parochial system was a matter of evolution. It was conceived by Theodore of Tarsus, who was Archbishop of Canterbury in the seventh century, but the evolution was not complete till long afterwards. According to Bishop Reeves ('Townland Distribution') our parochial distribution (of land) is entirely borrowed from the Church, under which it was matured, probably about the middle of the twelfth century, and hence we may conclude that about that time Donaghmore became a regularly defined parish.

In regard to the several townlands which comprise the parish of Donaghmore, it may also be remarked, that no precise time can be mentioned when such were formed and named. That excellent authority—Dr. Joyce (letter to writer)—informs us: 'I do not think there was any precise time when townlands (and parishes) were formed and named. I think the whole structure grew up imperceptibly, beginning in the most ancient times. The

Evolution
of the
Parochial
System.

Townlands
Distribution.

townland *names* came first—each applied to some small feature or structure or spot, and very gradually boundaries were formed round each—the parish in almost all cases taking name from the townland in which the old church of the patron saint was situated. . . . The boundaries of both townlands and parishes were finally fixed at the time of the Ordnance Survey, 70 or 80 years ago.’

Bishop Reeves (‘Townland Distribution’) considers the townlands, which he calls the *infima species* in the civil distribution of land, under the province, as, in part, the earliest allotment in the scale, and identifies them as that which best represents the ancient *Seisreach* (derived from *Seisrear*, ‘six,’ and *each*, ‘horse,’—denoting the extent of ground a six-horse plough would turn up in a year).

There seems an extraordinary discrepancy between the contents of a townland now and formerly. Dr. Reeves accounts for the difference by the fact, that the extent of the old Shes-ragh or plowland was ascertained by *estimation* and not by measurement; and he instances, among others, the case of the townland of ‘the Cross’ (parish of Ballyclug, co. Antrim), which in 1640 was estimated as containing 120 acres, but now, as the result of actual survey, comprises 1,529 acres.

In regard to the townlands of Donaghmore, we notice a like discrepancy. For example, the townland of Dro.nenteane (Dro.nantine) is cited (‘Inquisitions’) in 1641 as containing ‘3 messuages and 100 acres,’ but now by survey comprises upwards of 597 acres.

Contents of
Townlands
now and
formerly—
Discrepancy
and Reason.

Dr. Sullivan informs us that among the ancient Irish, and all early nations, land was admeasured more by quality than by area, and that consequently a division of land in a poor country was larger in extent than in a rich one.¹ Hence, it would seem that the smaller the townland, the richer the soil. Accordingly, the townland of Mill Tenement (parish of Ardclinis, county Antrim), which is said to be the smallest in Ireland, containing 1A. 1R. 1P., must be a rich and fertile spot, as compared with that of Sheskin (co. Mayo), which comprises 7,012 acres. Dr. Reeves (an undoubted authority), however, considers that the acreable average of townlands in the various counties was not regulated by the general productiveness of the land—but ‘ must have had its origin in the civil peculiarities of the district, while in the possession of the ancient inhabitants.’

Donaghmore is rich in ancient place-names—a heritage for which we cannot be too grateful. Indeed the same may be said of Ireland generally.

Place-Names
—Sources.

Had the Romans conquered Ireland, and had the Normans not adopted our manners and customs by becoming even ‘ more Irish than the Irish themselves ’—our place-names might have been far different. True, certain corrupting influences have been at work, such as the Ordnance Survey, the Post Office, the Railway, and the National Board ; but these have in no way materially affected us here. All our place-names (excepting ‘ Glebe ’ townland), including that of the parish, have been handed down to us from ancient times. Such names,

¹ See Introduction to O’Curry, *Manners and Customs*, p. xcvi.

both here and elsewhere, are an interesting study, especially when we consider their origin. It is said there is scarcely a member of the human frame that did not supply a place-name; while a similar remark applies to strongholds, churches, rivers, and divisions of lands. Besides, physical features, local and historical incidents, etc., all helped to swell the list.

The parish of Donaghmore contains an area of 8,396 acres, and comprises the following twenty-six townlands, the names of which are given and their boundaries set out on the Ordnance Survey map. These names, with one exception, are all derived from words of the Irish language, and were taken down from the pronunciation of the inhabitants, at the time the Ordnance Survey was being made, by Dr. John O'Donovan, the well-known Irish scholar, who was specially employed to collect and record the names, and he is the authority for their present form. Even so long ago as the beginning of the last century Irish was almost a dead language in the district, and no doubt many of the names had become altered and corrupted, so that in this generation the discovery of their meanings or translation into English is no easy task. However, happily there are only a few such among the place-names of Donaghmore. O'Donovan's spelling has been carefully followed, and wherever there is a spelling or name different from that of the Ordnance Survey maps, it is given in brackets. For the convenience of reference the names are arranged alphabetically. Following each name is given the spelling and the meaning of the Irish words of which it is a compound, so far as it can be represented in English.

Townland
Names—
Irish Deriva-
tion and
Signification.

As our authorities seem to differ slightly regarding the spelling of the Irish words, both forms are given—one being in brackets. The numerals following the names of sixteen townlands give the number of raths or *lisses* (i.e. towns or villages in each) that appear in the latest edition of the Ordnance Survey maps.

Annaghbane: Eanach-ban (EANACH BAN), 'The white marsh'—descriptive of the grasses that grew on it. 1.

Ardkeeragh: Ard-caora (ARD CAORAGH), 'The sheep's height, or the hill of the sheep.'

Aughintober: Achad-na-tober (ACHADH AN TOBAIR), 'The field of the well.' This townland had formerly a celebrated spa well, one of the Holy Wells so common throughout Ireland. This in all probability was the well used by St. Mac Ere, it being in close proximity to the church. [Tullivarry: TULACH MHAIRE, 'The hill of Mary,' not the Blessed Virgin, but an ordinary Mary.] 1.

Aughnacavan: Achadh-na-cabhan (ACHADH A CABHAIN), 'The field of the hollow or valley.' [Aghacaven.]

Ballyblaugh: Baile-blathach (BAILE BLATHACH), 'The town of flowers.' It is likely that at some period the residents in this town or village grew a posy or two beside their abode. [Ballybleaghe.] 1.

Ballylough: Baile-an-loch (BAILE AN LOCHA), 'The town of the lough or lake.' 1.

Ballymacaratty-Beg: Baile-mac-ionnreachtaich-beg (BAILE MAC IONNREACHTAIGH BEAG), 'The small town of Mac Ionnreachtaigh.' Ionnrechtach is an old Irish word which was a patronymic under the forms Mac Ionnreachtaigh and O'Hionnreachtaigh, the names of

families who resided in co. Armagh, where they are now modernised into Enright and Hanratty. This and the following townland were, up till at least the year 1618, one district, which was subsequently divided into *beg* 'the smaller,' and *more* 'the larger.' It is a curious fact that '*beg*' 'the smaller town' is at present of greater dimensions than '*mor*' 'the larger town'!¹ 4.

Ballymacaratty-More: Baile-mac-ionnreachtaigh-mor (BAILLE MAC IONNREACHTAIGH MOR), 'The large town of Mac Ionnreachtaig. [Bally M'Enratty.] 3.

Buskhill: Baile-na-bascaille (BAILE NA BASCAILLE), 'The town of the hind or deer.' [Ballinebaskilly, Boskyl and Vaskyll.]

Cargabane: Cairgeach-ban (CAIRGEACH BAN), 'The white rocky place' or 'The white rocks.'

Carriekovaddy or Carriekrovaddy: Carraic-ruadh-mhadaidh (CARRAIC RUADH MHADAIDH), 'The rock of the red dog,' i.e. the fox. 1.

Corgary: Cor-garbh (CORGARBH), 'The rough round hill.'

Derryeraw: Doire-creach (DOIRE CREACH), 'The oak-wood of the herds or plunder.' [Balledericraghe.]

Drumantine: Druim-an-tsidheain (DRUIM AN TSIDHEAIN), 'The ridge of the fairies, or of the foxgloves.' [Balledromentighean.] 4.

Drummiller: Druim-iolar (DRUIM IOLAR), 'The eagle's ridge.' The name is likely in memory of an eagle from the Mourne Mountains having paid a visit to a sheep run. 3.

¹The explanation is that the townland of Carriekdrummond (Parish of Aghadorg) was formerly portion of Ballymacarattymore.

Glebe. This, of course, is a modern name. The old name of this townland is Tullynacross : Talach-na-croch (TULACH NA CROS), 'The hill of the Cross,' from the ancient Celtic Cross standing in the churchyard.

Killysavin : Coill-samhain (COILLIDH SAMHAN), 'Hollantide-bushes or wood.' The first of November was called 'Savin,' i.e. the end of summer, when the pagan Irish celebrated their harvest-home. Tuathal, who was King of Ireland in the first century, instituted the festival of Samhuin at Tlachtga, now the hill of Ward near Athboy, in Meath, where fires were lighted, and games and sports indulged in for six days, whilst at the same time minor festivities were observed throughout the country. Of these bygone pastimes the name Killysavin is a perpetual memorial. [Killassonne.] 1.

Knockanarney : Cnock-na-airne (CNOC NA N-AIRNE), 'The hill of the sloes.' 2.

Lurganare : Lurgan-air (LURGAN AIR), 'The long low hill of slaughter.' An old subdivision of Lurganare was Knocktower (CNOC RAMHAIR), 'The thick hill.'

Moneymore : Muine-mor (MUINE MOR), 'The big shrubbery.' 2.

Muddydrumbrist : Muine-drom-riasc (MUINE DROMA RIASCA), 'The shrubbery of the moory ridge.' This is an instance of the first syllable being corrupted in the course of transmission. [Munny-drum-brisk.] 1.

Ringbane : Rin-ban (RINN BAN), 'The white point.' 1.

Ringelare : Rin-clair (RINN CLAIR), 'The level point,' or 'The point of the plain.' [Ballecisharboy :

BAILE EASA BUIDHE, 'The town of the yellow waterfall.' Also Assaboy.] 1.

Ringolish: Rin-na-lis (RINN A' LIS), 'The point of the fort.' 3.

Tullymore: Tulac-mor (TULACH MOR), 'The big hill.' [Ballereigner: BAILE UI THREANMHOIR,— 'O'Treanor's Town.' Trainor or Treanor is still a family name in this parish.] 2.

Tullymurry: Tulac-mhuire (TULACH MHUIRE), 'The hill of Mary.' This townland is close to the church, and probably within its bounds a chapel or place of devotion was dedicated to the blessed Virgin Mary. [Ballytollywryry.]

The parish of Donaghmore is situated in the south-west end of the county of Down and barony of Upper Iveagh. It is bounded on the north and north-east by the parish of Aghaderg, east and south by that of Newry, and on the west by the county of Armagh. Its extreme length from north to south is about six miles, and mean length upwards of four miles. Its extreme breadth from east to west is four miles, and its mean breadth about two and one-half miles.

The eastern portion of the parish becomes extremely narrow where, on the north, the townland of Lisnatierney (Parish of Aghaderg) projects into it; while on the south and south-east the townlands of Lisserboy, Loughorne, Curley, and Ouley (parish of Newry) completely cut off what would naturally form a portion of the parish of Donaghmore, and hence the small dimensions of its mean breadth. It is more than

Topography
and Physical
Features of
Donagh-
more.

probable that these several townlands were comprised in the Donaghmore group previous to the actual completion of the parochial system. Lisnatierney was a portion of one of the ancient manors of Donaghmore parish—viz. that in ‘the precinct of Clanagan,’¹ while in King Maurice MacLaughlin’s Charter to Newry, about the year 1158, amongst the twenty denominations of land recited, those of Lisserboy, Loughorne, Curley, and Ouley do not occur. These four townlands must have been added to the parish of Newry at a subsequent period, when considerable additions were made to the original grant, and probably the ‘twenty denominations’ subdivided—for in an Inquisition of 1547 the possessions of the Newry Abbey are described as consisting of forty-seven carracates—the actual number of townlands now in the parish and barony of Newry.²

The physical features of the parish of Donaghmore differ little from those generally attributed to the county of Down, which are supposed to be peculiar in one respect at least, in that its ‘plains are not plains, its slopes are not slopes, and its undulations are not undulations,’ in the ordinary sense. It (Down) consists in general of a series of hillocks, which have been quaintly compared to wooden bowls inverted, or eggs set in salt.³ While this description is generally applicable to Donaghmore—especially to the eastern portion of the parish, it may be added that the hills or hillocks vary much in height, and many of them

¹ This statement is only given for what it is worth, as a portion of a manor was often in a separate parish.

² See Reeves, *Townland Distribution*, and *Antiquities*, p. 117.

³ *Ulster Journal of Archaeology*, vol. i. Old Series.

are considerably above sea-level. The 'Five Mile' (being that distance from Newry) and 'Barr' hills are, respectively, 385 and 357 feet above sea-level. A hill in Cargabane townland and a point in that of Ringclare are each about 365 feet above the sea. The parish is closely intersected with roads and by-lanes. The main road from Dublin to Belfast enters the parish at Sheepbridge—about three miles from Newry, running north the same distance, where it enters the parish of Aghaderg. A portion of the old 'coach road' to Dublin remains—close to the parish church—and is still used for local traffic.

Schist is the only rock in the parish, except in the extreme southern portion, where it is found in conjunction with granite.

According to an Ordnance Survey MS.—1834—in the Royal Irish Academy,¹ the parish at that date contained 223 acres of bog, all in small detached pieces—none larger than the bog of Aughintubber, which was 18 acres in extent. Besides the bogs there were 70 acres of swampy ground along the Newry Canal, flooded in winter, but used as pasture during the summer—of which 17 acres were in Ballylough, 16 in Lurganare, 13 in Corgary, 10 in Knockinarney, and 3 in Dromantine townlands. The woods of the parish covered about 235 acres, mostly in Dromantine demesne and the townland of Ballylough. There was a very large corn mill on the Newry river in Drumiller, two smaller ones in Ballymacrattybeg and Ringbawn, and a flax mill in Aghnacavan townlands. Loughorne Lake contained 51 acres, 28 of which were in the

¹ *Statistical Remarks on Donaghmore Parish*, E. 31.

parish of Donaghmore—the remainder in that of Newry.

The inhabitants of the parish at that date (1834) numbered 4,463 persons.

According to Lewis's 'Topographical Dictionary,' the parish in 1837 contained 110 acres of woodland, 449 of bog, 16 of waste, and 48 of water.

The bogs of the parish are now almost exhausted, while a few of them, together with most of the swampy lands, have been drained and converted into arable land or pasturage. There are at present no mills in working order in the parish—only the sad wrecks of those which flourished in former days. The beautiful little Lake of Loughorne has also disappeared—though close to its former site still stands Loughorne House, the residence of John Martin—the noted Irish Repealer.

The following table contains an interesting Census of Donaghmore Parish—attributed to the year 1659—

Census— 1659.	extracted from Manuscripts which are in the possession of the Royal Irish Academy.
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It is taken from what has been called 'Petty's Census,' which is supposed to contain a full and complete record of the population of Ireland at the time—say those over fifteen years of age (taken from the Poll Tax returns). The figures doubtless contrast very unfavourably, say, with those of the census of 1821; but it must be remembered that in 1659 the population of Ireland was sparse, as much land was then unfit for cultivation, and, besides, the country had greatly suffered, owing to the rebellion of 1641 and all that followed that cruel insurrection.

CENSUS OF IRELAND, ATTRIBUTED TO THE YEAR 1659

County of Downe : Upper Iveagh Barrony

PARISH OF DONOGHMORE Townlands.	Number of People	TITULADOF'S NAMES	Eng: & Scotts	Irish
Bereera	07	John Cambbell, gent.	02	05
Tollemor	24		02	22
Killeshanan	20		02	18
Ringban	10		05	05
Ringe Inulbeece	10			10
Anaghban	17		03	14
Lurgmare	19		01	18
The three $\frac{1}{2}$ towns of Knoekenarney, Bal- lylogh, & Corgery	24			24
The $\frac{1}{2}$ towne of Car- gaghy	12			12
Ballyblegg	04			04
The other $3\frac{1}{2}$ towns of Knoekenarney, Bal- lylogh, & Corgery	17		02	15
Ballyharnettybegg	11			11
Ballyharnetty Mor	12	Edmond McBryan, gent.		12
Mune More $\frac{1}{2}$ towne	16			16
Moneydrombrist	05			05
Aghy Cavin $\frac{1}{2}$ towne	10			10
Tolleny Cross	04		04	
Tollenemary	07		03	04
Cargaghban	08			08

Though the census of 1861 first instituted inquiries as to the religious professions of the people, yet a previous attempt had been made in that direction by order of the House of Lords to the Clergy of the Church of Ireland. Accordingly a religious census of Donaghmore was returned, March 22, 1766, 'in obedience to the order of the House of Lords,' by the Rev. George Vaughan, Vicar of the parish. The families (whose names are not given) are divided into 'Protestant' and 'Popish'—while the good Vicar's return in regard

Religious
Census—
1766

to the number of such was doubtless a rough guess, and therefore, as we are informed, his estimate—and similar ones—are extremely unreliable. The return is: 'Two hundred Protestant families: two hundred and one Popish ditto: one Popish priest—one reputed Popish priest. No friars.'¹

An important census is that of 1821, in which the name of each inhabitant, age, occupation or profession, and townland are given. The following particulars are taken from the somewhat bulky volume containing this census of Donaghmore, in the Public Record Office, Dublin.

Census—
1821.

The enumerator was Joseph Harper, who commenced May 28, 1821, and continued, 'Sundays excepted,' till attestation—August 1—of the same year.

Families	.	.	829	} Total, 4,473
Males	.	.	2,138	
Females	.	.	2,335	
Inhabited Houses	.		814	
Uninhabited	„	.	5	

The Glebe School contained 30 boys and 23 girls—'day scholars.' Schoolmaster, William Robinson.

A school in Tullymurry townland had 19 'day scholars.' Teacher, Thomas Marshall.

It is interesting to note the number of those employed in connection with the Flax Industry in the parish in 1821. In the townlands of Dromantine, Ballyblaugh, and Corgary alone, there were 96 flax-spinners and 43 linen weavers. In most of the other

¹ *Parliamentary Returns*, Public Record Office.

townlands the proportion of those following these occupations was equally large, while at present there are none such in the parish.

The census of 1841 gives the population as 4,436, which differs little from that of 1821. During the ten years which followed, the number of the Census Returns— inhabitants decreased by one thousand; 1841-1911. for we find the census of 1851 gives the population as only 3,434.

The population in 1861 (census) was as follows : males, 1,424 ; females, 1,418 ; making a total of 2,842, and showing a further marked decrease in the number of the inhabitants.

The census of 1871, and those that follow, give the population of the Electoral Districts into which the parish is divided, viz. Donaghmore and Glen :

1871	Donaghmore	1,386		
	Glen	. . . 1,165	Total,	2,551.
1881	Donaghmore	1,130		
	Glen	. . . 1,032	Total,	2,162.
1891	Donaghmore	881—Males, 449 ; females, 432.		
	Glen	. . . 823— „ 412 ; „ 411.		
			Total population,	1,704.

Census, 1901

Donaghmore :

Population.—Persons. 648 : Males, 335 ; Females, 313. Houses (total), 211 : inhabited, 177 ; uninhabited, 34. Out-offices and farmsteadings. 821.

Valuation.—Houses and Land, £5,235 3s. 0d. Area, 4,337 acres 1 rood 10 perches.

Glen :

Population.—Persons, 737 : Males, 384 ; Females, 353. Houses (total), 193 : inhabited, 166 ; uninhabited, 27. Out-offices and farmsteadings, 867.

Valuation.—Houses and Land, £5,229 5s. 0d. Area, 4,051 acres 1 rood 3 perches.

Total population of the parish (Donaghmore and Glen).—Persons, 1,385 : Males, 719 ; Females, 666.

Religious Professions :

Roman Catholics.—Total, 704 : Males, 364 ; Females, 340.

Presbyterians.—Total, 486 : Males, 263 ; Females, 223.

Irish Church members.—Total, 163 : Males, 78 ; Females, 85.

Methodists.—16.

All other denominations.—16.

Census, 1911

Parish of Donaghmore

	Persons.	Males.	Females.
	1,411	742	669
Roman Catholics.	770	408	362
Presbyterians	472	252	220
Church of Ireland	141	66	75
Methodists	5	3	2
All other denominations	23	13	10
Donaghmore Electoral Division		Inhabited Houses.	Uninhabited Houses.
		163	25
Glen		159	22

Out-offices and farmsteadings.—Donaghmore, 962 ; Glen, 1,135.

Education.—Donaghmore : 678 persons, of whom 514 could read and write, 21 could read only. Illiterates (of 9 years and over), 45. Balance of population under 9, 98.

Glen : 733 persons ; read and write, 567 ; read only, 30. Illiterates (of 9 years and over), 37. Balance under 9, 99 persons.

Primary Education.—Donaghmore : two mixed schools. Average attendance week ending May 13, 1911, 32 males and 29 females.

Glen : two mixed schools. Average attendance May 13, 60 males and 52 females.

Donaghmore : 3 persons could speak Irish and English.

Glen, ditto.

The oldest person in the parish at this date (1913) is James Walsh (ex-surveyor), who was born July 23, 1817, and hence is in the ninety-sixth year of his age : while the youngest—well, we must not make rash statements, for such are ever with us, and they are heartily welcome !

The parish, as we have seen, is divided into the Electoral Divisions of Donaghmore and Glen. The present government valuation of Donaghmore Electoral Division is £5,206, and that of Glen £5,298 5s.—Total, £10,504 5s., an immense increase as compared with that (Griffith's) in 1839, which was £6,814 11s. 10d.

The representatives at the Board of Guardians for the respective Divisions are : *Donaghmore*, William Bradford (since 1884) and Falkiner B. Small ; *Glen*, Luke Cranny, J.P., and Arthur McEvoy, J.P.

Former Guardians : *Donaghmore*, James Harshaw, James Martin, John Harshaw, John Bradford (1860), Alexander Ledlie, John Marshall, Joseph Marshall, J. Gordon Young, and Samuel James Marshall ; *Glen*, James Savage (the first elected Guardian, and father of James Savage of Glen House), Hugh M'Court, Pat Loughlin, Edward Convery, John Reavy, John O'Hare, Peter Kerr and Laurence M'Court.

The following magistrates for the county of Down are resident in the parish : Richard John Anderson, M.A., M.D., Beechhill House ; Luke Cranny, Ringclare House ; Arthur M'Evoy, Drumiller ; James Rooney, Mount Mills, Drumiller. In former times there was generally but one magistrate in the parish, a member of the Innes family.

Dr. Anderson is the second son of Robert (son of John Anderson of Garnagat, co. Tyrone) and Elizabeth Harcourt (granddaughter of John Harcourt of this parish). He had a brilliant University career—having won several scholarships, exhibitions, and two gold medals at graduation. He held a medical and sanitary appointment, 1873-5 ; Demonstrator of (and Lecturer on) Anatomy, 1875-83 ; Clinical Lecturer and Attendant, County Galway Infirmary, 1890-1 ; Professor of Natural Science, including Comparative Anatomy, 1883 ; an Hon. President, Section of Anatomy, XV.

Congrès International De Médecine, Lisbon, 1906; Examiner in Botany (Intermediate Board), 1889-1900; Poor Law Guardian (*ex-officio*), 1892-9. Dr. Anderson still holds the Professorship of Natural History and Mineralogy in the University College, Galway, and is, besides, Examiner in the National University. *Publications*: over 200 papers in British and Continental Journals and Comptes Rendus of International Congresses, and, besides, many booklets and pamphlets; joint conductor of the 'International Journal of Anatomy and Physiology' (London, Leipzig, and Paris) since 1884; and an original collaborateur of the *Anat. Anzeig*, 1887. Inventor of a revolving microscopic apparatus, etc. Professor Anderson married Hannah Perry, B.A., of Belfast in 1889. Mrs. Anderson is a member of a distinguished family—one of whom (her brother) is John Perry, M.E., D.Sc., LL.D., F.R.S., Professor of Mathematics in the Royal College of Science, South Kensington. Professor Perry was President of the Institution of Electrical Engineers, President of the Physical Society of London, General Treasurer of the British Association, and Member of the Council of the Royal Society. He is a well-known author on scientific subjects. Among his numerous publications are treatises on the 'Steam Engine' (1874); 'Practical Mechanics' (1883); 'Spinning Top' (1890); 'Hydraulics' (Cantor Lectures, 1882); 'England's Neglect of Science' (1901), etc.

The parish of Donaghmore had formerly two manors—viz. the Manor of Donaghmore and that within 'the precinct called Clanagan.'

The Manors.

The Manor of Donaghmore originally embraced twelve townlands and the rectory—the lord of the manor and the patron of the living being the Lord Archbishop of Armagh for the time being. In the Ulster Visitation of 1622 this property is described as the ‘Manor of Donaghmore contayning twelve townes and one Rectorie.’ Subsequently three of these ‘townes’ were sold or alienated—after which the manor consisted of nine townlands (and the rectory), comprising about 2,005 acres.

This property has been connected with the See of Armagh from the earliest times, and is reckoned as one of its first endowments. The Primates, however, seem to have made surrenders of this (and other properties) at different times, under some arrangement by which they were to receive re-grants from the Crown. This procedure may have been considered necessary on the supposition that monastic lands had become vested in the Crown through confiscation or otherwise, in consequence of the suppression of the monasteries. For example, the Primate surrendered all his advowsons to the Crown on December 1, 1612, and all his estates in 1614 (Patent Rolls—Erk’s Eccl. Reports, p. 500). There was, however, a previous surrender of the Donaghmore estate at least ; for we find from the Royal and Parliamentary Grants of Land and Tythes in the Chancery Rolls (p. 197), under date of 9 James I. 31 May (1612) : ‘Grants from the King to Henry Usher, Archbishop of Armagh and his successors—Down County—In Evagh otherwise Magennisses’

The Manor
of Donagh-
more.

Surrenders
and Re-
Grants.

Country,' viz. 'The Manor or precinct of Donaghmore and the towns, hamlets and lands of Balleisharboy (Ringelare), Ballaghecavan (Aughnacavan), Ballytully-Imrie (Tullymurry), Balleenecarraghebane (Cargabane), Balleeneraghbanane (Ringbane), Ballyardkeeragh (Ardkeeragh), Balleeneranagh (Ringolish), Balleen-Illanbane (Annaghibane), Ballinebaskilly (Buskhill)—To hold to him and his successors for ever in pure and perpetual alms. These lands, with those of Ballymunnymore (Moneymore), Ballytullyvar (Aughentubber), and Ballymanydroomvarish (Maddydrumbrist), are also created the Manor of Donaghmore—with a Court baron.'

In 'the schedule of names of such persons as are thought fit to be freeholders in the County of Iveagh' (Patent Rolls, 1 James I., p. 394) we find that Patrick McConnor or McKearney (or 'O'Kearney, gent., Armagh Co.') is to have to himself, his heirs and assigns, 'the last three townes' in the above list—'To hold of the Seo of Armagh as of the said Manor, by fealty and suit of Court, and a rent of £6 (Irish) with a grant of the said rent, and a power of distress to the Archbishop of Armagh: for ever in pure alms, 31 May, 9th.'

Following the surrenders of 1612 and 1614 by Archbishop Hampton, a re-grant was made by the Crown, 12 James I., 25 February (1614), and confirmed by 18 James I., 3 July (1621).¹ Thus: 'Grants to Christopher, Lord Archbishop of Armagh, *inter alia*, Down Co. The Manor or Lordship of Donaghmore,' etc. (here the several townlands are recited) 'with all

¹ *Patent Rolls*, pp. 477, 479.

the rents, services, and customs reserved out of the three last denominations ("Monamore, Tullysoare, and Monidrombristee"): and the Rectory of Donaghmore. Also power to create tenures, etc., to hold Courts leet and baron, and build gaols in the said Manor of Donaghmore.'

We have no record of the good Primate having exercised his right to 'build gaols' in Donaghmore, but had he done so, or even contemplated such an act of extravagance, we should have thought that one good building would have been amply sufficient at the period for all the 'gaol birds' in the 'twelve townes'! At present, of course, a few such establishments in Donaghmore would be utterly superfluous!

The Manor House of Donaghmore was Frankfort in the townland of Moneymore, subsequently the residence of Isaac Corry, and at present that of Mrs. Ranton.

We are uncertain regarding the precise date the Manor Courts of Donaghmore ceased to exist, but not previous to 1814—at which date we find the Courts of the Manor of Glynwood exercising judicial functions. Such Courts being relics of feudalism were not adapted to the new conditions of things, and besides, it was considered that their existence was prejudicial to the proper administration of justice in the country. Hence they became gradually shorn of their functions, until finally abolished (in Ireland) in 1859, by 22 Victoria, cap. 14.

The land tenures of the Manor were somewhat complicated, while certain items of 'rent' were rather

antiquated. The Tenant-in-Chief, who held directly under the Primate, was known in legal phraseology as the 'Immediate Lessor,' and held the property by lease for a term of twenty-one years, with a *toties quoties* covenant of renewal for ever. He was obliged, according to the terms of his title, to let the lands to his tenants for a term of twenty years, with a *toties quoties* covenant of renewal in perpetuity. At the renewal of the leases both parties had the privilege of having the rent varied, either up or down, according to the average price of corn as published in the *Dublin Gazette* for the seven years preceding the date of the proposed renewal, as compared with the average price in the same paper for a similar period immediately preceding the date of the expired lease. The immediate lessor always gave two receipts to each of his tenants on payment of rent, one for 'Rent' at the rate of about 5s. per Irish acre (his own share), and another for 'Fines' (the Primate's portion), amounting to about 4s. 6d. per Irish acre, this custom continuing down to 1859. Subsequently the Church Temporalities Commissioners compelled the tenant-in-chief (Hill Irvine) to pay a fine of £3,900, and take a lease in perpetuity. He was also obliged to give grants in perpetuity to his tenants on the same terms, the variable clause remaining in the leases. By a clause in the Land Act of 1903, introduced by T. M. Healy, the tenants of the immediate lessor were enabled to obtain a reduction in rent of 20s. per cent., without any legal proceedings. One of the old leases referred to, granted by the trustees of John Vaughan (tenant-in-chief) in 1844 to David Woods, specifies the rent

Curious
Tenures.

payable by the latter, including some curious items in the shape of 'ancient and usual Duties,' viz. 'The sum of five shillings and two pence $\frac{1}{2}$ —Irish—per acre, together with the usual Duties, that is to say, a rough fat mutton, or ten pence—sterling—in lieu thereof : half a bushel of good oats, or five pence in lieu thereof : a couple of fat hens of each smoke, or seven pence in lieu thereof : a day's work of Man and Horse from each Chief Tenant, or one shilling for each day in lieu thereof at the Election of the Trustees (John Lindsay of Tullyhenan and Henry Magill of Tullycairn), and the sum of nine shillings for Rent-charge to be paid at the Feast of All Saints.'

Tenant-in- Chief, 1621. In 1621 Sir Edward Trevor held the 'twelve townes' as constituting the Manor under the Primate.

Sir Edward Trevor, Knight, of Rostrevor, was a Privy Councillor and M.P. for co. Down. He married (secondly) Rose, youngest daughter of Henry Ussher, Archbishop of Armagh (1595-1613), who was uncle to James Ussher, 'one of the greatest scholars of any age,' and who was also Archbishop of Armagh (1625-60). We find : 'Pardon of Sir Edward Trevor, William Smith and Brian Magennis for having alienated certain lands of the latter, in the County of Down, without having obtained the Licence of the Crown' (May 27, 1^o 1625. Patent Rolls, Charles I., p. 7).

Sir Edward had a pension bestowed upon him of five shillings and eight pence (Irish) per diem, by letters patent during his life 'for his gallantry in his Majesty's Wars,' having 'therein received many wounds.' For some reason or other the pension had

been stopped, the arrears amounting to £534 2s. 8*d.*, Irish. The King, in his letter granting Sir Edward's petition to have the pension continued and the arrears paid, speaks of him as an 'Ancient Servitor of the Kingdom (Ireland) and of extraordinary merit' (Patent Rolls of Charles I.).

He died (a poor man) at Dundalk, March 10, 1669, and was buried in Clonallon churchyard.

In his will he states—'now prisoner here (the Castle) in ye Newry' . . . 'I give and bequeath unto my son, Arthur Trevor, and my son, Edward Trevor, jointly between them ye benefit of ye lease of Loughorne, in Ireland.'¹

Sir Edward's son, Mark or Marcus Trevor, who was Governor of Ulster, for his gallantry in wounding Oliver Cromwell at Marston Moor in the County of York, was created Baron Trevor of Rostrevor, co. Down, April 21, 1662, and Viscount Dungannon, August 28 of the same year. He married Frances, daughter of Marmaduke Whitechurch of Loughbrickland. He died November 8, 1706.

Three of the townlands of the Manor, viz. Money-
more, Aughtobber, and Maddydrumbrist, were
subsequently acquired by Sir Thomas
The Fortescues. Fortescue of Dromiskin, co. Louth, for
his elder son, Chichester. Chichester
Fortescue was Colonel of a Regiment of Foot, and
was accounted one of the best swordsmen of his
time. He resided, during the reign of James II.,
on his father's estate, at the Manor House, Donagh-

¹ We are unable to ascertain if this be the Loughorne bordering Donaghmore.

more, until disturbed by the troubles which marked its close. In the spring of 1689, James's Irish soldiers having come in force to Newry to disperse the loyal inhabitants, all who were able fled the country. Colonel Fortescue's wife and three children were sent from Donaghmore to the Isle of Man for safety, while he himself raised, at his own charge, a troop of dragoons, and led them to the defence of Londonderry. He died there, some time before the relief of the city, of the prevalent disease. He married (1681) Frides, daughter of Francis Hall, of Mount Hall, in Down—by whom he left one son, Thomas, and four daughters.¹

Thomas succeeded to the estate of his grandfather, and was styled as of Dromiskin, but he apparently also held the Fortescue property in Donaghmore, for we find, after his decease, an advertisement of 'the Auction of goods and Furniture of Thomas Fortescue, Esq., late of Frankfort, Co. Down, deceased.'² We are unable to identify the Francis Fortescue whose name appears in the following obituary notice:—'Last Sunday (8th inst.) died Mrs. Martin, wife of Rev. Robert Martin and daughter to Francis Fortescue, Esq., of Donaghmore. She was a tender and affectionate wife, and was sincerely regretted by all who had the Pleasure of her Acquaintance.'³

The Fortescue property in Donaghmore was purchased by the Corry family shortly before 1769. By deed of partition, dated September 11, 1769,

¹ See *A History of the Family of Fortescue in all its Branches*, by Thomas (Fortescue), Lord Clermont.

² *Belfast News-Letter*, March 16, 1764.

³ *Ibid.*, September 13, 1765.

between Edward and Isaac Corry (brothers), who were jointly seised in fee simple of the three townlands, Isaac took the lands of 'the three half town lands of Moneydronbriste, otherwise Maddybrombriste, Aghantubber otherwise Aghantober, Monymore otherwise Monimore otherwise Minimore in the Barony of Upper Iveagh and County Down'—(and also the townland of Corcreechy in the Parish and Barony of Newry).¹

Isaac Corry, eldest son of Isaiah Corry of Rockcorry, co. Monaghan, became a merchant in Newry.

The Corrys. He married Cæsarea Smyth, and died in 1752, having had, with daughters, three sons, Edward, Isaac, and Trevor. Edward Corry was M.P. for Newry, and died May 5, 1792, leaving with other children a son, the Right Hon. Isaac Corry, M.P. for Newry, Chancellor of the Exchequer in the Irish Parliament, a well-known statesman, who fought a celebrated duel with Grattan. He died in 1813, and a handsome monument stands to his memory in St. Mary's Church, Newry. The youngest son of Isaac and Cæsarea Corry was Sir Trevor Corry, Knight, Baron of the Kingdom of Poland, so created by Stanislaus Augustus in 1773. He left money to build St. Mary's Church in his native town, and a mural monument therein records his virtues. He died in Pomerania, September 1, 1780. The second son of Isaac and Cæsarea Corry was Isaac Corry, of Abbey Yard, Newry, who married, September 1769, Mary, eldest daughter of John Pollock, of Newry,

¹ There was a tithe rent-charge on these lands of £23 3s. 10d. at the time of sale to the tenants which was then redeemed. The sale to the tenants was completed in 1911.

and Elizabeth his wife, daughter of Robert Carlile. He died in 1809, having had five sons and five daughters. Only two of the daughters married: Maria in 1802, to the Rev. William H. Pratt, and Anna in 1828, to Lieutenant-Colonel Henry Westenra, 8th Royal Irish Hussars, brother of the second Lord Rossmore. Three of the sons, Marcus, Trevor, and Smithson, were married. The eldest, Lieutenant-Colonel Marcus Corry, of Ballyhomra, co. Down, High Sheriff co. Down, 1799, married Elizabeth Mary Neville, daughter of the Rev. John Fiske, and had two sons who died unmarried, and two daughters, one of whom married the Rev. Charles Lett, and was mother of the Rev. Canon Lett, M.A., now Rector of Aghaderg, Loughbrickland. Trevor and Smithson Corry were merchants in Newry. Smithson lived at Old Hall, Rostrevor, was J.P., co. Down, married Miss Douglas, and died without children in 1856. Trevor Corry resided at Abbey Yard, Newry, was J.P. and D.L., and married July 12, 1809, Anna, daughter of Savage Hall, of Narrow Water, co. Down. The Corry Monument was erected in his honour. He died July 22, 1838, leaving four sons and three daughters. Two of the sons died unmarried, namely, Lieutenant Savage Hall Corry, 17th Regiment, and Trevor Corry, junior, while the third was Edward Smithson Corry, Sub-Inspector R.I.C., whose daughter, Mary Alice Eden, married George Gordon of Maryvale. The eldest son of Trevor Corry and Anna Hall was Isaac Corry, of Abbey Yard, J.P., D.L., Captain, North Down Rifles, who married, 1840, Ellis, daughter of Henry Ryan, and died 1869, leaving daughters (of whom were Mrs. Huston, Mrs. Glenny, and Lady Woodhouse) and a son, Trevor

Corry, of Belmont, Newry, who married, 1869, Sarah, daughter of James Foxall, and died 1880, leaving with three daughters a son, James Edward Smithson Corry, the present representative of the family.

The Rev. Francis Johnston, Vicar of Donaghmore (1775-89), seems to have held the nine townlands, which then constituted the manor, under the Primate; for by 'marriage articles' (in his will, proved June 25, 1789) he charged several townlands of the manor (and a townland in County Armagh) with £1,600 for his younger children.

This property was subsequently held by John Vaughan—whose ancestor was vicar of the parish. By his will, dated September 28, 1837, he makes a disposition of his interest in the lands, 'upon trust,' in favour of his children, and appoints John Harshaw of Donaghmore, and James Vaughan of Castlewellan, trustees, 'to see the money applied to the education of his children.'

Hill Irvine of Newry became tenant-in-chief of the nine townlands, October 20, 1849, when 'The Sheriff (Mr. Nelson) gave Mr. Todd (agent) possession of the estate for Mr. Hill Irvine by (handing him) a clod and branch of poplar!'

A dinner was given the new landlord in the Four Mile House on the 22nd of the same month—James Harshaw presiding and Robert Wilson in the vice-chair—about fifty guests being present. The toasts were: 'The Queen and Prosperity to Ireland,' 'Our New Landlord,' 'The Independent Tenantry of the Donaghmore

estate' (proposed by Hill Irvine and responded to by John Bradford and R. Wilson), 'Education in all its branches' (responded to by the Rev. S. J. Moore), 'Tenant-Right,'—'Live and let live' (Joseph Carswell responding), 'Civil and Religious Liberty,' to which the Rev. J. A. Alexander (Newry) responded, 'Agricultural interests and a speedy reduction of rack rents' (responded to by Thomas Greer of Buskill).

Hill Irvine was succeeded by Mrs. Cunningham of Mrs. Lisfannon, co. Londonderry, who now holds Cunningham. the property under the present owners of the estate—the Craigs of Craigavon.

The Primate's interest in the property passed, on January 1, 1871, to the Church Temporalities Commissioners, and from thence to the Present Irish Land Commission. The renewable Owners of the Estate. lease under which the property was held by the immediate lessor was converted into a grant in perpetuity in 1872, at a rent of £308 7s. 0d. The estate was purchased in 1889 from the Irish Land Commission by James Craig of Craigavon, co. Down, who redeemed the rent by a payment of £7,708 15s. 0d.

The Craigs, an old family of the county of Down, are at present represented by the well-known and distinguished parliamentarians—Charles Curtis and James, sons of the late James Craig of The Craigs of Craigavon. Craigavon and Tyrella. Charles Curtis Craig, born February 18, 1869, resides in London, married (1897) Lillian Bowring, daughter of the late John Wimble of Long Ditton, Surrey, is M.P. for South Antrim since 1903, and a member of the Carlton and Ulster (Belfast) Clubs.

James Craig of Craigavon, born January 8, 1871, Hon. Captain in the Army, married (1905) Cecil Mary Nowell Dering, only child of Daniel Alfred Anley Tupper, served in the South African War, and received for distinguished service the Queen's medal and three clasps, the King's medal and two clasps. He is M.P. for East Down since 1906, a magistrate for the county of Down, and a member of the Carlton, Constitutional, Ulster, and other clubs.

The second manor in the parish of Donaghmore—'an
 The Manor ancient Manor of Magenis'—comprised ten
 'within the townlands, nine of these composing the dis-
 precinct of trict at present known as Glen, while the tenth
 Clanagan.' (Lisnatierney) is a considerable distance
 apart and in a different parish, viz. that of Aghaderg.

The 'Montgomery Manuscripts' (p. 308) give a summary of grants made to the Magennis family in February 1611 by James I., and amongst them is one to 'Murtagh MacEnaspicke Magenis of Corgirrie' (Corgary) of the ten townlands described as 'within the precinct called Clanagan' and 'now all in the parish of Donaghmore.' This latter statement is incorrect, for Lisnatierney, whatever parish it may have been in originally, was certainly not in that of Donaghmore when the 'Manuscripts' were compiled. We believe, too, it is an error to include this townland as 'within the precinct of Clanagan' though it is thus described in the grant. Clanagan doubtless included the whole of the district of Glen, and probably that of the Four Towns. The 'Montgomery MSS.' have been characterised by a learned writer as 'an

Extent of
 Clanagan.

interesting collection of truth and fiction,' while it is to be feared in many instances, in regard to the grants themselves, neither accuracy in description of locality, nor indeed in orthography, were considered a prime necessity in such official documents.

In the grant to Murtagh, the several townlands are recited, etc., thus: 'Grant from the King—To
 Grant to Murtagh McEnaspicke Magenis of Corgirrie, gent. the 10 towns within the
 McEnaspicke Magenis. precinct of Clanagan, called Corgirrie (Corgary), Ballenlough (Ballylough), Ballen knocknenary (Knockanarney), Ballycarrickrovade (Carrickrovaddy), Ballelengannore (Lurganare), Ballidromiller (Dromiller), Ballyderrieragh, otherwise Ballechragh (Derryeraw), Ballyblagh (Ballyblaugh), Ballydromintighan (Dromantine), and Ballylisrahintierne (Lisnatieerney): rent £10 Irish—Corgirrie to be held free' (Patent Rolls, 8 James I., February 20, 1611).

A reference is made ('Calendar'—*Inquisitiones*—Chancery Rolls) to certain mortgages upon portions of these lands in the year 1612, when we find Murtagh possessed of but '9 townlands' (Derryeraw having been disposed of in the meantime—doubtless to one of the Trevor family—as we find Mark Trevor owning it in 1641). 'Being thus possessed the said Murtagh by his deed, bearing date, last day of September 1612, demised the premises in Ballenlough, Dromentean, and Ballebleagh, . . . to Art Oge Magennes of Ilanderry (County Down) for a term of 99 years, beginning immediately after the death of the said Murtagh—the tenor of which deed is in the said deed.'

It will be seen that Murtagh is described in 1611 as 'Gent.' . . . 'of Corgirrie'—the Manor House at that date being Corgary Lodge—now the residence of Lawrence McCourt.

It is interesting to know the proprietors of the lands (other than the 'churchlands') in the parish in 1641, and those who became owners (of the lands forfeited) under the Acts of Settlement. This information is afforded us in the table on next page, taken from a manuscript in the Royal Irish Academy (Stowe Collection), which gives 'A Distribution of Forfeited Land in the Countyes of Downe, etc. returned by the Downe Survey, showing whose they were *in anno* 1641, and to whom they are now sett out by the Acts of Settlement—and explanation,' etc. ('Tome' 3d. vol. 2, Parish of Donaghmore).

We have seen that Murtagh Magenis owned the nine townlands comprising Glen in 1611, while in 1641 his descendant Art Magenis was the proprietor of 'eight townes'—Aughuly Magenis having acquired Knockanarney. This townland, although in the Glen district, does not again appear as portion of the Glen Estate. It may be noted that the only lands in the parish not forfeited were the 'twelve townes' constituting the Manor of Donaghmore, and Derrybrogh (Derryeraw), owned by Mark Trever (Trevor).

Art Magenis and the Lord of Iveagh, like most of the Magennis family, were active participants on the side of the Rebellion in 1641, and hence the forfeiture of their estates.

DONOGHMORE PARISH

DOWNE COUNTY

Proprietors Names in Anno 1641 by ye Civill Survey.	Denominacons of land by ye Downe Survey.	Acres unprofit- able by the Downe Survey.	Acres profitable by the Downe Survey.	Acres disposed off on the Acts.	Persons names to whom dis- posed to on ye Acts.	Reference to ye title upon record with ye date of ye Cert. and Pattont.	No. of book or Roll.	No. of ye page or skin.
Art. Magennis Ir. Prop.	{ Eight towne lands of ye same		153.8.00 123.1.00	1661.1.08	S. Hans. Hamilton	by cert. dated Dec. 21, 1666	2	317
Mark Trever Eng. Prop.	{ Derry-bragh 413a. 0r. 16p.		207.1.16	207.1.16				
Lord of Iveagh Ir. bog belonging on	{ Tullymore <i>alias</i> Ballereigner Tullymore <i>alias</i> Killassonne To ye same Ballymansibeg	179.2.00	242.0.32	242.0.32				
Aughuly Magenis Ir.	Knocknarney		221.1.00	221.1.00	W. Hawkins	by cert. dated July 7, 1668	7	370
			158.2.32	158.2.32	W. Hawkins	by cert. dated July 7, 1668	7	370

The origin of this renowned family takes us back into the dim and distant past—the third century—when Eochaidh Cobha—their great ancestor—ruled the territory of Magh Cobha. and who was descended from Ir, one of the Milesian Kings of Ireland—according to O'Hart.

The Magennises derive their name from Mac Aongus—a County Down prince who flourished in the eleventh century—and who was the sixteenth in descent from Eochaidh Cobha. The name 'Mac' (son of) Aongus (*Aon*—'strength' and *gus*—'excellent') has been variously anglicised thus: 'MacGennis,' 'MacGinnis,' 'MacGuinness,' 'Magennis,' 'Maguinis,' 'McGennis,' 'McGinnis,' 'Maginnis,' and 'Guinness.'

The ancient patrimony of the Magennises comprised the Baronies of Upper and Lower Iveagh, with the Lordship of Newry and Mourne, while their commanding position and influence were commensurate with their vast territorial possessions. This celebrated family (the senior branch of the Clanna Rory) rose into prominence in the twelfth century, and continued great and powerful till 1641. Although their former greatness had departed after that date, yet it is true they had somewhat recovered themselves under James II., when their claims were revived; for we find Viscount Magennis made Lord Lieutenant of Down, sat in the Parliament which met on May 7, 1689, and commanded a regiment of foot for the King; that Murtagh Magennis (of Greencastle) and Ever Magennis (of Castlewellon) represented the County of Down, while Bernard Magennis sat for Killyleagh,

in the Commons. The name Magennis appears among the attestations of the Charter of Newry Abbey about 1158—the attester being Hugh Magennis. His great-great-grandson (Eaehmilidh Mac Aonguis), chief of the clan in 1314, received a letter from Edward II. in that year, in which he is styled by the King ‘ Admily Mac Aengus, Dux Hibernicorum de Auehagh ’ (‘ Chief of the Irish in Iveagh’). In writing to the King in 1314 and 1315 he thus styles himself and seems to claim almost an equality with that monarch.

The head of the family—*circa* 1600—is thus described by Harris :—‘ Iveach (including both baronies) was otherwise called the Magennis’s Country, as is said, and in Queen Elizabeth’s time was governed by Sir Hugh Magennis, the civilest of all the Irish in those parts. He was brought by Sir Nicholas Bagnel from paying the Tribute called Bonaught to the O’Neils, and took his Lands by Letters Patent from the Crown, to be held by English tenure to him and his Heirs Male. He wore English garments amongst his own Followers every Festival Day ; and was able to bring into the Field 60 Horsemen and near 80 Foot.’¹

Henry VIII. conferred knighthoods on two members of the Magennis family. In a letter (October 8, 1542) to the Lord Deputy and Council of Ireland, the King states : ‘ We made McGuinez Knight, so as nowe he must be called Sir Dol. Guinez ; but we have given unto him no patent of his landes, but refer that to your certificate, because you wrote not specially of it ; and to him we gave in ready money 100 merkes. We have also made Arthur Guinez Knight, and given unto him

¹ *History of Down*, p. 79.

£50 in money ; and also granted his suite, that the Cell of Newry, as yet insuppressed, shall be converted to a college of secular prestes, and to be of our foundation.' This Sir Hugh signed his name 'H. Magenisse'—which was doubtless the authentic spelling of the family name in his time. Sir Hugh was M.P. for Down in 1558.

His son, Sir Arthur (who owned Ballytullaghmore in this parish in 1617) seems to have been a great favourite with King James I., who gave him (Sir Arthur Magennis of Rathfriland Castle) 57 townlands (Patent Rolls of James I.), with the right to hold two fairs at Rathfriland—one on Trinity Monday and the two following days, and another on the Nativity of the Blessed Virgin and the day after. Sir Arthur was created Viscount Magennis of Iveagh, in the County of Down, July 16, 1623, by James I.

The following parishes were in his gift—viz. Drumgath, Drumballyronev, Clonallon, and Seapatriek. He died May 7, 1629, and was buried in Drumballyronev churchyard. He had issue five sons : Hugh (the second Viscount), Con, Arthur, Rory and Donal ; and three daughters : Rose, Eveline and Eliza. The second Viscount (Hugh) was born in 1599. He married Mary, daughter of Sir John Bellew, of Castletown, co. Louth, and died in April 1630, leaving three sons—all of whom succeeded to the peerage—one or other of whom was the 'Lord of Iveagh' who owned the Four Towns property in this parish in 1641—a portion of the Manor of Rathfriland.

The Magennis took a prominent part in matters ecclesiastical, while several members of the family became notable bishops of the Church. It is to

be feared, however, they were somewhat turbulent and rather disobedient at times to the ecclesiastical powers. In a Primatial Denunciation (Armagh, 1442) we find an unruly Magennis, a son of the Church, proclaimed, viz: 'The pestilent and sacrilegious Arthur McGunissa, Captain of his nation, who during a vacancy in the See (Dromore) would not allow the Primate to exercise the rights he claimed as its Custodee, but perpetrated sacrilegious usurpations, occupations, and detentions of lands, rents, profits, rights, emoluments, belonging to the See; and although subjected to sentences of Suspension, Excommunication and Interdict, the intolerable obstinacy of the said Arthur was such as to bid defiance for years to these spiritual terrors. We not only ordain that the secular arm be invoked, but also that all goods whatsoever belonging to him are to be dissipated as a common prey among the faithful of Christ's flock,' etc.¹

In the sixteenth century (*circa* 1540) Eugene or Owen Maginnes was Bishop of Down and Connor. He was consecrated in Rome by Pope Paul III. He made his submission, however, to Henry VIII. and was confirmed in his See and had his temporalities restored on May 8, 1542. He held *in commendam* (during his episcopate) the Archdeaconry of Down and the Benefices of Annaclone and Aghaderg. Arthur Magennis was appointed by the Pope Bishop of Dromore. He surrendered his Bulls, however, to King Edward VI. (1550) and swore allegiance to that monarch, declaring

¹ King's *Primacy of Armagh*.

that 'he would hold his See from his Majesty alone, and obey the law in all things.'

In 1602 a pardon was granted 'to Murtagh Magenis, son of the Bishop'—probably Arthur.

It seems that about the year 1680 a controversy arose among the bards of Ulster as regards the race to whom by ancient right the armorial bearings of Ulster (the Red Hand) belonged, when a person named
 The
 Magennis
 and the
 'Red Hand
 of Ulster.'
 Cormac claimed the right on behalf of the
 Claim O'Neill. He was promptly challenged, however, by Diarmait, the son of Loaignseal Mac an Bhaird (English—Louis Ward), who adduced 'many historical reasons to prove that the Red Hand of Ulster belonged by right to the Ulidians of the Rudrician or Irian race, of whom MacEnis (or Magenis) of the County Down was chief. . . . Indeed it was openly and publicly asserted in the 17th century by writers of the Claim O'Neill themselves, that the Red Hand was the right of Magenis, but that the O'Neills wrested it to themselves, and have continued to usurp it to this day.'¹

The Magennis 'war cry' was *Shanbodugh-aboc—Sean-Chodach*, signifying 'the old churl,' may have alluded to the seniority of the Magennis race, while *Aboc*, or *Abu*, which is derived from the Irish word *Buaidh* (bo-ee), signifies 'Victory.' Thus 'O'Neill Aboc' signifies 'Victory to O'Neill.'²

The following were the ancient residences of the Magennis :

¹ See O'Curry, *Manners and Customs*, vol. iii. pp. 264, 278.

² 'War Cries of Irish Septs,' *Ulster Journal of Archaeology* (Old Series), vol. iii. p. 203, and O'Hare, *Irish Pedigrees*, p. 347.

New Castle (chief residence), built by Felix Magennis (1558), subsequently owned by Viscount Magennis, forfeited in the Rebellion of 1641, and granted to William Hawkins of London, great-grandfather of Robert Hawkins Magill; Castlewellan (known formerly as Castle-Vellen and subsequently as Castle-William), the seat of the Earl Annesley; Green Castle on Carlingford Bay, of which the Bagnal family deprived them; and Rathfriland Castle, forfeited in the Rebellion, and granted to William Hawkins.

Doubtless not a few of those who now bear the honoured name of Magennis, can claim a valid descent from the great family whom we have so imperfectly sketched. Among such, we refer to the present Lord Iveagh, who, according to O'Hart (an expert on Irish pedigree) and other authorities, is a lineal descendant of the Magennises. Lord Iveagh may well feel proud of his ancient lineage, historic title, and renowned family (renowned even amidst its turbulence and rebellion), and all Irishmen may be justly proud of him—and, we would add, of his elder brother, Lord Ardilaun—whether they be thought of as the noble representatives of a great race, or as the peers *par excellence* of unbounded generosity and Christian philanthropy.

It will be seen that Hans Hamilton became possessor of eight 'townes'—'by certificate,' dated December 21, 1662—previously owned by Art Magennis, by whom they were forfeited. At the subsequent enrolment of the grant 'by certificate,' these townlands are thus enumerated (Patent Rolls, 19th Charles II.): 'Sir Hans Hamilton

The
Magennis
Castles.

Lord
Iveagh.

Hans
Hamilton.

Knight and Baronet, Corgary, Ballinlough, Ballybleagh, Loganare, Drumillere, Carrickkerovadie, Dromintreane, 1,661 *ac.* 1 *rd.* 8 *p.* Lissenterine 178 *ac.* 3 *rd.* 38 *per.* Barony Upper Evagh, Down.—Total quantity 1,860 *ac.* Plantation (3,012 *ac.* 3 *rd.* 23 *p.*). Total rent £25 2s. 2d. Irish.—*Enrolled 19th April 1667.*

These eight townlands comprise what was known until recently as the 'Glen Estate.'

Hans Hamilton was son of John Hamilton, of Caronary, co. Cavan and of Monella, co. Armagh, by Sarah Brabazon, his wife, sister of Edward, Lord Ardee, and aunt of William, Earl of Meath. Hans Hamilton, of Monella and Hamilton's Bawn, co. Armagh, was created a Baronet in 1662; Privy Seal, White Hall, March 29, patent, Dublin, April 6, 1662. He was nephew of James, first Viscount Claneboye, and of Archibald Hamilton, ancestor of the Rowan Hamiltons of Killyleagh Castle, co. Down—one of whom—Heriot Georgina—(authoress and philanthropist), daughter of Archibald Rowan Hamilton, married, October 2, 1862, Frederick Temple, Marquess of Dufferin and Ava, a most brilliant and distinguished Irishman. Sir Hans Hamilton died in 1681—when his estates passed to his son-in-law, Sir Robert Hamilton (created Baronet July, 1682) of Mount Hamilton, co. Armagh—who had married Sarah, Sir Hans' only daughter and heiress. Sir Hans Hamilton, it would seem, never lived on this portion of his property, but must have let what was then the Manor House, Dromantine, to William Lucas (see *infra*).

'By Certificate, dated 7th July 1668,' William Hawkins, Merchant, London, became owner of the

forfeited estates in this parish of the Lord of Iveagh and of Aughuly Magenis. The property of the

Lord of Iveagh comprised the townlands of Tullymore *alias* Ballyreigan (and *alias* Ballymenagh), Tullymore *alias* Killassonne (Killysavan), and Ballymanisbeg (Ballymacrattybeg); while that of Aughuly Magenis consisted of the townland of Knocknarney (Knocknanarney). These townlands, although in the parish of

Donaghmore, formed, after 1688, portion of the Manor of Rathfriland, which was owned by the Hawkins family, having been forfeited by the Lord of Iveagh.

These townlands passed to John, son and heir of William Hawkins, and from thence to Lord Clanwilliam, and other members of the Meade family

—with the exception of Knocknanarney, which subsequently became the property of the Brookes of Brookeborough. It will be seen that the original grantee was William Hawkins. He was succeeded by his son John (High Sheriff of Down, 1675). His son John, of Rathfriland (High Sheriff of Down, 1700), was the next possessor.

Robert Hawkins (son of John Hawkins of Rathfriland by his wife Mary, sister of Sir John Magill, Bart. — formerly Johnston—daughter of

Lieutenant William Johnston of Gilford, co. Down) assumed the name of Magill and became Robert Hawkins Magill of Gill

Hall (High Sheriff, co. Down, 1718, M.P. for Down 1725–45). He married, as his second wife, Lady Anne Bligh, daughter of John, first Earl of Darnley.

and of her (who married, secondly, Bernard Ward, first Viscount Bangor) had a daughter, Theodosia, who married, August 29, 1765, John, 1st Earl of Clanwilliam. Their second son, General the Lord Hon. Robert Meade, was father of the Clanwilliam. late John Meade, of Earsham Hall, Norfolk, who was father of Captain John Percy Meade, D.L., High Sheriff, co. Down, 1897, and of Elvira Adela, who married, 1891, Captain Roger Hall, of Narrow Water (formerly Mount Hall), the representative of another old and distinguished County Down family. The head of the Meade family is the present Earl of Clanwilliam, who served in the South African War as captain of the Horse Guards. He was mentioned in despatches, and on being invalided home, having been severely wounded, had the honour of being received by the late King Edward. He succeeded to the peerage on the death of his distinguished father in 1907. He was not born to the title; but his elder brother, Lord Gillford, who married a daughter of Lord Home, died in 1905, leaving an only daughter. Lady Clanwilliam was the widow of Oliver Howard, when she married the Earl in April 1909. Lord Clanwilliam is exceedingly popular and has an interest in almost every class of sport. He and the Meade family generally are amongst the best landlords in the County of Down and are well known for their generosity to the Church and indeed towards every good and benevolent cause. Lord Clanwilliam (as was his father) is a generous contributor to the funds of Donaghmore Church.

The Manor of Glen (or Glynwood, as it was subsequently called) came into possession (by purchase) of the Innes family about the year 1740, and has so

continued till the estate was sold (in 1908) to the tenants, the residence (Dromantine House) with demesne and other lands being retained. The Inneses. The last owner who held Manor Courts in Glen was Captain Arthur Innes of the 9th Dragoons, who, when these Courts and other manorial rights were abolished, changed the name of his demesne from Glynwood to that of Dromantine.

The Inneses are descended from the Lairds of Leuchars, Fife, Scotland, now represented by the Duke of Roxburghe. Alexander, second son of Alexander, Laird of Leuchars, married Mary, daughter of Sir Robert Jacob, Knight, Solicitor-General for Ireland. He died in 1646, leaving issue (among others) Charles or Gordon Innes, who married Jean, daughter of Robert Brice of Castle Chichester. Among the issue of the marriage was Joseph Innes, merchant and shipowner, Belfast, and the Rev. William Innes of Bangor. William, son of the latter, was the first owner of Glen Manor, for whom it was purchased by his guardians (he being a minor) according to the terms of his uncle Joseph's will, dated September 9, 1734, and proved 1736.

Captain Innes (9th Dragoons). High Sheriff of Down, 1814, married Anne, daughter of Major Crow, of Tullamore, King's County, a lineal descendant of the Rev. — Crow, private chaplain of King William III., who was with his Majesty at the Battle of the Boyne, and who, according to family tradition, gave much assistance to the wounded soldiers in that memorable contest.

The late Arthur Charles Innes was son of Arthur Innes (Lieut. 3rd Dragoon Guards), J.P. and D.L., High Sheriff of Down, 1832, who married, May 15,

1829, Mary Jervis, daughter of Admiral Wolseley, whose memoir ('Memoir of Admiral Wolseley'), written by his granddaughter, Miss Innes (now of the Anchorage, Rostrevor), displays rare literary ability, and contains very interesting and valuable information in regard to the Admiral and his family.

Arthur Charles Innes, who was born November 25, 1834, married July 15, 1858, Louisa Letitia Henrietta, second daughter of James Brabazon (a branch of the Meath family), of Mornington House, co. Meath, and had issue a daughter, Edith Clarence Brabazon, who died March 11, 1866. Mrs. Innes died January 27, 1886. She was a warm personal friend of the writer, who received many tokens of her kindness and by whom her memory is cherished in fond remembrance.

Mr. Innes married, secondly, September 21, 1887, Jane Beauchamp, only daughter of William Cross, J.P. and D.L. (Colonel, Armagh Militia), of Dartan, co. Armagh (whose name he subsequently assumed), and had issue: Arthur Charles Wolseley, born June 8, 1888; Marian Dorothea (married September 7, 1912, Richard Christopher Brooke, Scots Guards, only son of Sir Richard Brooke, Bart., of Norton Priory, Cheshire); and Sydney Maxwell, born April 29, 1894.

Arthur Charles Innes was D.L. and J.P. for Down, and M.P. for Newry, 1865-8. He died April 14, 1902. He was ever the true friend and kind patron of the writer, by whom his memory is held in affectionate remembrance. He was a good and considerate landlord, and always evinced a deep interest in the welfare of the tenants on the Glen Estate.

Mrs. Innes-Cross married, secondly, March 18,

1907, Herbert Martin Cooke (member of an old Yorkshire family), of St. Vincent's, Eastbourne, who subsequently assumed the name of Cross with that of Cooke. Mrs. Cooke-Cross died Thursday, November 16, 1911, and was buried in the parish churchyard on the following Tuesday.

Arthur Charles Wolseley Innes is the present proprietor of Dromantine, he having attained his majority June 8, 1909, when addresses were presented to him by the tenantry and the Select Vestry of the Parish Church. He was educated at Eton and Trinity College, Cambridge.

Dromantine is the well-known seat of the family. The house, handsome and imposing, is built of cut stone in the old Italian style of architecture, and contains many fine family paintings, and some rare old tapestry. The large demesne contains much full-grown timber, and the beautiful pleasure grounds and pinetum a choice collection of shrubs and trees. There are two lakes within the demesne where wild-fowl abound, especially duck.

William Lucas, to whom the Duke of Ormond issued a warrant in 1681 to 'compass the capture or death' of Redmond O'Hanlon, resided at Dromantine on that date, as a tenant under Sir Hans Hamilton, who also took an active part against the great Tory and outlaw. Prendergast refers to an account of Redmond O'Hanlon's death published in 'a letter from a gentleman in Dublin to a person of quality, his friend in the Country,' which 'gives a copy of a warrant from the

Duke of Ormond to Mr. William Lucas¹ of Drumintyne (Dromantine) dated the 4th March 1681, to compass the capture or death of Redmond O'Hanlon, and Mr. Lucas's warrant to Art (or Arthur) O'Hanlon to take or kill Redmond, dated 4th April, 1681.'²

Besides the warrant to William Lucas and that of the latter to Arthur O'Hanlon, a proclamation was issued, offering £200 for Redmond's head. Sir Hans Hamilton (the owner of Dromantine) was very actively employed in securing the Tory, for we find him writing a letter to the Duke of Ormond (December 18, 1680) complaining bitterly of Deborah Annesley's sympathies for O'Hanlon and her secret plans for his escape. It seems both Mr. and Mrs. Annesley were in constant correspondence with Katherine O'Hanlon (Redmond's mother-in-law) and that the Bishop of Meath (Mrs. Annesley's father) had been a party in lending them his position and influence to secure the pardon of Redmond.

Lucas seems to have acted promptly and successfully in securing his victim. In one month from the date of his warrant from the Duke of Ormond he had issued his own to Arthur O'Hanlon, and in three short weeks the deed was done, Redmond having been treacherously shot through the heart by the same Arthur O'Hanlon, his own kinsman and fosterer in crime, whose payment for the job is thus recorded in

¹ Francis Lucas, cornet in the army, of Castle Shane, co. Monaghan (whose will is dated October 15, 1657, and proved December 8 of the same year), married Mary Poyntz, and by her (who married secondly Robert Moore) had issue: Francis, William (of Dromantyne), Richard, and Charles.

² *Ireland from the Restoration to the Revolution*, p. 121.

a State paper :—‘ One hundred pounds paid to Arthur O’Hanlon, on May 6, 1681, for killing the torie, Redmond O’Hanlon.’ It seems that Redmond (who was probably at the time ‘ in residence ’ at one of his haunts in the Mourne Mountains) had gone to a place near ‘ Eight Mile Bridge ’ (the bridge spanning the river Ban, close to the present village of Hilltown, and hence ‘ The Ban-Bridge ’ erroneously identified by Prendergast as the town of Banbridge, co. Down) where a fair was being held, his purpose being to rob those returning from the mart. He was accompanied by Arthur O’Hanlon and a man named O’Sheel, who acted as a guard on the occasion. While O’Sheel (who, it seems, was not a party to the treachery) was acting as sentinel at the door of the cabin where Redmond lay resting in sleep, Arthur O’Hanlon ‘ fired the contents of his blunderbuss into Redmond’s breast ’ at 2 o’clock P.M. on April 25, 1681. He died almost immediately, but before doing so he requested O’Sheel to cut off his head and hide it in a bog hole, lest it became ‘ the scoff of his enemies.’ The headless body was taken to Newry, where we are told it was ‘ publicly exposed ’ for a couple of days under a guard of soldiers, while the head, which had been found, was placed over the entrance of Downpatrick jail. Redmond’s mother mourned for her son in the following sad *keene* :

‘ Dear head of my darling, how gory and pale
These aged eyes see thee high spiked on their jail ;
That cheek in the summer-time ne’er shall grow warm,
Nor that eye e’er catch light but the flash of the storm.’¹

¹ See Prendergast, *Cromwellian Settlement*, p. 355.

Redmond O'Hanlon and many others of his class, whose family estates had been either misspent or forfeited in the sixteenth and seventeenth centuries, having no visible means of support, and despising trade or work of any kind as too mean and base for gentlemen, became 'Tories and outlaws.' With a band of adherents and fosterers, they took to the hills, mountains, forests and bogs, and swooping down on the new settlers of the lands once owned by their forebears—and, indeed, on any who had valuables—murdered, plundered, maimed, and took away everything movable and valuable. They were called 'Tories' for the first time by the Duke of Ormond in a proclamation—September 25, 1650—where they are termed 'Toryes or Idle Boys.' According to Defoe, 'Tory' is the Irish *toruigh*, used in the reign of Queen Elizabeth to signify a band of Irish robbers—being formed from the Irish verb *toruighim* (to make sudden raids). From the signification and use of the word we have inherited the vile epithet designating a base fellow, viz. 'tory-villain'; while the nickname 'Tory,' as applied to a political party by their opponents about 1679, combined ideas most odious to the English mind at the time, namely, those associated with an Irish thief or Tory. Redmond O'Hanlon was the most famous of the 'Tories' of his day. He had not only his own immediate band of outlaws who did his bidding, but was himself commander-in-chief of all the Tories of the north for about ten years. His principal haunts were the Newry, Slieve Gullion, and Carlingford Mountains—while occasionally those of Mourne afforded the Rapparee a hiding-

place—and from thence he and his bandits sallied forth over the counties of Armagh, Louth, Down, and even Tyrone—terrifying the entire population, and giving infinite trouble to those in authority. Many strenuous efforts were made by the Tory Acts and otherwise to suppress Toryism by the capture of the outlaws ; but notwithstanding it continued to flourish all through the Commonwealth, and even after the Restoration. The Tory who killed a fellow-Tory was himself pardoned,—by 9 William III. (Irish). Cap. 9. ‘Tory hunting and Tory killing’ was considered fine sport and pastime! Hence the historical foundation for the well-known Irish nursery rhymes :

“‘Ho ! brother Teig, what is your story ?”

“I went to the wood, and shot a Tory :

I went to the wood, and shot another ;

Was it the same or was it his brother ?

‘I hunted him in, I hunted him out,

Three times through the bog, and about and about ;

Till out of a bush I spied his head,

So I levelled my gun, and shot him dead.”¹

Redmond O’Hanlon was a member of the sept of that name—a fragment of the Clann Colla—a great tribe which held the supreme place in Ulster at an early date.

He is said to have been a descendant of Tirlagh Grome O’Hanlon, who in 1620 owned the townland of Aghantaraghan (close to the village of Poyntzpass),

¹ See Prendergast, *Cromwellian Settlement*, p. 350.

where it is supposed Redmond himself lived—in a house occupying the site of Iveagh Lodge, the residence of Mr. Heber Magenis, J.P. He served for a time in a continental army, where he was known as Count O'Hanlon.

The 'O'Hanlon Country' comprised the whole of the two modern baronies of Upper and Lower Orior in the County of Armagh, extending from Jonesborough and Newry to Tanderagee, and containing 77,932 statute acres.

The seat of the O'Hanlon family was Ballymore (Tanderagee) Castle, now owned by the Duke of Manchester. The chief at the time of the Plantation of Ulster was Sir Oghie O'Hanlon—then an old and infirm man. He was the hereditary Royal Standard Bearer of Ulster, and had frequently carried his banner at the head of the King's forces against rebellion, or other resistance to the lawful authority. Indeed, he remained a loyal subject of the King to the end, but he was compromised by his son (Oghie Oge O'Hanlon), a strong rebel, who fought under Sir Cahir O'Dogherty (his brother-in-law), and besides, he gave Oghie an asylum at Barrymore Castle for a night during the revolt. Sir Oghie (at this time) held his lands by grant from the Crown—a provision of the deed being that should he or any of his heirs or assigns enter into rebellion the grant would become void. Although this deed was not claimed by Sir Oghie, yet it was considered that the lands therein conveyed were forfeited by Oghie Oge's having taken part in the

revolt.¹ In consequence the O'Hanlon estates were forfeited and the family translated to Connaught, and the loyal old chieftain granted a pension of £80 per annum in lieu of his barony of Orior! The poor old man (who surely deserved a better fate in his declining years) did not live to enjoy the magnanimous gift, but died of a broken heart—his grey hairs were literally 'brought in sorrow to the grave.'

In those old times of rebellion and bloodshed, probably in many cases wrongs were done to members of the ancient Celtic families, and a policy pursued by those in authority inimical to the peace, loyalty, and prosperity of Ireland; and it is to be fondly hoped that in the recoil of modern times history will not repeat itself under any new régime which may be established, notwithstanding the assurances to the contrary of

those who claim to speak in its name. Dr. 'Revolution-ary Ireland and its Settlement'—Dr. Mahaffy. Mahaffy, in his Introduction to Dr. R. H. Murray's volume on 'Revolutionary Ireland and its Settlement,' tells us that violence and injustice beget one another, and lead to a hereditary vendetta, and that even now the recoil from the penal laws is being felt; that the long oppressed are rising rapidly in power, wealth, and influence—and 'it will be strange indeed if this recovered influence does not lead to acts of injustice and even to confiscation in some polite form, even though the days of massacre and armed rapine are over.'

¹ See Hill, *Plantation of Ulster*, p. 64.

Glynwood (Dromantine) has long been noted as the scene of a dreadful massacre during the Rebellion of 1641. It is described by Harris in harrowing terms, while other writers of repute (particularly the late Dr. Fitzpatrick) represent it as an absolute myth. We will therefore give the evidence for and against, with honest comment, and allow our readers to judge for themselves. Harris tells us (in substance) that the parish of Donaghmore will 'ever be infamous for the merciless butchery' of 1641—in which 'upwards of 1,200 defenceless Protestants' were massacred 'in the Covert of a thicket' 'at Glyn or Glynwood, an ancient manor of Magenis, now of William Innys'—west of the church.¹

The inhabitants of Donaghmore for upwards of two and a half centuries have given absolute credence to this 'inhuman butchery,' and have doubtless mournfully regretted its occurrence. We are now told, however, that the evidence upon which it is based is only 'hearsay,' and that the massacre is an absolute myth. Dr. Fitzpatrick, in his recent volume,² endeavours to show that the sole evidence of this supposed carnage is that of a few rebel guards who were wont to while away the time by relating to a notable prisoner in their custody stories as to the prowess of the rebel arms, and the wonderful massacres that were taking place all over the country by their

¹ See *History of Down*, pp. 85-6.

² T. Fitzpatrick, LL.D., '*The Bloody Bridge*' and other Papers relating to the Insurrection of 1641.

valiant brethren—one of these being that at Glynwood. It is to be hoped that Dr. Fitzpatrick is correct in his conclusion, and that our parish will no longer be tarnished as the scene of such a ‘bloody strife’—even though our hopes are dashed of dwelling on a theme, which, however sad and gruesome, some readers, at least, might consider interesting! Hence we cannot record even an ‘Irish shindy’ at Glynwood, or the free use of a few blackthorn sticks, but simply content ourselves by characterising the ‘massacre,’ in our author’s words, as the ‘Donaghmore myth.’

Dr. Fitzpatrick certainly makes out a good case for the side which evidently has his sympathies, and for which he seems to hold a brief. He claims to write impartially in elucidating the history of a period ‘about which men wrote as desperately as they fought’; but it is to be feared the words may in truth be used against himself, for, to say the least, he often writes ‘desperately.’ Apart from his evident bias, he seems inconsistent, for the documents (‘Depositions’) which he uses are considered good and trustworthy when he pleads the cause of the rebels, but far otherwise if they tend to tarnish their fair name. But if the depositions are good evidence in regard to massacres by those who fought against the rebels, surely they cannot be worthless when they describe the carnages of the latter. Doubtless it is impossible to find a writer on either side totally free from bias and inconsistency in regard to the Rebellion of 1641—including even Harris and Temple—and, we might add, the smaller fry, however much they try, who pose as ‘parish historians!’

Harris and others are blamed for using 'hearsay' evidence, while Dr. Fitzpatrick excludes such in establishing his conclusions; and, besides, he claims to have had recourse to later and unpublished depositions not employed by the earlier writers—viz. those before the Commonwealth Commissioners at Carrickfergus in 1653.

In regard to the 'sworn evidence taken by the Royal Commissioners (after the Rebellion) appointed by the Broad Seal of Ireland,' Dr. Fitzpatrick states, that having examined the depositions which are in the County Down volume, numbering over a hundred and twenty, he 'cannot find that any county Down man or woman knew or heard anything of the Glynwood (Donaghmore) massacre of 1,200 helpless Protestants.'¹

The High Sheriff of Down at the time (Peter Hill) was a deponent, and informed the Commissioners that 'he knows the county (Down) well,' and while he gives evidence as to certain atrocities committed by the rebels at the 'Bloody Bridge' and other places in Down, he never once refers to a massacre as having taken place at Glynwood in Donaghmore parish.

The Rev. Patrick Dunken, Vicar of Donaghmore, was a prisoner in the hands of the rebels, in a house near Newcastle, and afterwards became a deponent. He was examined May 26, 1653, at Carrickfergus before the Commissioners 'concerning the things transacted to his knowledge and hearsay in the County of Downe and thereabouts the first half yeare of the Rebellion, during which time, the said Mr. Dunfin (Dunken) with his wife, were prisoners with the rebels, having first

Vicar of
Donaghmore
Deponent.

¹ Introduction, p. xix.

robbed them of all their goods.' In the evidence as transcribed by Dr. Fitzpatrick, the Vicar of Donaghmore tells '*what he knows* about the Newcastle affair, and '*what he has heard* about Lisnagarvey, Downpatrick, Newry, Mourne'—and so on—'but has not a word to say about his own Parish.'¹

According to Dr. Fitzpatrick the whole story of this supposed massacre is based on the evidence of the

Doctor Maxwell Deponent.	Rev. Dr. Robert Maxwell, Vicar of Tynan, co. Armagh, a prisoner in the hands of the rebels at Kynard, 'who amused themselves by telling him many horrible tales.'
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The following is a portion of Dr. Maxwell's deposition, taken August 22, 1642—(about eleven years previous to the deposition of the Rev. Patrick Dunken): 'In Glynwood, towards Donaghmore, there were slaughtered (as the Rebels told the deponent) upwards of 1,200 in all who were killed in their flight to the countie of Downe.'

It seems somewhat strange that the rebel guards at Kynard should have singled out this particular place as the scene of a slaughter of such magnitude, if nothing happened of that nature. Glynwood is close to the two passes through which those in flight—presumably from the direction of County Armagh—must have entered this portion of Down; and besides, the particular spot, a deep ravine in Dromantine demesne—north of the lake—said to be the scene of the massacre, would in all probability be considered a safe hiding-place for fugitives. Again, the guards had nothing to gain by misrepresentation or exaggeration, and

¹ *The Bloody Bridge, etc.*, p. 93.

besides, it is to be presumed they were the best authorities regarding the rebel achievements.

On the other hand their narrative certainly conflicts with the depositions as quoted by Dr. Fitzpatrick, and this in itself is an important point in favour of his contention. Doubtless we do not know the whole truth of the matter, nor are we likely to be further enlightened. At any rate Dr. Maxwell, a man of high standing and great ability, evidently believed what 'the Rebels tould' him, though for aught we know these worthies may have been simply 'fooling' the good divine!

Robert Maxwell was a Doctor of Divinity of the University of Dublin, Rector of Tynan, and Archdeacon of Down. He was consecrated Bishop of Kilmore in St. Patrick's, Dublin, March 24, 1643, and the see of Ardagh was granted him by Charles II., February 24, 1660. He held both sees till his death—November 16, 1672.¹

During the revolutionary period of our history, although the contending armies 'passed and repassed' through the parish, we find no record of an engagement between the combatants, but doubtless nevertheless terror reigned in Donaghmore, and the inhabitants suffered privation and loss, as was inevitable in the circumstances.

There was, however, during the period, almost 'a battle royal' at the old Four Mile House, the combatants on one side being Alexander Stewart and his wife (who kept the inn), James Hope (a prominent United Irishman and somewhat of a poet), and a friend

¹ Ware's *Bishops*, p. 243.

named Dignan, of Newry ; while, on the other, were a few English soldiers and a horse ! The bloodless combat is portrayed by Hope in his 'Memoirs of '98.' It seems while he and Dignan were at the inn, two soldiers rode up, and having partaken of some drink, flung their empty glasses on the flags, and went off without paying for their 'refreshment'—a shabby trick ! Poor Mrs. Stewart and her husband were naturally irate, but their words are not related. Two other soldiers, we are told, just then rode up, one of whom 'ran at Mrs. Stewart (who was standing at the door of the inn having a child in her arms) with his blade.' Happily the cowardly soldier was repulsed by the valiant Hope, who drew his sword in defence of the woman. The soldier's horse, however, was not to be outdone even by the brave Hope ; for it seems, before an immediate departure to Banbridge, the dauntless animal, with the willing consent of the rider, made a fling at the inn door with the hind legs—smashing it (we hope not) to atoms !

Towards the close of the eighteenth century (1778), owing to the critical condition of Ireland at the time, the Volunteer movement was inaugurated —when Donaghmore contributed its quota to the 100,000 men eventually enrolled in the four provinces as a Volunteer force. Unfortunately, owing to the loss or destruction of records, very little information is now available in regard to the Donaghmore Volunteers, of which there were two companies. The companies belonged to the Newry Infantry Regiment, as did the Sheepbridge corps and that of Rathfriland.

The
Volunteers.

Among the officers of 'The First Donaghmore Company' were Captain J. Arbucle and Lieutenant Samuel Martin. Captain Arbucle resided at Maryvale, which he owned with the townland of Carnacally in which it is situated. Lieutenant Martin was father of John Martin, the well-known 'repealer,' and, of course, lived at the family residence—Loughorne. 'The Second Donaghmore Company' had, as captain, George Gordon. Captain Gordon was a brother of Captain William G. Gordon of Sheepbridge—members of the old and well-known family of that place—and now represented in the neighbourhood by the Gordons of Mount Kearney and Maryvale.

Captain Carswell was an officer in one or other of the Donaghmore companies. We find him attending a review held at Rathfriland, October 19, 1792, accompanied by fifty of the Donaghmore Volunteers. Captain Carswell (who resided in Annaghbane) was a member of an old and much respected family—now represented by Joseph Carswell of Rockmount (Four Towns) and Joseph Carswell of Shankhill. The Carswells came originally from Scotland and settled in the parish early in the seventeenth century.

An article in an old issue of the *Down Recorder* describes the uniform generally worn by the Volunteer force in Down—viz. 'a scarlet coat, with yellow, white, blue, or green facings; white waistcoat and small-clothes; white stockings and black gaiters, a black knee-band and a cocked hat.' A Fusilier corps in Downpatrick, it seems, wore a green uniform with red facings, short-skirted coat, and high cap with a red plume.

The origin of the Volunteers was as follows : In 1777 the English were defeated at Saratoga, where the whole British army under General Burgoyne surrendered to the Americans. The affairs of England were desperate, while the outlook in Ireland was no less serious and critical. There were no troops left in the country, as all had been drafted off to fight the Americans. In 1778 the situation was still more desperate ; for the French united with the Americans and threatened to invade the British Islands. England seemed no longer able to defend and hold Ireland ; and besides, shoals of American privateers swarmed round the Irish coast, seizing British vessels and doing immense havoc in many ways. Notable among the gang was a certain Paul Jones (a Scotsman, in the American service), who in 1778—at Carrickfergus—captured the *Drake*, a British brig. In the terrible predicament the Protestants of Ireland flew to arms. If England could not defend them against the foreign invader they would protect themselves by raising a force for home defence—so corps of Volunteers were rapidly enrolled throughout the four provinces, arms were procured and drilling went on in every parish. At the commencement the Volunteers were almost wholly Protestant Dissenters, but subsequently Churchmen and many Roman Catholics were enrolled in defence of their country. The Volunteers, as the name implies, were a purely volunteer force—and, we might add, an absolutely necessary force—considering the critical circumstances of the times. Alas ! although they had come to be called ‘the glorious Volunteers,’ their career ended

ingloriously. When the work for which they were raised had become a *fait accompli*, many of them began to suffer from 'swollen heads,' and manifested tendencies of a rebel nature—for example, a corps at Loughbrickland, which had to be suppressed. When deserted by their legitimate leaders and become the prey of irresponsible demagogues, they were simply a menace to the State, and forming themselves into secret societies and being drilled in arms, they caused much turmoil and alarm throughout the country.

It is too tempting not to refer to one notable 'swollen head,' and that too of a bishop! (so expanded, it is to be feared, that his mitre became
 The Bishop of Derry and the Volunteers. useless). We refer, of course, to the eccentric Bishop of Derry (Frederick Augustus Hervey—Earl of Bristol). His lordship conceived the idea in his noble brain that he was the 'unchallenged leader' of the Volunteers (1783), and that in all probability he was to be the future king of Ireland! Froude tells us: 'This absurd person still clung to the dream of a separate Ireland of which he was to be king, and his admirers in the North fooled him to the top of his bent.' As a simple preliminary to his kingly honours, the bishop arrived in
 A Volunteer Convention and Georgeous Procession. Dublin at the time of the memorable Volunteer Convention in 1783 (a kind of Parliament to 'command the destinies of Ireland') accompanied by his suite—almost regal in its splendour and magnificence. The Cabinet had recommended that the Convention should be prevented, even by force if necessary; but the Privy Council was averse to the idea of the Govern-

ment interfering to prevent the meeting, so it was held. The ambitious bishop fully expected his election to the presidency of the 'Parliament,' and his elevation to the 'High Kingship of Ireland,' but, alas for the poor man, neither honour came his way! However, for one brief space he doubtless enjoyed to his heart's content the rapture, at least, of clasping to his bosom honours which after all were not to be his, namely, while he sat in state as the central figure in the gorgeous procession which graced the streets of Dublin previous to the Convention. Froude thus graphically describes the scene: 'He (as yet only the Lord Bishop, the Earl of Bristol) sat in an open landau, drawn by six horses magnificently apparelled in purple, with white gloves, gold fringed, and gold tassels dangling from them, and buckles of diamonds on knee and shoe. His own mounted servants, in gorgeous liveries, attended on either side of his carriage. George Robert Fitzgerald rode in front, with a squadron of dragoons in gold and scarlet uniforms, on the finest horses which could be bought in the land, a second squadron brought up the rear in equal splendour, and thus, with slow and regal pace, the procession passed on, Volunteers falling in, with bands playing and colours flying, the crowd shouting "Long life to the bishop!" the bishop bowing to the crowd. Passing through College Green, the Right Reverend Earl paused at the door of the Parliament House. The dragoons halted. The trumpets were blown. The Lords and Commons, who had just finished prayers, came out to pay their respects, and gaze on the extraordinary scene. The bishop saluted; the bishop's guard presented

arms ; and the band struck up the Volunteers' March, and having thus, as he supposed, produced a proper impression, the august being waved his hand.'¹

As their subsequent history proved, 'the powers that be,' and the country, had enough of the Volunteers, and consequently the government were obliged to revive the Militia, a crown force, to which
 The Militia. Donaghmore contributed its quota of men and money. [In regard to local transactions *re* the Militia (1795-7), or events not recorded elsewhere, we beg to refer the reader to the vestry minutes—commencing 1772.]

Possibly a few inquisitive readers may be solicitous to know a little concerning the present inhabitants of Donaghmore—if only through curiosity ; but it is extremely difficult to impartially portray ourselves, being an interested party, and doubtless when we have done our best, having totally banished our natural bias in the circumstances, some old cynic, or jealous critic of a neighbouring parish, will be found to exclaim in the words of the rustic poet :

O wad some Pow'r the giftie gie us
 To see oursels as ithers see us !'

Donaghmore is a purely agricultural parish, and as such is considered one of the best in the county of Down. The parish has long been noted
 Pursuits. for its interest in agricultural pursuits and its successful farming operations. It had its farming society (a branch of the North-East Farming Society) so far back (at least) as 1835 ;

¹ *The English in Ireland*, vol. ii. p. 416.

and here the reader will pardon our digression in reverting to a bit of ancient history.

An 'Annual Cattle Show and Plowing Match' was held under the auspices of the Donaghmore Farming Society, after which the committee of management and their friends usually partook of a sumptuous dinner as a pleasant 'wind-up' to the pro-Agricultural proceedings of the day. One of these social Dinner-party functions, however, we regret to state, had 'Wind-up.' itself a very unpleasant 'wind-up' (as we shall see), viz. that after a 'plowing match' at James Carswell's farm (Fourtowns), on February 16, 1835. The dinner-party was given in the evening of the same day at the Five Mile House. Thomas Marshall (Buskhill) occupied the chair on the occasion, when the following toasts were proposed and duly honoured: 'The Queen and Royal Family'; 'The Lord Lieutenant and Prosperity to Ireland'; 'The Health of Arthur Innes, Esq., the worthy and munificent President of the Branch, and speedy recovery and safe return home'; 'The Health of Trevor Smithson and Isaac Corry, Esqrs., the worthy and valuable Vice-Presidents of the Society.' About this stage of the proceedings (eight o'clock) the festive and peaceful scene was suddenly changed into one of alarm and confusion. According to our report, it seems a large crowd had gathered in front of the house, and without note or warning, made 'an atrocious and wanton attack' on the agricultural dinner-party—'one man being killed and several desperately wounded.' The mob, with frightful shrieks and constant volleys of stones, kept up the attack till 9.30 o'clock, 'completely demolishing the windows, sashes, and shutters of the

house.' The police by this time arrived on the scene, and having been obliged to use their rifles to quell the riot, one man in the crowd was shot dead. No reason whatever was assigned for the attack, which we are informed was 'a premeditated and deliberately planned scheme.'¹

Legal proceedings ensued at Downpatrick (August 5), when eleven men were indicted for 'assault and riot'—four of whom received twelve, and seven, six months' imprisonment.

Donaghmore has no longer its Farming Society, Cattle Show, or 'agricultural dinner-parties'—nor even a riot!—yet our farming operations and 'dining capacities' are still fine arts.

The principal crops grown in the parish are oats, flax, potatoes, turnips, hay, and (in Glen) wheat. We boast of a number of model farmers who possess very up-to-date agricultural implements, and who farm on the most approved principle; but we forbear to mention names, not wishing to make invidious distinctions. Owing chiefly to the expense of labour, and the scarcity of those who engage in such pursuits, a few of the farmers have turned their attention to dairying and stock-raising, including sheep, of the best breeds.

Although engaged in these humble but laudable pursuits, and living far away from the 'madding crowd,' yet most of us entertain a fairly high opinion of ourselves, while we consider that we are each 'a citizen of no mean city.' This good opinion of ourselves

Characteris-
tics—Self-
esteem.

¹ *Newry Telegraph*, February 20, 1835.

(which doubtless others may misname self-conceit, though with us it is simply a form of self-respect) and of our 'dwelling-place' enables us to comport ourselves accordingly, and to 'carry a high head' ! True, few of us were born to any great estate ; and certainly none of us (as yet) have had greatness thrust upon us, yet generally (with a few exceptions) we make the most of ourselves, considering it to be the aim of every one (in the words of Jean Paul Richter) 'to make as much out of oneself as could be made out of the stuff.' Apart, however, from the 'stuff' with which Providence may have bountifully or otherwise endowed us, and while averse to the bad manners of 'blowing our own trumpet,' and chary of hurting the sensitive feelings of less favoured communities, it may be safely asserted, without fear of contradiction, that we are a highly intelligent, hard-headed and industrious people, and withal very soft-hearted and extremely modest !

We are, moreover, a peaceful community among ourselves, and so far as the outside world is concerned we are dominated by the same

Pacific
Qualities. pacific spirit—unless, indeed, the attack be one of aggression. We are totally oblivious of the 'wars and rumours of wars' which marked our *territorial* days. We have 'clean forgotten' all we have heard of the 'Glynwood massacre,' while old party and other feuds are largely effaced from our memories, and indeed would have been entirely obliterated, were it not for our anniversaries, held respectively on July 12 and August 15, or it may be the raking up of the chequered past by some petty

chronicler. Our pacific intercourse is all the more to our credit, considering our differences racially, religiously and politically. We are truly a mixed race (both here and elsewhere in Ireland), the descendants of the successive invaders who conquered Ireland in past times, and hence there are no 'real Irish' in the parish—such (the aborigines) having been totally annihilated, we are told, soon after the flood, by a ferocious Grecian chief called Partholon. This cruel warrior and his savage people held possession for about 300 years, when the Nemedians came along, and made 'short work' of the Partholonians, and so on, with the Formorians, the Firbolgs, the Dé Dananns, and the Milesians, who in turn were conquered by the Anglo-Saxons. But notwithstanding our mixture of blood, or our inability to trace our descent from the 'real Irish' (probably a race of dwarfs and cave-dwellers, who are as dead as the dodo), or that we are only the sons of colonists of a remote or later date, we all are good Irishmen nevertheless, and uniting in fervent love for Ireland, however poor and distracted or 'distressful' she may be, we heartily sing with the 'immortal poet':

'Sure an' this is Ireland,
Thank God for Ireland!'

In religion, again, most of us seem to differ almost as much as in race. In this respect, however, we are certainly more tolerant than in past times, and many of us, at least, are beginning to realise that the form is not the absolutely

Religion.

essential desideratum, and that (in the words of Lord Avebury) 'Those to whom heaven is promised in the Sermon on the Mount are the merciful, the meek, the peacemakers, the pure in heart.' We are well supplied with churches—having in our midst two Roman Catholic, two Presbyterian, one Church of Ireland, and a Methodist chapel (erected in 1839 and served by a Newry minister). We are, besides, favoured occasionally with a movable 'ecclesiastical' structure in the shape of a tent, accompanied by what is locally termed a 'tramp preacher.'

These preachers, for the most part, seem quite horrified at our pagan condition, and consider it their solemn duty, as a mere preliminary, to anathematise with 'bell, book and candle' the parishioners and their pastors in general and the rector in particular. Having set up their 'gospel-shop,' as it is called, they deal out a free and easy 'salvation' on the condition of 'faith without works,' this 'faith' being supposed to act as a charm, by which the subject obtains 'salvation' in the shape of a 'fire-escape'! 'The preachers' (who have not favoured us with a visit for a long time) make but few converts in Donaghmore, while those 'impressed' generally 'vert' back to type.

A Mormon missionary recently paid us a flying visit (or rather some of the good-looking girls of the parish, of which there is a vast number), but we have the proud satisfaction of recording that the Mormon went 'empty away,' ere even we had learnt of his advent, otherwise we should have organised

a Donaghmore *Corps of Volunteers* to 'speed the parting guest'!

We Donaghmore people are strong politicians, and here we never 'agree to differ.' Portion of us adopt the principles of King William, Prince of Orange, others those of King James. The memories of these monarchs are still held in fond remembrance in our midst—particularly that of King William—whose great battle at the Boyne is annually fought in mimic fashion in the neighbourhood, his forces fighting like Trojans, when the good King, notwithstanding the 'shot and shell' and the 'fierce onslaught' of his Jamesite enemies, ever comes off the victor! Not a few of us are quite 'advanced' in our views on matters political, while others are supposed to lag 'behind the times.' The former glory in a new order which is fast giving place to the old, while the latter wistfully look back to a dying regime, and mournfully warble in notes of other days, lines long out of date :

'God bless the squire and his relations.
And keep us in our proper places.'

To their credit be it told, the inhabitants of Donaghmore speak the 'King's English' remarkably well. Indeed, the English language is more correctly spoken in Ireland generally than it is in England by people of the same class. Of this any educated and unbiassed Englishman will soon be convinced, if, having visited Ireland, he will compare the English spoken by the Irish people generally with that, for example, expressed in 'broad Yorkshire' or in the dialect of Lancashire

and other places. The people of Donaghmore have no 'Irish brogue' in the proper acceptation of the term, nor have they any 'dialect' peculiar to themselves. They certainly speak better and more correctly than the people of North Down, or those in some portions of County Antrim. We have an 'accent' and intonation of voice not uncommon elsewhere in Ulster, while a few of us use expressions or words, at times, which are more or less in vogue all over, especially in the north of Ireland. But these words or phrases are frequently used only by way of accommodation, being to us very expressive. Very often such have no equivalents in the English language which properly express the meaning they convey to us, and hence we can only give an approximate signification—in some cases adopting that given by Joyce.¹

'Back-jaw,' impertinent or abusive talk. 'Blathers' or 'Blethers,' nonsense. 'Blinked,' overlooked with the 'evil eye.' 'Boast,' e.g. the hollow portion of a tree produced by dry rot is 'boast.' 'Bold,' forward. 'Brave' (intensively), 'a brave big man'; or as denoting good health, in reply to 'How are you?' (an old English usage), 'Bravely.' 'Dry,' thirsty. 'Cailey,' a friendly evening call. 'Clash,' to carry tales. 'Call,' a reason, e.g. 'I have no *call* (reason) to do so and so.' 'Coof,' a fool. 'Clout,' a blow; also a rag. 'Cruel,' very; e.g. 'cruel kind' means very kind. 'Daily-goin,' nightfall, or just after twilight. 'Didoes,' antics or tricks. 'Ditch,' a raised fence. 'Dour,' stern. 'Elder,' udder. 'Elegant,' anything

¹ See *English as we speak it in Ireland*, cap. xiii.

good or excellent of its kind, e.g. 'an elegant watch,' and even 'an elegant pig!' We have not heard the word used in Donaghmore in the sense applied by Lever—but then we have no Bradys :

'I haven't the janius for work,
For 'twas never the gift of the Bradys ;
But I'd make a most *illigant* Turk,
For I'm fond of tobacco and ladies.'

'Farl,' portion of a griddle cake. 'Footer,' a clumsy workman. 'Free,' affable. 'Galout,' a clownish fellow. 'Galore,' abundance. 'Gawkish,' a tall, awkward person. 'Glower,' to stare at. 'Hotherin' or 'Hothery,' untidy. 'Gunk,' a *take in*, 'sell,' or sudden disappointment. 'Income,' an abscess. 'Kitterty,' a vain, empty-headed creature. 'Lusty,' corpulent. 'Meela murder,' 'a thousand murders'—a general exclamation of surprise, regret, or alarm—the first part being from the Irish word, *mile* (ineela), a thousand (Joyce). 'A knowin',' a very small quantity. 'Nagyer,' a very miserly person. 'Newance,' novelty. 'Ornary,' ugly. 'Pelt,' naked—without clothes. 'Quality,' gentry. Any imitation of such in dress, manner, or 'turn-out' is called a 'quality touch.' 'Ructions,' fights or rows. 'Sconce,' an 'eye-servant,' or person who shirks his work. 'Scut,' a mean fellow. 'Sheeler,' a man who does women's work. 'Sheuch,' a hollow place, generally alongside a fence and containing water. 'Shore,' the 'sea-side'—we call Warrenpoint 'the shore,' and a 'drain' a 'shore'! 'Skelp,' a blow, to give one or more blows ; to cut off a portion of

anything ; to run swiftly, e.g. ' I got a skelp ' ; ' I cut off a skelp of wood ' ; ' skelp off to school ' (Joyce). ' Skite,' a silly, thoughtless creature—one who ' skites about ' talking nonsense, and hence a ' Bletherumskite ' ! ' Sonsy,' lucky and thriving ; also ' well-looking and healthy,' e.g. ' a fine, sonsy girl '—from the Irish word *sonas*, luck (Joyce). ' Spalpeen,' a scoundrel or rascal. ' Stoure,' dust. ' Thole,' to endure. ' Through-other,' unmethodical. ' Weemen,' women. ' Wheen,' a few. ' Whist,' be silent, ' hold your tongue.' ' Wit,' wisdom or sense—the original meaning of the word. We seldom make use of the following endearing epithets, and ' more is the pity ' : *Agra* (my love), *Alanna* (my child), *Aroon* (my dear), *Asthore* (my treasure), *Cushlamacree* (pulse of my heart), *Mavourneen* (my love).

The following terms or phrases are in frequent use : ' Widow-woman ' and ' widow-man,' for widow and widower. ' Boys, oh boys ! ' pronounced ' boys-a-boys ! ' and often varied by the phrase ' boys-a-dear ! ' a favourite ejaculation in Ulster—when anything wonderful is seen or has happened the ' boys ' are at once called to witness, i.e. every male, for all are ' boys ' in the province, the aged man being only an ' ould boy.' ' We don't mind,' i.e. we don't recollect ; but there are two other meanings : (1) If offered a favour and we reply, ' we don't mind,' it means we assent. (2) If asked, do we wish the window shut in a railway carriage, and say ' we don't mind,' it means we don't care. ' Manys-the-time,' many times. ' Man-alive ! ' an expression of wonderment. ' Be out of that with ye,' get away. ' Run,' e.g. ' run away to school,'

which means simply 'go to school'; but we all 'run' in Ulster! 'Bad cess to you,' may ill luck betide you. 'Cut your stick,' go away. 'I can't see a stime,' I can't see the least bit. We are also rather given to be redundant or excessive at times, and hence one says: 'I will do it, *so I will,*' or 'You can see it for yourself, *so you can.*' Nor are we above making a 'bull,' and so we speak of a man being 'killed dead'; but we only wish to be accurate—that is all!

In regard to our Donaghmore manners, it may be safely asserted that, for the most part, they are decidedly Ulsterian, which means they are somewhat brusque and unpolished. Hence some may consider us a trifle blunt; but this is largely owing to our downrightness, and what we are pleased to call our 'honesty and manly independence.' We mean, however, to be civil, and indeed polite, in our own way, with little form or ceremony, while beneath what some may deem a rugged exterior there are warm hearts and strong affections. We regard with some indifference the outward form—the grace, dignity, and courtesy—which characterise what are called 'people of refinement,' and consider that these gifts or acquirements may be not only superficial but deceptive, and hence it is what is said or done, and not how it is said or done, that is alone deserving notice. Here, however, we may be, and doubtless are, wholly wrong. The bluntest of us must acknowledge that the charm of fine manners is irresistible, and that they are gifts and graces which it is absolute nonsense to depreciate.

However much we deery them, they certainly charm and delight us in themselves, while at the same time we are surely bound to consider them as the honest signs or symbols of something higher and deeper—viz. of character, feelings, and thoughts—which we have no right to call in question. Fine manners are inestimable, and have more to do with our happiness and that of others, and, too, our success in life, than we are sometimes inclined to think. Lord Avebury reminds us of the old proverb that ‘Manners makyth man,’ while he tells us it is ‘doubtless true that many a man has been made by his manner and many ruined by the want of it.’ In this connection the old words of Sterne are deep with meaning and significance: ‘Hail, ye sweet courtesies of life! for smooth do ye make the road of it, like grace and beauty, which beget inclinations to love at first sight: ’tis ye who open the door, and let the stranger in.’

In regard to our forms of salutation it should be stated that they are much the same, and are as cordial, as those of most country-folk of our life and station. Our ‘hand-shake’ is hearty, and in many cases borders on a ‘squeeze’—thus denoting our extreme warm-heartedness! Most of us bow to our acquaintances, in the usual graceful fashion, while a few, if they move the head at all, suddenly jerk it to one side, and with the ‘side-nod’ is bluntly uttered the kind wish, ‘Good-morrow’—which doubtless includes the ‘to-day’ as well, and every ‘to-morrow’ afterwards.

Of the two good forms of salute (if sitting) in vogue among our polite ancestors, the Moycovians, to

immediately 'stand up' or 'raise the knee,' in the presence of our superiors (though we seldom meet such), we adopt the former only, rightly considering it the more respectful, and besides, had we both, we should doubtless be obliged to make invidious distinctions!

Hence it troubles us little 'Who's Who'—*whether King or Bishop*—a problem which deeply concerned our forefathers—especially those of them who were lawyers or Brehons. We may note, however, that these old legal luminaries completely solved the problem—at least to their own satisfaction and doubtless that of the Episcopate; though probably some of the kingly array regarded the solution with disapproval, but gave way—on religious grounds only. The question is asked in the Brehon law tract, 'Crith Gabhlach,' and the solution duly recorded thus: 'Which is higher, a King or a Bishop?' *Answer*: 'The Bishop is higher, because the King stands up (to salute him) on account of religion'; and then follows the sentence—'A Bishop, however, raises his knee to a King.' In those good old times the Irish generally sat on very low seats—probably something resembling Scotch 'creepies' (of which there are still a few specimens in Donaghmore), and thus in attempting to rise they would naturally be obliged to draw in one foot, which had the effect of 'raising the knee.' This *attempt* to rise, and 'raising the knee' thereby, was considered a mark of respect, but to 'stand up' was deemed a much higher act of regard and reverence.¹

¹ See Joyce, vol. ii. p. 489.

Most of us in Donaghmore doubtless believe that we are not superstitious ; and yet some of us have a vague belief which betrays a lurking anxiety that it is wise to be on the safe side when our luck is at stake. We also dread an ' evil omen ' and feel happier when such portends good—thinking that, after all, there may be something in it ! For example, we deem it unlucky to ' flit ' on Friday—' a Friday's flit ' being ' a short sit.' We dread breaking a mirror, which is supposed to bring bad luck in all we do for seven years, while to hatch chickens under a ' fairy-bush ' means death to the brood ' one and all ' ! We like to fall ' going upstairs,' for that is a sure sign of a wedding to the unmarried, though such were as old as Methuselah ! A marriage in May is fatal. It is an ill omen, on first occasions, to see the new moon through glass, or to hear the cuckoo before breakfast, the latter portending death that year. It is a bad omen to see a single magpie, most of us prefer two or three ; as for four, well, it all depends on circumstances ! The old rhyme aptly expresses our feelings in regard to the number we behold, though it fails to inform us that we must make a profound bow to one or more as the case may be :

' One for sorrow,
Two for mirth,
Three for a wedding,
Four for a birth.'

The return of the swallow is an omen of good things, but woe betide the person who interferes with its nest,

or, again, the house into which flies the innocent little robin redbreast.

The howling of a dog at night is supposed to forebode death or other calamity—especially the former; indeed this is a very old and widespread superstition, having a rabbinical origin :

‘ In the rabbinical book it saith
The dogs howl when, with icy breath,
Great Sammael, the angel of death,
Takes thro’ the town his flight.’¹

Shakespeare’s plays are full of the popular superstitions of his time, many of such being still with us. At the birth of the Duke of Gloucester we are told that :

‘ The owl shrieked—an evil sign ;
The night crow cried, aboding trickless time.’
(*King Henry VI.*)

Some of us consider the horseshoe a lucky possession, especially if properly placed, so that the luck may ‘ go up ’ and not ‘ down.’ In our peregrinations we noticed twelve of these precious relics, ‘ properly placed,’ at the entrance to the Donaghmore Rectory House, and being curious to know the result, were curtly informed : ‘ effect—*nil* ’ ! Again, some of us dread to be gazed upon by those who are supposed to possess what is called ‘ the evil eye,’ which is sure to bring misfortune. It is a fortunate circumstance there is no such ‘ eye ’ in Donaghmore, so far as we know ; but just in order to make sure, we prefer our acquaintances, when we meet, to wish us ‘ good day,’ or should

¹ Longfellow, *Golden Legend*, iii.

they inspect our cattle, to distinctly wish us 'good luck,' for then, however evil the eye, the 'good luck' goes out with the wish and cannot be withdrawn! Akin to the power exercised by the 'evil eye' is that possessed by the 'witch'—an evil creature, who, by her sorcery, blights almost everything she looks on or touches. Formerly there were a number of these evil-disposed creatures in Donaghmore, but they are becoming beautifully less. Doubtless they have betaken themselves to 'pastures new' through fright—one particular witch having met with a somewhat cruel death. This witch, it seems, worked untold misery on one poor woman, who informed the writer that 'the good' of her cows, and even her hens, had gone! She tried every means possible to ward off the evil influence of the witch, but in vain. A cow doctor was consulted, various charms were tried, and even the Holy Book was read to the poor cattle, but all to no purpose. The witch, however, at last succumbed—thanks to the Newry Hunt! It seems she had the habit of changing herself into a hare—the usual transformation of such creatures during their evil expeditions. On three successive occasions, while thus metamorphosed, she happened to encounter a fine pack of hounds, called the Newry Harriers—with the result, that, after good sport, on the third day the 'hare' was killed! We must state, however, that being of a humane disposition, it was rather cruel of the harriers, being doubtless abetted by the Master of the Hunt, to kill even a witch! The proper and more humane method in dealing with witches is to spare the life, but deprive them of the power of sorcery; and this

can easily be done by a 'scratch,' which will 'draw the blood of a witch, and she is harmless.' Shakespeare knew the secret in his time: 'Blood will I draw on thee; thou art a witch' ('King Henry VI.').

It would seem that the Donaghmore witches, in the day of their power, were never very punctilious about keeping the Sabbath—a sorry contrast to a certain community of the craft in England, who, we are credibly informed, kept their Sabbath in a weird tavern, called the 'Devil's Kitchen,' at Stanton Harcourt in Oxfordshire. The poet Pope, who often visited Stanton Harcourt, likened the kitchen to the forge of Vulcan, where it was believed the witches kept their Sabbath, and were once a year visited by the devil, who provided them with a feast of infernal venison—viz. a toasted tiger stuffed with tenpenny nails!

Witchcraft is fast dying out in Ireland and elsewhere, but it seems to have taken a long time to uproot the superstition. A certain Pope in 1484 issued a Bull against witches, but the edict must have had little or no effect, for since then no fewer than nine millions of persons have suffered death for witchcraft.

In regard to Donaghmore ghosts, we are happy to record that most of these spectres have 'clean forsaken' us, while the few who remain are quite harmless.

The 'Church Road Ghost' was long the terror of the inhabitants. It nightly appeared in the shape of a black dog with its tongue of flame exposed, and emitting fiery sparks. We are glad to note that this ghost has not been seen for a long time, and hence must have departed; but there is this peculiarity in

the case, that it must have gone of its own accord—not having been ‘laid’!

Then we had the ‘Phantom Knock Ghost,’ as it was called. This ‘spiritual’ gentleman usually announced his presence by three loud knocks at the front-door of a certain house, which shook the whole dwelling, and caused the china and glass to rattle as though broken to pieces; but no harm was done! A servant usually opened the door in all due haste—for the knocking seemed imperative—as demanding an immediate entrance—but, lo and behold, nothing was to be seen! The ghost had fled, doubtless in high glee that he had played such a fine trick!

Next, our parish had for a considerable time the ‘White Ghost’—in the shape of a tall, graceful lady, usually seen marching to and fro on a certain avenue leading to a particular mansion—never speaking to the passer-by, but ever pacing in silence and sadness her wonted path. She, so long the terror of the nocturnal pedestrian, though perfectly harmless, has also departed. We are credibly informed that she and the ‘Phantom Knock’ apparition were ‘laid,’ through the kind offices of the parish priest, about the same time.

It seems what is called the ‘Sneezing Ghost’ remains with us, at least during the winter season! though we have never seen him or heard his sternutations. This gentleman, somewhat old and feeble, keeps to the same house and one particular room—and when he thinks the household fast asleep, he gives several loud sneezes—as though he were suffering, poor man, from a bad cold in his head; but otherwise he gives no annoyance, which is a great matter.

But our Donaghmore spectres are poor things compared with what was called the 'Edenmore Ghost'—not far from here. This ghost was a terror while it flourished, and was, moreover, enormous in its proportions. On its expeditions it occasionally spread out its great wings and flew over Edenmore—like a huge aeroplane—which seemed to cover the whole townland, producing not only 'deep darkness' but a horrible feeling of suffocation! This ghost, so long the fear and dread of 'all ranks and conditions' in the important 'town' of Edenmore, was at length laid by 'his Reverence' of the time, and has never since been seen or felt in the district. It seems passing strange that so few of our parsons have tried their hands in this respect, while 'his Reverence' seems to have been so successful, and at the same time getting all the credit. It is not, of course, from any inability on their part—at least according to the authority of an old woman who credibly informs us that 'all the clergy have the power of putting down ghosts if they would only use it!'

We have heard of one parson, at least, and that a certain Archbishop of York, who exorcised a ghost very successfully. He was staying at a great house, and having slept in 'the haunted room,' there was naturally eager expectation at breakfast next morning, to know what he saw. Sure enough his Grace laid his archiepiscopal eyes on the ghost—an old fallow-looking man with bent figure and long white hair, who knocked at his door shortly after midnight—and was politely invited to enter. The Archbishop immediately rose to receive his guest, whom he thus

addressed : ' Do you belong to the house, and are you a parishioner ? '—to which queries the ghost nodded assent. ' Well, I am anxious to build some new schools,' added the most reverend prelate ; ' will you give me a subscription ? ' when the ghost at once vanished, and, it seems, ' for good and all ' !

A brave old gentleman—with longish legs—was determined to sleep in a certain ' haunted room,' with his revolver under his pillow in order to despatch ' the ghost ' if such appeared. After some time he looked, and behold, two strange ' hands ' (as he thought) visibly appeared at the foot of the bed. He was naturally terrified, but calm and collected, so he gave the order : ' Begone, or I fire at once ! ' The ghostly hands never moved ; so he fired, and ' lo and behold,' shot off his own two feet !

The following is vouched for as a true ghost story. The victim, we are told, was spending the Christmas of 1909 with his friends in the country, who informed him that he would have to occupy ' the haunted room,' and being a man of polite disposition and, moreover, of dauntless courage, he consented. Of course he saw—or rather heard and felt—the ghost. All went well until he was asleep, when, we are told, he was awakened by the door opening, and became conscious that a figure had entered the room. Suddenly he felt a small light-weighted object put on his legs. He held his breath, thinking a practical joke was being played. The figure retired an instant, and then returned, when another weight was deposited on the coverlet. This operation was repeated for half an hour, until he was covered with various objects of

unknown specific gravity. From presence of mind or from frozen terror, he is unable to say which, he never stirred, though he remained awake for the rest of the night. When dawn broke he found that the butler, walking in his sleep, had laid the four-posted bed with a dinner-service of twenty-four *couverts*!

Some very good people among us firmly believe in ghosts—while others as strongly protest that there are no such things. The writer has not expressed his opinion, though he has carefully weighed the evidence on either side. Addison tells us how certain people are ‘terrified even to distraction at the figure of a tree, or the shaking of a bullrush,’ and hence he looks upon ‘a sound imagination as the greatest blessing in life—next to a clear judgment and a good conscience.’ And yet Addison believed in the presence of spirits, though unseen; for he goes on to say: ‘For my own part, I am apt to join in opinion with those who believe that all the regions of nature swarm with spirits, and that we have multitudes of spectators on all our actions when we think ourselves most alone.’ He further quotes Milton in confirmation of his belief:

‘Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.’¹

Although there may still be, even for this enlightened age, much superstition of various kinds among us, yet after all it is infinitely small (thanks to our Holy Faith), as compared with that of our pagan ancestors, who considered Ireland the special home of demons, ordinary ghosts and other spectres, and that the very

¹ *Spectator*, No. 12 (Arnold). pp. 11, 12.

atmosphere swarmed with all kinds of reptiles and venomous creatures, wounding both men and animals with their deadly stings. 'What with Dé Dannan gods, with war-gods and goddesses, apparitions, demons, sprites of the valley, ordinary ghosts, spectres, and goblins, fairies of various kinds—sheevras, leprechauns, banshees, and so forth—there appears to have been quite as numerous a population belonging to the spiritual world as of human beings. In those old pagan days, Ireland was an eerie place to live in: and it was high time for St. Patrick to come.'¹

¹ Joyce, *Social History*, vol. i. p. 274.

CHAPTER III

ANTIQUITIES OF DONAGHMORE

DONAGHMORE churchyard is a place of much historical interest and brings us back to a rude though interesting age in the annals of Ireland. As a cemetery, undoubtedly, in pagan times and during all the centuries of the Christian era; as the centre of a large souterrain, the site of a huge rath, and the sacred spot where stands a fine old Celtic Cross, the symbol of our faith, it affords a rich mine for the antiquary and historian, and we are only sorry that another pen than that of an amateur has not been found to do it and other places of interest in the parish the justice they deserve.

The large souterrain (or set of caves) has its centre in the churchyard, from which several branches extend in different directions. The lintel to the main entrance is the large stone which forms the base of the old Celtic Cross which stands a few yards south of the church. Underneath the cross is the central chamber, which is sixty-two feet long, three feet wide, and upwards of four feet high—with branches in the form of transepts about thirty feet in length. From these again, several sections extend for a considerable length into the precincts of the churchyard—south-east, south-

west, and one due north terminating at the Glebe House (a distance of 200 yards) underneath the study floor, where, according to tradition, some rich old vicar in past times fashioned the extreme end into the dimensions of a wine cellar, which is still in perfect condition, though it has contained no 'relic' of an alcoholic nature for 'many a long day'!

These branches vary in size, from upwards of five feet high by five feet wide, tapering to equal dimensions in height and width—viz. three feet—when the entrance to another chamber is found, formed on a similar principle. One of these entrances in the northern section was opened and the branch explored some years since by the writer, when a number of people interested in antiquarian pursuits visited the place and were deeply impressed, though no relic of any description was found in the cave. It is said that the section running south-east, which was explored many years since, suggests a formation resembling a tradesman's compass—while the branch in the south-western direction, examined at the same time, consists of three chambers which are zigzag, and resemble a staircase laid on its side. These caves are built entirely of unworked field stones without mortar or other cement. The upper rows slightly project in the shape of an arch, and are covered by slabs or large stones—one of which, when measured, was found to be four feet square.

The souterrain and sections were discovered in August 1837, when workmen were employed in lowering a hill on the Church road adjoining the churchyard. It seems that several interesting relics were found on

the occasion, and handed to Isaac Glenly of Glenville, who was fond of antiquarian research. A different story, however, is recorded on local authority to the effect that a Donaghmore knave, having been apprised of the antiquary's visit, arrived first on the scene, deposited an old defaced penny in one of the cavities, and pretending to find it during the inspection, handed it to the explorer as an ancient relic some 2000 years old, from whom he received the handsome reward of a half-sovereign for the precious (?) metal. The Donaghmore churchyard caves are for the most part underneath the site of a great rath, perfectly flat, and somewhat oblong in form, the outlines of which are now very faintly visible. Souterrains have also been discovered in the townlands of Ballymacarattbeg¹ and Cargabane in Donaghmore parish.

The late Rev. John Elliot of Armagh, formerly Presbyterian minister of Donaghmore, furnished the following account of the cave in the former Fourtowns Souterrain. townland, and exhibited a relic found on the occasion of its discovery at the Quarterly Proceedings of the Royal Society of Antiquaries on August 6, 1884 :

‘ The Rev. John Elliot exhibited a stone bearing inscribed scorings, found in a subterranean chamber, or earth house, in a lis or rath at Donaghmore. Though somewhat resembling Oghams, the scores are of that more ancient class of scribings to the meaning of which as yet no clue has been found. Mr. Elliot made the following remarks on the subject: “ A farmer in the

¹ The ‘ Fourtowns ’ district of the parish.

townland of Ballymacaratty, parish of Donoughmore, county Down, removed a lis or fort from his farm during the time of my residence in that parish. It was one of the saucer-shaped earthen forts, hollow in the centre and surrounded by a ring. In this ring was a cave formed of stones, with a deep covering of earth. I was present at the opening and it afforded no appearance of ever having been tampered with before. The cave was thirty-six feet long, of course following the same circular inclination as the ring of the fort. At the end, opposite, it was 4 feet 9 inches wide at the bottom, and 5 feet 6 inches high at the larger end, and decreased to 3 feet in height. The dry stones of which the walls were built, were inclined inwards till at the top they were about 2 feet apart, and the covering consisted of large flat stones laid over these. The whole cave gradually decreased in height and width till a single stone closed the entrance. The stone which I now exhibit to the Association was one of the foundation stones in this cave, with the scrapings exactly as they are on this stone now, and as they are represented in the accompanying engravings." ' 1

The cave in Cargabane townland was discovered about thirty years ago, when it was ' explored ' by a few persons in the district. We are informed by one of those who inspected it on the occasion that the souterrain varies in height and width from 2 feet to 2 feet 9 inches. One chamber runs due north from the entrance, and another south, while the stonework is inferior to that

Extract from *R. S. A. Journal*, vol. iv. 4th Series, pp. 370-1.

found in caves of larger dimensions. It seems a relic was found in this cave when discovered resembling, in local phraseology, 'a wee crock.' It remained in the possession of a neighbouring farmer for many years, and we are informed was eventually sold to a pedlar who was 'collecting for a gentleman!'

Doubtless there are many other 'caves' in the parish of which we have no record, though the names of certain places seem to denote their existence, viz. 'Cave (or Cove) Field,' 'Cave Knoll' and 'Cave Hill.'

Fort chambers and other souterrains, where no rath exists, are found all over Ireland. In certain districts they abound as compared with others —as, for example, the district round Connor (co. Antrim), which is said to be 'honey-combed with souterrains.' Souterrains are generally built on the same principle, though they vary in shape, those south of Ulster being of a more circular and elaborate type—with corbelled roof. All seem, however, to possess some common characteristics. The entrance and doorways between the several chambers are generally small and somewhat cunningly concealed, while there is no trace of mortar or design in the shape of an arch, and the stone used is rough and unhewn. Souterrains are always found underground except where there is an earthen fort, when they are in the mound. In Donaghmore churchyard, however, the rath having no mound, the souterrains are of course underneath the flat surface.

[NOTE.—In Ireland the popular name for subterranean retreats is 'caves' or 'coves'; in Scotland, 'weems,' but the correct designation is *souterrain*.]

It should be stated that souterrains are not always 'rath chambers,' for 'in many instances there is no evidence to connect them with forts.'¹ The cave of Finn McCoull, in Glenshesk, co. Antrim, is a type of such souterrain. Miss E. Andrews, who has minutely inspected this cave, informs us that there is no trace of a fort as having existed or any other inequality to mark the spot.² Mr. Westropp describes a very fine cave (with beehive-cell roof) which lies under the graveyard of Killala Cathedral—being the souterrain of a large rath in which the church was founded.³ The cave in Donaghmore graveyard is similarly placed, while evidently the church was also founded in a rath, the centre of which was the main entrance to the souterrain.

Most probably some petty chieftain resided here in pagan times, and on his conversion and that of his family and retainers to Christianity—as was quite usual—the 'establishment' became a sort of religious community, the church being founded within the enclosures.

The best authorities inform us that souterrains were human abodes or safe retreats in times of danger, and receptacles for the storing of food and other personal property. We read in Holy Scripture that Saul took refuge from David in a cave; that Obadiah took an hundred prophets during the Jezebel persecution and hid them by fifty in a cave—where they subsisted on the

Uses of
Souterrains.

¹ Westropp, *Ancient Forts of Ireland*, p. 90.

² 'Traditions of Dwarf Races in Ireland,' *The Antiquary*, October 1909.

³ *Ancient Forts of Ireland*, p. 90.

scant fare of bread and water, and that Elijah fled from Jezebel and hid in a cave in Horeb.

These were probably natural caves, which we know abounded in the East. We have, however, the following particular instances specified where caves as abodes of security in times of peril were made by the hands of man :—‘ The hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds ’ (Judges, vi. 2). A Scandinavian record (‘ Landnáma-bok ’) informs us that about the year 870 a celebrated Norse chief named Leif went on warfare in the West. ‘ He made war in Ireland and there found a large underground house; he went down into it, and it was dark until light shone from a sword in the hand of a man. Leif killed the man and took the sword and much property.’¹

Harris cites Giraldus Cambrensis (‘ Conquest of Ireland,’ lib. ii. c. 21) as showing that the Irish also hid their corn in caves.² In the *Dindsenchas* we are told that Finn, having found certain raiders hidden in a cave, ‘ dug them out,’ only one having escaped—‘ for there is no destruction without at least one fugitive,’ while Cormac’s ‘ Glossary ’ informs us that Nede pursues Caier with dogs into a fort where he is secreted under a flag-stone.³

It will naturally be asked: Who were the builders of our souterrains found here and elsewhere? Such

¹ Quoted by MacRitchie, *Fians, Fairies and Picts*, p. 28.

² *History of Down*, p. 198.

³ See Westropp, *Ancient Forts of Ireland*, p. 88.

is an interesting question, to the antiquary at least, and one, too, of much speculation. Several writers of undoubted authority inform us of a primitive dwarf race of people who dwelt in hollow mounds or actually underground, and who, it is to be inferred, were the constructors of their habitations. Prominent among this school of writers we refer to Mr. David MacRitchie of Edinburgh—the author of a number of learned treatises on the subject. In his book ‘Fians, Fairies and Picts’ (supposed to be ‘wee people’) he regards the Picts only to be historical, the Fians as legendary if not mythical, and the Fairies to be absolutely unreal; while he considers the popular conception of these little folk (the Fairies) as ‘simply the outcome of the imagination, working upon a basis of fact’ (p. 1). Our author seems to consider the Picts to have been the builders of the Scotch souterrains—a small people who dwelt in houses wholly or partly underground. This dwarfish race spread over the whole of Northern Europe (and indeed other places) and are doubtless the dwarf tribes referred to by Pliny as inhabiting ‘the vague regions of the North, designated Thule’ (p. 26).

The Scottish Picts were closely allied to the Irish Dé Dananns—being of the same Scythian family. The Dananns were, too, short in stature, and great builders. In all probability they built habitations after the fashion of their kinsmen, the Scottish Picts. Subsequently the Scottish Picts colonised in Ireland in large numbers (known here as Cruithnechs), and we presume they constructed their houses here after the pattern to which they had been accustomed.

On the ordnance map about twenty forts, including sites of forts, are marked as existing in Donaghmore at the time of the Survey—1834. Most of these are still in existence, though doubtless in ancient times there were many more. Those we can trace are generally found on hills or elevations, often in groups, in range, and within sight of each other. Several of these forts are still marvellously preserved and in good condition, although the dwellers have gone for a long time, except of course ‘the gentry’!

We have already stated that Donaghmore Church was founded in a rath, which, it may be added, embraced the present graveyard and the adjoining paddock and knoll—about an acre and a half—but the outlines are now so faint that it is impossible to take measurements. In fact the place is little more than a mere site of what was once a large fort.

By far the finest in the parish is ‘The Mount’—a fort (mote) in Drumiller townland, which in some respects resembles the great rath—
 ‘The Mount.’ ‘Crown Mount’—east of Newry, in miniature. This handsome structure was in all probability one of the residences of the King of Magh Cobha on the southern confines of his territory, another being at Dromore, the northern boundary of his ‘dominions.’ The dimensions of this magnificent fort are: ‘The Mount’ (inside the rampart) is sixty feet in height (measuring the slope); the diameter on top is about sixty feet; the fosse is twelve feet inside; the rampart is forty-two feet in height on the fosse side;

the outside slope on south is sixty-one feet ; the circumference of the great rampart (measuring along the top) is 600 feet. 'The Mount' forms a promontory on the south side, jutting into the Clanrye River—which flows around it on the east, south and west—some yards distant.

On the north the hill rises in equal proportion to that of the rampart, but evidently the south side was intended to be more defensive, overlooking (across the river) a territory other than that of Magh Cobha.

The next rath in importance is that in Dromantine demesne—called 'Cooley's Fort.' This is an immense fort, and still quite perfect considering its age and so forth. It has two ramparts or rings, and there are some traces of a third. The diameter of the outer rampart is seventy-three yards, while that of the inner ring is forty-five yards. The fosse or ditch is about twelve feet wide and nearly fifteen feet in depth. No mound exists within the inner rampart.

There was formerly a very large rath at Frankfort, but most of it is now defaced and used for agricultural purposes. About seventy yards of the rampart is still standing, and the same length of the fosse, the breadth of which cannot be obtained as the ground falls away for a distance of some twenty yards, where there is a faint outline of a second rampart. The portion of the rampart in existence is close on six yards in height (measuring the slope).¹

'Cunningham's Fort,' in Aughtobber townland,

¹ These measurements and those that follow are approximate.

is a neat little rath covering half an acre, and used for cropping. It is quite flat in centre, and has one rampart. The diameter is seventy-six yards, while the rampart on the west side is about four yards in height.

A small portion of 'Smith's Fort' still remains in Derrycraw townland; but, unfortunately, scarcely enough for measurements. This fort was about sixty yards in diameter with one rampart and fosse, a portion of which remains on the western side.

'Thompson's Fort' in Ballymacrattybeg is a small rath in a fairly good state of preservation. Diameter, forty-three yards; one rampart, inside, two yards in height, outside, five yards, where not effaced. The garth is cultivated, but the 'fairly bush' still stands.

'Goodman's Fort' in Ringolish is a fine little rath. Diameter, about thirty-six yards; western portion of rampart six yards in height; fosse four feet wide on west, but more or less obliterated on east.

Annaghbane Fort is in a fairly good state of preservation, and contains one half-rood—cultivated. Diameter, forty-two yards; rampart, inside, twelve feet high, outside six feet. The fosse is two yards wide and contains water.

In Ardkeeragh townland, bordering Annaghbane, we find a large oval fort forty-six yards by thirty-six. The great thick rampart, in which are two 'gaps,' is ten feet high. Evidently there was a fosse, but the ground is now cultivated up to the rampart.

About eighty yards distant stands another (small) oblong fort, measuring thirty-five yards by twenty, with rampart twelve feet high, and small fosse. This was doubtless the *bawn* or 'cow-keep' in connection with the large oval fort. 'At a little distance from the dwelling it was usual to enclose an area with a strong rampart, into which the cattle were driven for safety by night. This was what was called a *badhun* (bawn), i.e. "cow-keep"—from *ba*, pl. of *bo*, a cow, and *dun*.'¹

'Kidd's Fort' in Ringbane is a nice little rath and well preserved. It has two ramparts, with deep fosse between, the width of which is much greater than that of most forts of its size. The diameter of inner rampart is forty-four yards. The fosse is about twelve feet wide; and on the east side the ramparts are some fifteen feet in height. The fosse was formerly planted with a double row of trees, of which few remain, and 'more is the pity'; otherwise it would have made a good circular 'carriage-drive' on a hot day!

There are several types of forts to be found in Ireland, and elsewhere—e.g. in England, Wales, Scotland and the Continent. The simplest are those which we find in the parish of Donaghmore, consisting of a circular or oval mound, with fosse or ditch, and rampart. Variants of this type have a number of ramparts up to seven, but two are the most found here. Among the various types of forts mentioned by Westropp are the walled island or

¹ Joyce, *Social History*, vol. ii. p. 62.

stone *crannoge*, the rock-fort, the rectangular or straight-walled type, the promontory fort, the mote, and so on.¹

‘Crown Mount’ or ‘Crown Rath’ (Parish of Newry) is a fine specimen of the mote. It measures 579 feet round the base, and across the top sixty-three by twenty-seven feet, while the fosse is twenty-one feet in width, and the annexe 130 feet square.

The number of forts found in Ireland is said to be about 30,000—4,283 being in Ulster; but, of course, these figures furnish us with a very faint conception of the number that existed in ancient times, when the country was studded over with raths, most of them being now obliterated by cultivation.

The names generally applied to these structures are *lis*, *rath*, *dun*, and *cathair*—which was built of stones. Some writers are of opinion that originally the rampart of the fort was called the *rath*, while *lis* was applied to the enclosure, though at present these terms are interchangeable.

Forts were the fortified residences of the principal families and their retainers in ancient times when society was insecure, the rampart and fosse being for defence in case of attack.

The house of the chief or lord (*flath*) was within the rath and built of wood or wicker-work. Several other houses were also within the enclosure for members

¹ *Ancient Forts of Ireland*, pp. 5, 6.

of his family and retainers—built of the same material as that of the lord—all being thatched with straw or fern. ‘We have distinct statements in our ancient records that different members of the family had distinct houses (and not apartments) within the same *rath, dun, lis, or cathair*; that the lord or master had a sleeping-house, his wife a sleeping-house, his sons and daughters, if he had such, separate sleeping-houses, and so on, besides places of reception for strangers and visitors.’¹

There was also the *grianan*, or summer-house, for the women, and frequently one for the lord himself; but all these houses and apartments were only found in connection with large forts or duns.

A dun consisting of two ramparts, with a fosse for water, is said to be the residence of a King or Righ; for it was laid down, by the ancient Irish laws, that ‘he is not a King who has not a *Dun*, and it is not a *Dun* without a King.’ A King was supposed to possess three such residences as seats, otherwise he was considered a pauper. ‘Every King is a pauper who hath not three chief residences; a King is to have, i.e. three houses or three *duns*.’² It should be stated, however, as a matter of fact, that others besides kings possessed duns, and that many old authorities applied the terms *rath, lis, and dun* to a fort of any description. The ancient law strictly defined a dun thus: ‘Dun, i.e. two walls with

¹ O’Curry, *Manners and Customs*, vol. iii. p. 70.

² See Introduction, O’Curry, *Manners and Customs*, p. ccxxxviii.

water,' and of course any person who could afford such a dwelling was at liberty to have it, though doubtless it would not be a true dun.

If we are to believe some old Irish tales, not a few of these ancient residences were very magnificent abodes, but doubtless the magnificence only existed in the fertile imagination of the writers. O'Curry refers to a very ancient tale in the 'Leabhar na h-Uidhre,' which set forth the magnificence of a great house (a dun) supposed to be at Dundrum, County Down, owned by a famous satirist, not inappropriately, as we shall see, called 'Bricind of the Poisoned Tongue,' who flourished in the beginning of the first century, and from whom, we are informed, *Loch-Bricren*, now called Loughbrickland, received its name.¹ According to the tale, 'Bricind of the Poisoned Tongue had a great feast for Conchobar Mac Nessa (King of Ulster) and for all the Ultonians. A full year was he preparing the feast. There was built by him, in the meantime, a magnificent house in which to serve up the feast. This house was built by Bricind at Dun-Rudhraidhe (Dundrum), in likeness to (the house of) the Royal Branch at Emain-Macha, except alone that his house excelled in material and art, in beauty and gracefulness, in pillars and facings, emblazonment and brilliancy, in extent and variety, in porticoes and in doors, all the houses of its time.' The house, we are informed, was built on the plan of the great banqueting house of Tara; it contained nine couches from the fire to the wall; each had a gold-gilt bronze front, thirty feet in

¹ 'Bricren's Fort' (his residence) still remains in the townland of Brickland (called after him), close to Loughbrickland lake.

height. Above all the others was a 'kingly couch' built for King Conchobar in 'the front part of that Kingly house . . . inlaid with carbuncles and other brilliants besides, and emblazoned with gold and silver and carbuncles, and the finest colours of all countries; so that day and night were the same in it,' &c. This magnificent dun, however, well-nigh came to grief, as we shall see. The great house having been built and furnished and the princely feast prepared, Bricind invited King Conchobar and the nobles of Ulster and their wives to partake of his repast—not, however, as we are told, 'out of gratitude or hospitality but simply to gratify his mere love of mischief, and to work up a serious quarrel, if possible, by exciting such a spirit of envy and jealousy among the ladies, as would draw their husbands into war with one another.' Bricind proceeded to Emain-Macha (the King's palace at Armagh), where the Ultonians were holding a fair, and, being well received, sitting at 'Conchobar's shoulder,' he thus addressed him: 'Come with me to accept a banquet with me.' 'I am well pleased,' said the King, 'if the Ultonians are pleased'—Conchobar doubtless wishing to purchase silence from the 'Poisoned Tongue!' Fergus MacRoigh and the nobles of Ulster, however, answered: 'We will not go, because our dead would be more numerous than our living after we should be set at variance by Bricind'; to which the latter replied: 'That will be worse for ye then, indeed, which I shall do to ye if ye do not come with me.' Fearing the satirist, the invitation was finally accepted; but, as a precaution, it was advised 'to exact securities from him (Bricind); and place

eight swordsmen around him for the purpose of conveying him out of the house when he has shewn them the feast.' Bricind gladly accepted the conditions. The whole party went forth from Emain-Macha (via Donaghmore, of course—the direct route!) for Dundium, and on the way thither Bricind commenced his operations, which proved eminently successful! Apart, and separately, he addressed the wives of the kings and chiefs with much the same flattering words, impressing each with the fact that she alone was the most beautiful, the greatest favourite, and the highest in rank and precedence—though as regards two great dames in particular, if he extolled the one as the fairest of the daughters of Erin, he lavished doubly his plaudits on the other—like the fair Helen of old,

‘She moves a goddess and she looks a queen.’

Thus he addressed ‘the Ever-blooming Fedelm’: ‘Well done this night, thou wife of Laeghaire Buadhach; it is no nickname to call thee Fedelm (the ever-blooming), because of the excellence of thy shape, and because of thy intelligence, and because of thy family. Conchobar, the King of the chief province of Erin, is thy father, and Laeghaire Buadhach thy husband. Now I would not think it too much for thee that none of the women of Ulster should come before thee into the banqueting house: but that it should be after thy heels that the whole band of the women of Ulster should come, (and I say to thee that) if it be thou that shalt be first to enter the house this night, thou shalt be queen over all the women of Ulster.’

Bricrind next addressed Lendabair, daughter of the King of Farney, and wife of Conall Cearnach (the great champion), thus: 'Well done, Lendabair, it is no nickname to call thee Lendabair (the favourite), because thou art the beloved and desired of the men of the whole world for the splendour and lustre (of thy beauty). As far as thy husband excels the warriors of the world in beauty and valour, thou excellest the women of Ulster.' It is to be feared this eulogy put the 'ever-blooming Fedelm' in the shade! And so on in regard to the other dames of Ulster. The result was disastrous, and King Conchobar's foreboding—'This will be an evil night'—proved only too true. Each chief was determined that his wife should be first to enter the house, with the result that there was a terrible *mêlée* and the poor dun badly damaged. The doors had to be closed, but so determined were these warriors (we are told) that they rushed suddenly at the wooden wall of the house, and knocking a plank out of it, brought in their wives, while another raised up a portion of the house 'so that the stars of heaven were visible from beneath the wall!' Bricrind's grianan (summer-house) was laid prostrate on the ground, while he and 'his wife were cast into the mire, among the dogs!' Bricrind requested the Ultonians to restore his house to its original position, it being inclined to one side. The Ulster champions tried their hands to restore its balance, but in vain. At length, however, the valiant Cuchulainn, we are told, by his own strength alone, restored the house to its perpendicular.¹

¹ *Manners and Customs*, vol. iii. pp. 17-21.

But to return to our subject, besides their main use as fortified residences, forts were used for other purposes.

Much evidence is furnished by authorities as showing that they were anciently used as cemeteries. Indeed, 'Burial in one's fort or house was an ancient and widespread custom.' Old documents record the burial of King Eremon in the fort of Tara, of Crimthan in his fort at Howth, and that the remains of 10,000 soldiers were interred in the rath of Cnamross—while the body of King Laegaire was 'interred with his arms of valour, in the south-east of the external rampart of the Rath Laegaire at Temur (Tara).'¹ Relics found in forts and their souterrains also point to their use as cemeteries. About seventeen Ogham inscriptions have been discovered in souterrains. One of these was recently found on the roofing stones of a cave at Carnacomb near Connor, the readings supposed to be 'Caig, son of Fobrach.' Close to a souterrain, near Larne, we have the graves of two giants, the larger of which is thirty-two feet long, both graves doubtless having been within the enclosures of an ancient rath.² An urn was found in the 'Dane's Mound' (a mote) at Waringstown, when explored in 1684, while human skeletons and other traces of burial have been discovered in many of our forts.

Forts for the most part ceased to be used as cemeteries after the introduction of Christianity, when it

¹ See Westropp, *Ancient Forts*, p. 64, and Joyce, *Social History*, vol. ii., p. 551.

² Mrs. Hobson, *Ulster Souterrains*.

became customary to set apart and consecrate burial places other than pagan.

Funeral games, Parliaments, horse-racing, and fairs (as we have seen) were held at forts in ancient times—while they were, too, a convenient centre for marriage and its preliminaries.

Forts as
Places of
Assembly,
&c.

Several large forts formed the centre of the great fair of Tailltenn (Telldown). This fair, it seems, which was the most famous of Irish aenachs for its sports, and lasted for three days, was attended by vast numbers of people from all parts of Ireland, and even Scotland. According to the Four Masters the last ‘official aenach’ of Tailltenn was held A.D. 1169, when it is said that, apart from those on foot, the horses and chariots alone extended a distance of several miles.

Fair of
Tailltenn.

Joyce informs us that marriage was a special feature of this aenach. ‘From all the surrounding districts the young people came with their parents, bachelors and maidens being kept apart in separate places, while the fathers and mothers made matches, arranged details and settled the dowries. After this the couples were married, the ceremonies being always performed at a particular spot.’¹ The same authority informs us that, according to Cormac’s ‘Glossary,’ a hillock there had the name of ‘the hill of buying,’ now called the ‘marriage hollow.’²

Fort—a
Marriage
Centre.

¹ *History of Ireland*, p. 90.

² *Social History*, vol. ii. p. 439.

In Christian times certain forts became, in a sense, 'religious establishments'—the Righ of such, having become a convert to Christianity, placed himself and his community under the protection of the missionary, i.e. as it was termed, 'under his bell,' though 'the character and organisation of the political body' were still preserved.

Religious
Uses of
Forts.

'When a chief gave his Fort to an early missionary, the latter probably did nothing to alter the structure of the establishment. The monastery was organised on tribal lines; the great hall became a church; religious observances took the place of festivity; the huts of the retainers outside the Fort were filled with Catechumens, but, in other respects, the rude and simple life of the community probably differed little from that of their predecessors.'¹

Age of Forts.

In regard to the age of forts, it may be stated in general terms that their construction in all probability continued from A.M. 3,000 till the fourteenth or fifteenth century of the Christian era. Like our modern houses, while there was a continuous building, there was also a constant rebuilding; and it should be noticed in this connection, that in the settlement of dates some writers have confused the latter with the former, and hence have arrived at conclusions which are unfavourable to the great antiquity of many of our forts. In this matter, as in many others in regard to ancient Ireland, no doubt myth and legend abound; but, underlying all, there is doubtless a substratum of truth.

¹ Westropp, *Ancient Forts*, p. 62.

O'Curry informs us that, 'according to all our old accounts,' the Royal Fort of Tara (in co. Meath) was first founded by the Firbolgs who colonised Ireland A.M. 3246. Tara possessed a whole group of forts, but doubtless some of these were constructed in more recent times—e.g. King Laegaire made a rath at Tara in the fifth century. The ancient city of Tara, once considered the capital of Ireland, was the residence of its supreme kings from time immemorial up till the sixth century. We may form some idea of its magnificence from an ancient poem in Trinity College, Dublin, which thus refers to this 'Rath of the Kings' at Temur (Tara):

'Seven *duns* in the *Dun* of Temur
 Seven score houses in each *dun*—
 Seven hundred warriors in each brave *dun*.'¹

Next to Tara in importance and historical associations was the palace of Emain-Macha, or—in its Latinised form—Emania, close to the city of Armagh, the residence of the Kings of Ulster for six hundred years. We are told that, 'according to the most ancient written Irish traditions,' this celebrated palace was founded three or four centuries before the Christian era. It was destroyed by the three Collas, A.D. 332 (according to some authorities A.D. 321), and all that now remains of this famous palace consists of 'a great mound surrounded by an immense circular rampart and fosse, half obliterated, the whole structure covering about eleven English acres.'²

¹ See O'Curry, *Manners and Customs*, vol. iii. p. 8.

² See Joyce, *Social History*, vol. ii. pp. 89, 90.

The next great fort of historical interest and antiquity was probably that of Aileach (co. Donegal), a cathair, with its four or five ramparts—
 Fort of Aileach. described in an old poem as ‘the senior of the buildings of Erin,’ which is said to have been constructed by one of the Tuatha Dé Danann kings (Dagda Mor) around the sepulchre of his son, *circa* B.C. 1700. This date, however, applies only to the first building, there having been a much more recent erection; and besides there are records, we are told, which imply at least two rebuildings. ‘Grianan Aileach was destroyed by Finnsneachta, son of Donchad, King of Erin, A.D. 674, and demolished by the Danes in A.D. 937, and again by Murchad O’Brien in A.D. 1101.’¹

Doubtless most of our forts were erected by the Firbolgs, the Tuatha Dé Dananns, and the Milesians, who conquered the Dananns, A.M. 3500, and possessed Ireland for a period of 2,885 years. The Dananns are frequently confounded with the Danes of mediæval times owing to the similarity of sound in the names, and hence we hear of ‘Danish forts’ by those unversed in such matters, though doubtless the latter built and repaired some of our forts.

We are told that King Brian at the close of the tenth and dawn of the eleventh century strengthened the duns and the royal forts of Munster, that he built Cashel and Island forts at Lough Gur and elsewhere,² while it is recorded that in A.D. 1242 Donagh Cairbreach O’Brien constructed raths.

¹ Westropp, *Ancient Forts*, p. 51.

² *Ibid.* p. 54.

It was only gradually that our forts became deserted by their destruction or otherwise. Tara fell in the sixth century, and Aileach was deserted in the tenth, but of course these forts were occupied up till these periods. We have, however, much more modern instances of occupation recorded. In 1317 we are told that ‘Donachad O’Brien before the battle of Corcomroe (co. Clare) summoned to his army all the men living in ‘ooams’ (caves)—such being of course rath chambers. In the ‘primitive district of the Burren (co. Clare) the forts of Ballyganner and Caherardurrish were inhabited, at any rate, till 1840, and the Caher of Balliny, not far away, is inhabited and likely to continue so even in the twentieth century.’¹

After the desertion of the forts for more civilised abodes, it is interesting to note the names applied to the forsaken dwellings by the inhabitants—names in Irish applicable to the new uses. Westropp refers to a number of these, among them: *Lisnabo*, a lis for domestic animals; *Lissacurkia*, where the garth was cultivated; *Lisnacrogghera*, when the gallows was erected on its height; *Lisnagorp*, when used as a burial-place. ‘In some cases, in its utter loneliness, people fancied that it had become the haunt of evil spirits; the “corpse candle” was seen in its fosse, and it was named Lisnagunniel; the ghost and phuca cried in its desolate houses, and the shuddering peasantry called it Lisananima, Lissaphuca, Caperaphuca, or

¹ Westropp, *Ancient Forts*, p. 51.

Lisheenvicknaheeha, “ the little fort of the son of the night.” ’¹

Much superstition has existed in connection with our forts and souterrains in bygone days, and even yet lingering traces are to be found among those who recognise it as such. Much of this superstition had doubtless its origin in the dispersion of the Dé Dananns who, it seems, after having been defeated by the Milesians in two great battles, held a secret conclave, and arranged that their chiefs and others who survived should henceforth take up their abodes in the ‘elf-mounds’ and other secret haunts in ‘pleasant hills,’ where we are told they built themselves ‘glorious palaces all ablaze with light and glittering with gems of gold.’ Joyce refers to a different account contained in an old tale of the eighth or ninth century (in the ‘Book of Leinster’) which recounts that after two decisive battles, a Milesian brehon was appointed to divide Erin between his own people (the Milesians) and the Dananns, ‘and he gave the part of Erin that was underground to the (spiritual) Dé Dananns, and the other part to his own *corporeal* people, the sons of Miled ; after which the Dé Dananns went into the hills and fairy palaces,’ and; we are told, became gods.² Being deified they became objects of worship, were supposed to possess supernatural powers, and as their habitations were in the *side* (*shee*) i.e., in ‘pleasant hills,’ a male fairy was called a *fer-side* (*fer*, a man),

¹ Westropp, *Ancient Forts*, p. 14.

² *Social History*, vol. i. p. 252.

while a female fairy was designated a *ben-side* or *Ban Shee* —‘ a woman from the fairy-hills.’¹

The Dananns were a light, gay, and joyous race—elements in their character which, it is said, the Irish of to-day have largely inherited. They were much learned in the arts of necromancy and enchantment, and consequently became famous as experts in sorcery, charms, and the ‘ black art.’ Hence the superstitious, in after ages, imagined that they still haunted the raths and souterrains as fairies or ‘ wee people,’ and were ever ready to visit with condign punishment any who interfered with their abodes.

The Dananns, however, were not the first to become ‘ earth-gods ’ and receive divine honours in Erin, nor were they the last ‘ spiritual ’ beings. We are told that there was a much older race of ‘ earth-gods ’ in Ireland with whom the Dananns eventually became confounded—while, again, not a few of the Milesian chiefs, like their predecessors—the Dananns—were in turn ‘ deified ’ and became fairies.²

The fairies were supposed to be gentle folk, and not at all evilly disposed or malicious, unless they or their abodes were attacked or disturbed, when their wrath was kindled and dire vengeance meted out to the culprit.

Shakespeare (‘ Merry Wives of Windsor ’) marks their colour and nightly carousals thus :

‘ Fairies, black, grey, green, and white,
Moonshine revellers, and shades of night.’

¹ *Social History*, vol. i. p. 262.

² *Ibid.* pp. 253, 261.

Dodsley gives us minute information in regard to their size, tint of cap, and diversion :

‘Fairies small, two feet tall,
With cap red on their head,
Dance around on the ground.’

In Ireland fairies are generally supposed to wear red clothing, but we are credibly informed that in County Antrim they dress in green, though they are said to have red or sandy hair—but perhaps these ‘wee people’ are of Scotch descent, and adopt the fairy dress (green) of their kinsfolk—while the ‘sandy hair’ seems indigenous to all Scots—whether ‘corporeal’ or ‘spiritual’!

Not a few lady fairies (*Banshees*) had magnificent palaces in the ‘fairy-hills’ where they became famous as ‘fairy queens,’ ruling in state and with a high hand the ordinary fairies; such notably, we read, were Banshee Aine, who had the temerity to cut ‘clean off’ a king’s ear, Banshee Clidne, the potent queen of all the fairies in South Munster, and the beautiful (as the name signifies) Banshee Aibell, who ruled her race in the northern portion of the same province.¹

The modern banshee no longer reigns as a queen, though she still possesses some grand notions; for she never condescends to visit ordinary mortals, but only associates herself with the great houses where she presides as a sort of domestic spirit, taking a deep interest in family welfare and intimating disaster or death by her sad *keening* or wailing cries.

¹ See Joyce, *Social History*, vol. i. pp. 262, 263.

We are informed on good authority that we have one such lady in Donaghmore parish whose mournful keen was heard some years since, and we fondly hope it will not be again heard for a long time !

Fairies have not been seen in the parish for some years, but it seems there are still a number of these ‘gentry’ about ; at least we must so conclude since many of us fear disaster or death if we demolish a rath, cut down a ‘fairy bush,’ or in any way interfere with a ‘fairy well.’ Some foolhardy person tampered with the ‘fairy well’ in the ‘glebe lawn’ many years ago, when it dried up, and never a drop of water since ! What dire disaster happened to the criminal we are not informed. In the same grounds still remains the ‘fairy bush,’ and long may it flourish !

If all we hear be true, frightful catastrophes have happened in Donaghmore in past times, owing to fort-raiding operations—a science in which many of the old inhabitants were experts. We are told that in several instances these operations had to be stopped, owing to the ‘pains and penalties’ inflicted on the workmen or their masters—hence it is that so many of our forts are only half obliterated ! As an instance—one fort in the parish was totally demolished a great many years since, but the penalty exacted by the fairies was dreadful—cattle died, there being a ‘very grievous murrain,’ people lost their lives, and others became cripples or went mad, while one poor man took ‘information (inflammation) of the head’ and died in three days !

They seem to have been a merry lot, these Donaghmore fairies in the olden times, notwithstanding their vengeful spirit. On certain state occasions they held high carousal in the raths, danced, fiddled, sang, and laughed convulsively, and, it is said, even made and drank *poteen*!

We regret to record, however, that some of 'the gentry' (as they were frequently called here) had not the best of manners. One poor old woman (long deceased) was occasionally obliged to pass close to a rath, when the fairies 'lined the ring—laughin' and jeerin'' at her. Such behaviour certainly seemed very reprehensible and unpardonable in this particular case, since the inoffensive creature had been excessively kind to these same 'wee people'—in having frequently gone to the fort, when they were asleep, and left them little shirts, children's socks and some of the 'native'! Of course it may have been a case of 'mistaken identity' on the part of 'the gentry,' or possibly the woman's forebears had been 'fort razers'!

We think it cannot be too widely known that in case of attack on the person by Irish fairies the very best thing to do is to immediately change one's coat or other outer garment; or better still, as a preventive, never partake of fairy food; otherwise, one is subject to 'fairy power' for seven long years! In case of actual personal injuries by fairies an infallible cure is assured us in an old Irish treatise on *Materia Medica*—cited by Joyce—though we regret in copying the

Fairy
Carousals.

Fairy
Manners.

Cures for
the 'Fairy-
struck'
and
Preventives.

'perscription' he has omitted the ingredients. A translation of the treatise by the late Dr. O'Longan is, however, in the Royal Irish Academy, where we are sure all 'fairy-struck' sufferers may freely consult this important medical work! This authority prescribes twenty-five herbs to be taken: Prescription. 'while pulling them certain prayers are to be said. Boil them in the water of a spring well (not the water from a running stream). Be careful not to let a drop of the mixture fall, and not to put it on the ground, till *the patient has drunk it all.*'¹

It is said prevention is better than cure; hence it is well to know some of the Scotch preventives, which are considered very effective against fairy power
 Scotch Fairies. —at least in the Highlands. The Highland and other Scotch fairies generally dress in green, which seems the national colour. They are said to be an industrious race, hiring themselves out as ordinary servants and pursuing many other callings. They are good tradesmen, and are quite willing to impart their skill to mankind. Their principal pastime is music and dancing, accomplishments in which they are said to excel even the mortal Scot, who, in imitation, has invented the 'Elfin Waltz'; but it is a very poor performance in comparison to the first fairy edition, when executed by the elves themselves to the sweet strains of their favourite instrument—the bagpipe! The Scotch fairies are very powerful both for good and evil. They are great borrowers, while their thieving propensities are abnormal. Oatmeal, beautiful babes, and other

¹ *Social History*, vol. i. p. 624.

'commodities' are never safe if a fairy is about—even the very horses in the fields at night are ridden to death by these same 'wee people.'

The Highlanders seem, however, well able to cope with these little rascals by a few simple expedients, one or other of which might be well worth trial in the Emerald Isle by those in 'mortal terror' of the *Irish* 'gentry.' If a little oatmeal be carried in the pocket and dusted over one's clothing, no fairy will venture near. Cold iron, too, in any shape or form is a powerful preventive. 'Touch cauld iron,' the Scot tells us, and the fairies fly for their lives. It seems Scotch robber-fairies frequently travel on their journeys in 'wind eddy' chariots; but one has only to throw his left shoe at the coach, and instantly the booty is dropped, whether it be a tradesman's compass, a sack of the Scotch favourite oatmeal, or a handsome Highland baby! A Scotsman is never safe in the presence of 'fairy women,' but if he carry about him a pearlwort plant there is no danger. On certain occasions, it is said, holly is a sure preventive, especially for houses; and we would venture to suggest, where personal attack is feared, that a hollyhock worn as a button-hole would have the effect of scaring away even a fairy host!

It is interesting to note that portion of 'The Great Wall of Ulidia,' commonly known as the 'Dane's Cast' and also as the 'Glen of the Black Pig,' and said to be the most remarkable early earthwork in Ireland, runs through the western extremity of the parish of Donaghmore,

almost in a parallel line with the Newry Canal. This great rampart, according to some of our best authorities, extends from Lisnagade, near Scarva, to Slieve Gullion mountain in the County of Armagh—a distance of about twenty miles. It enters Donaghmore parish from that of Aghaderg at Killysavan townland, close to Poyntzpass. Between Killysavan and Dromantine, where there was formerly a lake, the ‘Cast’ ceases, but it can be traced at the ‘Cracked Bridge’ in the latter townland. It is again traced at Knockanarney Hill, where about forty yards of the west rampart are distinctly visible. From thence it passes through the townlands of Carrickavaddy (near Jerretspass), Lurganare, and Drumiller (east of Goraghwood)—where it passes out of the parish of Donaghmore into the County of Armagh—when it runs through the old parish of Killeavy, and afterwards into County Louth—in the direction of Drogheda. At Scarva this wall (according to Westropp) ‘consists of two mounds, forty feet apart, with fosses eight feet wide and six feet deep; the mounds, four feet above the fields, and measuring fifty-four feet over all.’¹ The ‘Cast’ at other places has a ditch or fosse eighteen feet wide and eight feet deep, but doubtless originally the depth was much greater.

Some authorities inform us that the proper designation of this huge rampart of Wall. is ‘The Great Wall of Ulidia.’

It was and is still called by many the ‘Glen of the

¹ *Ancient Forts*, p. 138.

Black Pig'—this designation having arisen, it seems, from the following tradition. In far-away times many people were supposed to be skilled in the 'Black Art,' whereby they worked enchantments of various kinds. A certain schoolmaster at Drogheda, for example, was such an adept in the art that by his magical powers he was able to convert his pupils into pigs. This he did one day during 'play-time,' and, it seems, for mere devilment, when a mighty huntsman, bearing the fine name of O'Neill, came along—who, to the utter astonishment and dismay of the schoolmaster, set his hounds on the playful and jolly little pig pupils, who instantly 'flew like mad' in all directions, rooting and throwing up entrenchments of earth with their little snouts. A black contingent ran north in the direction of Scarva (probably on July 13!) passing *en route* through Killeavy and Donaghmore—tearing up in their careering frenzy the ground all along the journey at a most terrific rate, and *mirabile dictu*, the result of their gigantic efforts was 'The Glen of the Black Pig'! It was a most fortunate circumstance that it did not occur to the pedagogue to 'ring' his little pigs, otherwise we would never have had this great rampart; but probably, if it did enter his mind, he considered it rather cruel to do so, as it certainly was on the part of Huntsman O'Neill to set his hounds on them.

This great earthwork is popularly known as the 'Dane's Cast,' but this is an absolute misnomer, as the Danes had nothing to do with it, it having been built long before their incursions. It was, it seems, the

settlers under the Ulster Plantation who first called it the Dane's Cast—knowing little about the history of Ulster, and hearing of the Danes as mighty warriors and builders, they imagined this great wall must have been their handiwork.

The various writers on the 'Great Wall of Ulidia' do not always seem in complete accord, especially as regards its origin and use, but doubtless one of our best authorities is Canon Lett, M.A., M.R.I.A. (whose views we have given), whose able and interesting article on the subject in the 'Ulster Journal of Archæology' has the imprimatur of a writer of such weight as Westropp, who speaks of it as 'the only detailed and careful description' of the rampart, while O'Curry, Bishop Reeves, and other eminent authorities are in accord.

The origin of the 'Wall' according to these authorities was as follows. About the year A.D. 332, when Muredach was the Ard-Righ or Chief King of Ireland, the Ultonians (whose king's residence was in the great earthen fort called Navan, a mile and a half west of Armagh) gave trouble. Whereupon Muredach led a force to chastise them, the fight that ensued lasted for a whole week, the Ultonians were routed and driven from their district, and their king's residence of Navan where their kings had reigned for 700 years—from B.C. 452 to A.D. 332—was burned, plundered, and destroyed. The Ultonians were thenceforward confined to a district now represented by the counties of Antrim and Down; Antrim was sufficiently protected on its west by the River Bann and Lough Neagh, and to make themselves doubly secure they formed the earthen

wall or trench known as the 'Dane's Cast,' which runs from Lisnagade to near Meigh. It is quite evident from the lie of this great earthwork that its makers lived to the east of it. The Ultonians flourished in their reduced territory till A.D. 637, when they were crushed and their leaders slain in the battle of Magh Rath, or Moira, in the County Down.

A different account of the Dane's Cast—especially in regard to its origin and dimensions—is afforded us by other excellent authorities, particularly Mr. de Vismes Kane, M.A., M.R.I.A., in his article entitled 'The Black Pig's Dyke: The Ancient Boundary Fortification of Uladh.'¹

Mr. Kane contends that this entrenchment was constructed to mark the boundary of Ulster about the year A.D. 160, which previously to this date was marked by the Boyne river, and stretched from the north of the Boyne to the south-eastern extremity of County Donegal.

But previously to that year Tuathal (King of Ireland) cut off portions of Connaught, Leinster, and Ulster, to form a mensal territory, which was called Meath or the Middle Province. When this was accomplished the southern boundary of Ulster was pushed back, and followed the marches of the counties of Armagh and Monaghan as far as the Wattle Bridge on the Upper Erne, and from thence on through Cavan, Longford, and Leitrim almost to Bundoran. Mr. Kane informs us that he has traced the Dyke all along this line, and, in fact, right across Ireland, by

¹ *Proceedings of the Royal Irish Academy*, vol. xxvii. Section C, No. 14.

discovering portions still remaining, or, where obliterated, finding the country people familiar with its existence at some period. He maintains that the position—that the Ditch was the boundary or ‘Great Wall of Ulidia,’ which was made to confine the Ulster men after the burning of Emmania by the three Collas in 332, when they were restricted to the present counties of Down and Antrim—is untenable :

(1) Because the conclusion is based on John O’Donovan’s opinion, which he subsequently abandoned, founded on a reference in a manuscript (in the Library of Trinity College, Dublin), which is as follows : ‘On the hither side of Gleann Righe (the Newry Valley) the boundary of Gleanne Righe was formed from the Newry upwards between them (i.e. The Clann Colla and the Clanna Rudhraighe), and the Clanna Rudhraighe never returned across it from that time to the present.’ But it seems, according to our author, that O’Donovan himself afterwards admitted that his theory was untenable.

(2) Because, according to this hypothesis, the Dyke would have been useless as ‘a defence against the defeated race of Ultonians, or as a means of confining them to the limits of Down and Antrim,’ unless it had continued along the bank of the Newry river ‘northward by the boundary of Ulidia to Lough Neagh, and thence from the north shore of that lake by the Bann to the sea.’¹

(3) Because those authorities who advocate this view were not aware of the existence of the Dyke beyond Armagh, whereas Mr. Kane claims to have

¹ See *The Black Pig’s Dyke*, p. 311.

traced it right across Ireland. Hence, according to this theory, the portion which runs through Donaghmore parish forms part of the eastern terminal of the boundary of the new Ulster, which can be traced right to Donegal—all across Ireland. Those who hold that the 'Ditch' was the 'Great Wall of Ulidia' consider that the original construction is maintained at Scarva, where it consists of 'one fosse with a Vallum on each side,' while Mr. Kane advocates 'the possibility of the former existence of two side fosses and a central Vallum' at that place.

Donaghmore Church having been founded in a pagan centre and 'establishment,' when the chief and his retainers adopted the Christian faith under the teaching of St. MacErc, the first Bishop of Donaghmore—what more natural than that their descendants at a subsequent period should erect on this historic and hallowed spot 'St. MacErc's Cross,' the symbol of the pure gospel he taught, and which had been the means of their salvation from sin unto holiness of life?

The Celtic Cross stands twelve yards south of the church—while its base (as we have seen) is the large stone which forms the lintel of the main entrance to the central chamber of the souterrain. Here the Cross stood for centuries—without crack or flaw—till some ruthless and sacrilegious hands half demolished it, breaking the beautiful shaft right across, while the top portion—the cross with perforated collar—was hurled from its position, and left sunk in an adjoining grave. Unfortunately in this state it had lain for ages, probably since the time of Cromwell.

The Celtic
Cross.



THE DONAGHMORE CELTIC CROSS.

In 1891 the rector of the parish summoned a meeting of the select vestry, when it was unanimously resolved to have the Cross completely restored. The work of restoration was perfectly executed, and in a manner consonant with the antiquity of the monument.¹ In addition to local subscriptions, the Belfast Naturalist Field Club, through the kind offices of Canon Lett, gave a liberal grant towards the work of restoration.

According to a popular tradition in the parish its semi-demolition was the work of King William III., who, seeing the Cross, on his march from Loughbrickland to Newry, ordered his army to halt and fire a cannon ball at it; but we are sure that those of the inhabitants who revere 'the glorious, pious and immortal memory' of that good monarch will be slow to believe that he would be guilty of such a dastardly act of sacrilege. Another local tradition is to the effect that the foul work was accomplished by an individual in the vicinity—an iconoclast—who afterwards went raving mad, and with his latest breath kept calling out 'O that Cross! that Cross!' and so went to his reward.

The Celtic Cross of Donaghmore is held on the highest authority to be the most ancient perfect Christian monument in the County of Down—while it is said to be upwards of 1400 years old. The Cross is ten and a half feet high, and is composed of three

¹ A few years since an old cross in County Down was re-erected (in a new position) with the inscription: 'Erected by the Town Commissioners'!

blocks of granite, a three-stepped base, the shaft, and the cross proper. The design is Irish or Celtic, the limbs being connected by a perforated collar or wheel, while the entire surface was originally covered with a series of subjects illustrating the Bible history, and where there was no room for figures, the carving is of beautiful Irish interlaced work or patterns. Notwithstanding the atmospheric action of so many centuries, these carvings are wonderfully distinct, and many of the figures can be easily traced. Amongst the designs introduced on the west face of the Cross is the Crucifixion, the Tree of Forbidden Fruit with Adam and Eve beneath it, the Cherub with his flaming sword, and Noah's Ark in the waters of the Flood. In these we have a short summary of the entrance of sin, and the way of salvation through the Sacrifice of the Cross. On the east face the carvings are more injured, and difficult to decipher, but it is generally supposed that they represent Christ seated in the centre and surrounded by the angels and saints at the Last Judgment in glory. On the south face of the shaft is a most interesting panel representing a figure who holds a somewhat triangular object, which is taken to be David with a harp, chanting the praises of Him who on the Cross hath redeemed mankind. The whole is most interesting, and historically valuable, not only as exhibiting an excellent work of art, executed so many centuries ago, but also in that we have here afforded us a brief epitome of the Gospel and a record in stone of the pure simple faith of the ancient Irish Church.

It is said our old Irish crosses were erected for a

twofold purpose, as being partly commemorative, and also as marking the bounds of 'the hallowed ground.' An early Irish synod enacted that the bounds of holy places should have their limits marked out by the sacred symbol, and an injunction was added in the following words: 'wherever you find the Cross of Christ do not do any injury.' Many authorities consider that our ancient crosses were also used for illustrated teaching purposes by preachers at open-air services from the ninth to the twelfth centuries—when few books were to be had, and none could read except the Clergy—and even at a much later period we find the practice continued.

The sculptures of the Crosses were 'iconographic,' that is to say, 'they were intended to bring home to the minds of the unlettered people the truth of religion and the facts of scripture history by vivid illustration.'¹

Many crosses doubtless became great preaching centres in past times, notably that of St. Paul's, London (recently restored), which in 1387 was noted as the place 'where the word of God was habitually preached to the people.' These open-air services were not always conducive to the health of the congregations—especially on rainy Sundays, and it is greatly to be feared that nowadays the attendance on such occasions would be extremely small—at least in Donaghmore, were we to preach at St. MacErc's Cross! But doubtless the ardent spirits who lived here in

Twofold
Purposes of
Erection.

Crosses as
Preaching
Centres.

St. Paul's
Cross,
London.

¹ Joyce, *Social History*, vol. i. p. 567.

bygone times were never absent on that score. Bishop Latimer complained for reasons other than that of the inclement weather—indeed the ‘dog days’ of summer and the presence of not a few of ‘the unwashed’ in the great concourse, may have contributed to the cause of his murmur. He tells us: ‘Many a man taketh his death in St. Paul’s Churchyard, and this I speak of experience; for I myself when I have been there in some mornings to hear the sermons, have felt such an ill-favoured unwholesome savour that I was the worse of it for a great while after.’ We can form some conception of the immense numbers who flocked to St. Paul’s Cross to hear the preachers from the following portion of a letter of Jewell to Peter Martyr: ‘You may now sometimes see at St. Paul’s Cross, after the service, 6,000 persons, old and young, of both sexes, all singing together and praising God.’ Even Royalty attended at times, and had the temerity on an occasion to reprimand the preacher. Queen Elizabeth was present on a certain Ash Wednesday when the preacher did not seem to Her Majesty quite orthodox on the subject of images. ‘Leave that alone!’ shouted the Queen; ‘to your text, Mr. Dean!’

The Irish Celtic cross differs from the Greek and Latin crosses in the peculiarity that the limbs are connected by a perforated collar or wheel.

Irish Celtic Cross differs from Greek and Roman. This particular design of cross was early developed in Ireland, and was the only shape adopted by the Irish Church till the twelfth century. Our ancient Celtic crosses, of which there are about fifty-six in Ireland, bear strong testimony to the skill and workman-

ship of Irish stone-carvers in the early centuries, and while no longer used as illustrative preaching centres, they are still in a sense commemorative, and besides mark out the 'sacred precincts.' They are also eloquent, though silent, witnesses to the Scriptural gospel taught by the clergy in the early centuries, while, at the same time, they bear their constant testimony to the fact that the ancient Irish Church was independent of either the Greek or Roman Communion. 'These Irish crosses are of a type quite distinct from either that of the Latin or Greek crosses; and as their form is peculiar to Ireland, they stand silent witnesses to the fact that the Irish Church was equally independent of both the Eastern (Greek) and Western (Roman) Churches during the time of their erection, which took place probably from the seventh to the twelfth century.'¹

Among the MS. letters in the Royal Irish Academy,² containing information relative to the county of Down, collected during the progress of the John O'Donovan's Ordnance Survey in 1834, there is one Visit to Donaghmore. from John O'Donovan, LL.D., the celebrated Irish scholar, who was employed to collect and ascertain the correct place-names, dated from Newry on April 10 of that year, in which is the following reference to the parish of Donaghmore:

'I travelled yesterday through the Parish of Donaghmore and discovered one of the aborigines 100 years old and on the point of death. He is blind

¹ Macbeth, *Story of Ireland and her Church*, p. 95.

² Ordnance Survey MSS.

and though in the most feeble state he retains his reasoning powers in a most surprising manner. He is intimately acquainted with every field in the Parish of Donaghmore, where he was employed for half a century as a Bailiff. He was able to give me the ancient name of every townland in the Parish in the most satisfactory manner. I travelled through fields and frequented ways until at last I discovered him in a little cabin lamenting his transgressions and preparing for death. When I mentioned the name Mr. Glenny, he attended to me with the most profound respect and seemed for a short time to forget his impending dissolution. I certainly was very shy in disturbing him, but as there was no substitute for him I made bold to examine or not whether he had sufficient discernment to understand what I was about. He understood me immediately and answered the questions I proposed him with great readiness. Several persons of whom I enquired the way to his house told me that he was dead "this many and many a year." I had to return in the dark, and being far off the main road to Newry it was with difficulty I made my way back. I tore my trousers across with the brambles.'

It will be seen that the only reference O'Donovan makes in his letter to anything of an 'antiquarian' nature on the occasion of his visit to the parish is that in the shape of a centenarian, but evidently his province did not go beyond the collection of correct place-names. At any rate, the souterrains were not discovered till three months after the date of this

letter; and besides, he did not visit the western portion of the parish, through which runs the Great Wall of Ulidia, while probably he never set eyes on the Celtic Cross—then in its semi-demolished condition.

CHAPTER IV

DONAGHMORE PARISH CHURCH

THE Church of Ireland, founded by St. Patrick, has now existed for almost fifteen centuries, and is still the same identical Church that she was in the beginning. During all her varying fortunes and eventful history, her historical continuity has remained unbroken, her ancient episcopate has been preserved in one unbroken line of succession from the first, and especially was such guarded and maintained in the sixteenth century, when the liturgy, as set forth in the Book of Common Prayer, displaced the Latin Service Book ; for it must be remembered that all the bishops of the Irish Church at the time (with but two dissentients, who were deprived, and their sees filled by bishops who conformed) acquiesced and took the Oath of Supremacy. These bishops, numbering about twenty, remained in their several sees, and from them the present bishops of the Church of Ireland have ‘ derived their order.’¹ Hence, holding the apostolic commission, and being built upon the foundation of the apostles, the Church of Ireland has continued in their faith and fellowship, and remains a branch of the Holy Catholic Church.

¹ See King’s *Church History of Ireland*, p. 761.

In Donaghmore there is a special bond of unity of the church of to-day with that of the past. God is worshipped on almost the same hallowed spot on which the first humble temple in the parish was dedicated to his service so many long centuries ago.

According to Bishop Reeves, the eminent Irish scholar, antiquary, and ecclesiastic, Donaghmore church was founded about the middle of the fifth century, and hence is one of the oldest churches in Ireland.¹ Authorities inform us that all churches in Ireland (about forty) that bear the name of Domnach—or, in the anglicised form, Donagh—were founded by St. Patrick, who marked their foundations on the Lord's Day, and hence we may conclude that the Irish Apostle was the founder of Domnach-mor (the 'great church'). The church was founded in a rath, which was of large dimensions and doubtless a great pagan centre. St. Patrick would naturally take advantage of the circumstances by preaching the gospel to the chief and his retainers, for whom, on their conversion, he founded the church in their midst. According to Aengus the Culdee, St. Mac Erc was the first Bishop of Domnach-mor, which must have been about A.D. 450. Bishop Mac Erc was brother of the celebrated St. Mochee of Aendrum, or Inis Mochee (Mohee Island in Strangford Lough), who died A.D. 497 (we are told) *at an advanced age*. Hence he was a member of the family of Milcon to whom St. Patrick was in bondage in the valley of the Braid, near Slemish mountain, in the county of Antrim,

Fifth
Century
Foundation
of the
Church in
a Rath.

St. Mac Erc.

¹ *Ecclesiastical Antiquities of Down, Connor and Dromore.*

and doubtless owed his conversion to the patron saint of Ireland. His parentage and kindred are noticed by Aengus in his tract 'De Matribus Sanctorum Hiberniae,' quoted by Bishop Reeves, as follows: 'Bronach, daughter of Milcon, with whom Patrick was in bondage, was the mother of Mochae of Aendrum, or of Aendrum of Loch Cuan: and of Comraire of Uisneach, in Meath: and of Manchan of Liath Manchan, in Dealbhna Beathra: and of Colman Minliin of Daire Chaechain in Dalriada: and of Bishop Mac Ere of Domnach-mor of Moy Coba,' &c.¹ It should be noted that Bishop Mac Ere must not be confounded with the St. Mac Ere who flourished at Slane, co. Meath, and was a native of that place. It will thus be

observed that Domnach-mor had its own
 Monastic and Tribal Episcopacy. bishop; but this was not unusual in the old Celtic church owing to its monastic and tribal character. Some of our readers may doubtless be a little surprised to find that Donaghmore should have been honoured with a bishop, while other churches at the time were less favoured in this respect, and hence we may briefly explain the condition of things which gave rise to what some might consider an anomaly. Indeed the ancient Irish church presents us with a curious phase of religious society, which it is to be feared many misunderstand, because ignorant of the social and political institutions of the time, and of their effect upon early church organisation in Ireland. It must, however, suffice to state, that the organisation of both church and monastery was entirely modelled on the civil system of the time, which was

¹ *Ecclesiastical Antiquities*, p. 189.

of course tribal, and consequently tribal customs pervaded all ecclesiastical arrangements. As there was the tribe of the chieftain, so there was modelled on it the tribe of the saint ; and both chieftainship and saintship ran in families, the families themselves expanding into tribes. Hence in Ireland episcopacy adapted itself to the civil conditions it found in the country, just as it did in the Latin church, where it was modelled after the Roman civil organisation—which, of course, did not prevail here, the Romans never having conquered Ireland. Hence the early Irish bishops were not diocesan (a much later development), but rather monastic and tribal, having been attached to the monasteries, the tribes, and to the cathedral centres. Indeed, monastic and tribal episcopacy prevailed in Ireland down to the coming of the Normans, and even afterwards made strenuous and successful efforts to assert itself ; as, for example, in the case of Glendalough, where, we are told, the Celtic bishops (the bishops of the O'Byrnes and the O'Tooles) held on in defiance of either King or Pope, and continued unsuppressed till the close of the fifteenth century.

Domnach-Mor was what might be termed a 'monastic church,' and hence had its bishop ; but its monasticism at first was probably of a very primitive and incipient type ; for as yet the development of the system, as we find it in the sixth and seventh centuries, had scarcely even commenced. In fact, at first, although there were monastic institutions of a sort, St. Patrick and his

Donaghmore
a Monastic
Church :
Irish
Monasticism.

missionaries were (as Archbishop Healy remarks) 'too full of missionary labours to be given to the government or foundation of monasteries.'¹ The early Irish monasteries had scarcely anything in common with those of modern times. St. Patrick introduced the system into Ireland, borrowed from that of Gaul and Britain with which he had been familiar, but in a modified form, to suit the condition of the country, which was mostly pagan at the time, notwithstanding the fact of there having been an Irish pre-Patrician Christianity. Hence the system adopted here was different from that which obtained in countries which were largely Christian, where sanctity of life was the chief consideration. Pagan Ireland had to be converted to Christianity, and while personal holiness was of no less moment on the part of those forming the Community, yet combined with it was another prime consideration, viz. the conversion of the Irish, and their instruction in the principles of the Christian faith. The primitive Irish monasteries were great missionary and educational centres as well as establishments where good men devoted themselves to the cultivation of personal holiness and sanctity of life. 'The early monasteries in Ireland partook somewhat of the character of a college of canons, a cathedral chapter responsible for missionary work and priestly functions in the surrounding districts. They were centres of light and civilisation amidst the prevailing darkness of paganism.'²

It would be a mistake, however, to suppose that at

¹ *Ireland's Ancient Schools and Scholars*, p. 146.

² Macbeth, *Ireland and her Church*, p. 57.

this early stage missionary work was carried on solely by the monastic bishops and those associated with them. Indeed it would seem that the clergy who, during this period, laboured to spread the gospel had for the most part no connection whatever with the monasteries, viz. the clergy of district churches (there were no parishes) and their bishops—i.e. the tribal bishops. Dr. Joyce, who probably knows as much about the matter as most people, though not an ecclesiastic, thus informs us: ‘During the century and a quarter following St. Patrick’s arrival, i.e. from A.D. 432 to about 559, the clergy who laboured to spread the faith among the people appear to have been for the most part unconnected with monasteries.’¹ These ecclesiastics, as our author further explains, corresponded to our modern parochial clergy, while their bishops were those connected with the tribes. Hence a tribal bishop would have all the district churches in the country occupied by the tribe under his jurisdiction—a tribal arrangement, by the way, which ‘contained the germs of diocesan distribution.’

For aught we know, St. Mac Ere was both bishop and abbot of Domnach-Mor—the two offices being frequently combined in the same person.

Bishop of
Domnach-
Mor.

In case the offices were held by different individuals, the abbot ruled (though at the time he was not obliged to be even in priest’s orders), but the bishop was superior in respect of the episcopal and other spiritual functions, such as ordaining, &c.

¹ *Social History*, vol. i. p. 319.

It may be noted that besides Domnach-Mor, other churches of a like character (now in the diocese of Dromore) had formerly bishops. The following is a list of bishops of such churches subsequently incorporated with the diocese of Dromore: 450, St. Mac Erc, of Domnach-Mor; 540, Colman, of Dromore; 803, Thomas, of Linnduachail (Magheralin); 972, Maolbrigid MacCathasaigh, of Dromore; 1101, Rigan, of Dromore.¹

We find a tradition to the effect that Donaghmore church was owned by the Culdees—an ancient Order of the church that flourished and had a college at Armagh. The tradition is undoubtedly founded on fact; for, according to the ‘Book of Armagh,’ every church and place which ‘*Dominicus appellatur*’ (which included Donaghmore) belonged to the special society of St. Patrick and his cathedral at Armagh. The special society of St. Patrick at Armagh was the Dean and Chapter of the Cathedral, which constituted the college, and owned the several churches (and properties) connected therewith. Possibly this prior Culdee ownership accounts for the fact that Domnach-Mor church (although in the diocese of Dromore), and the church lands, were connected with the See of Armagh up till the disestablishment of the Irish Church. Bishop Reeves informs us that ‘The manor of Donaghmore in the County of Down, and Diocese of Dromore, with the Rectory and Advowson of St. Mac Erc’s church thereon, has been connected with the See of Armagh

¹ See Ewart’s Handbook. *United Dioceses*, p. 13.

from time immemorial, and is probably one of the earliest endowments of it.'¹ Possibly some Archbishop of Armagh may have seized this property on the demise of the Culdees, for himself and his successors who held it up till the year of our Lord 1876. In regard to these lands (which of course included the church) Bishop Reeves tells us that they became 'Episcopal property, as was usually the case with churches which were the seats of Bishops, and for some reason now unknown, were annexed, not to the see of Dromore, but to that of Armagh.'² The late Canon Scott of Belfast, a good authority on Church property, gives (letter to writer) the following reason for the annexation to the see of Armagh, namely: that 'Armagh had special claims to St. Patrick's churches (and their properties) all over Ireland, and in many cases got them.' At any rate the Primate became the possessor of this property, which was subsequently created into the 'Manor of Donaghmore, contayning twelve townes and one Rectorie.' We are sorry for the poor diocese of Dromore having been ignored in the matter. This property would have added considerably to its income (which in the latter part of the fifteenth century was only about £40!) and induced its early bishops to remain in the diocese—many of whom, it seems, owing to its poverty never saw it! It is to be hoped the rich Primate did not fare so sumptuously in those days as did a certain Archbishop of York (certainly the poor Bishop of Dromore did not!) who gave a dinner party in 1468—of which the

¹ *The Primacy of Armagh*, p. 9.

² *Antiquities*, p. 306.

following are the details : 300 quarters of meat, 330 tuns of ale, 10 tuns of wine, 1 pipe of spiced wine, 8 fat oxen, 6 wild bulls, 1004 sheep, 3,000 hogs, 300 calves, 3,000 geese, 3,000 capons, 300 pigs, 100 peacocks, 200 cranes, 200 kids, 2,000 chickens, 4,000 pigeons, 4,000 rabbits, 204 bitterns, 4,000 ducks, 400 herons, 200 pheasants, 500 partridges, 4,000 woodcock, 400 plover, 100 curlew, 100 quails, 100 parrots, 200 roes, 400 bucks, 5,506 venison pasties, 5,000 dishes of jelly, 6,000 custards, 300 pike, 300 bream, 8 teals, 4 porpoises, 400 tarts ! There were 1,000 servitors, 62 cooks, and 515 scullions engaged. We are still more sorry for the poor parish of Donaghmore which, in truth, had the best claim to its own ecclesiastical property, given it, at an early period, by some pious chief or native prince for the purpose of maintaining the church and its teaching in this particular place ; and to divert it from the use for which it was intended was simply a violation of the conditions of the gift, while the alienation, so far as the Donaghmore church is concerned, was nothing short of an act of confiscation. But the church here did not suffer alone in this respect. Parish churches in bygone times were robbed both right and left, even with the consent of the ecclesiastical authorities, and their endowments taken from them to enrich the cathedrals, the bishoprics (when diocesan episcopacy was introduced), and the religious Orders.

It may be asked who were the Culdees, who owned the church of Donaghmore and its lands ? Bishop

The Culdees. Reeves derives the name from the Celtic

Céle-dé, *Servus Dei*—(anglicised, Culdee), which Blunt informs us was afterwards corrected,

in the Pope's style, into *Servus Servorum Dei*. The latter authority tells us that 'their tendency was to secularise religious offices and endowments rather than to keep up strictness of life'¹; while, according to Dr. Joyce, they were 'distinguished for unusual austerity and holiness of life.'²

Surely we must be convinced of this 'unusual austerity' when we think of St. Domangard (St. Donard), who belonged to the Order, early in the sixth century, building his little stone hermitage on the highest peak (subsequently called in his honour 'Slieve Donard') of the mountains of Beanna Boirche (now the Mourne Mountains), where amid winter's snows and summer's heat, for many long years, in 'awful solitude he lived and communed with God'; though we consider this holy man would have exhibited a much purer type of religion, if, while keeping himself 'unspotted from the world,' he had come down from his lofty retreat and condescended to 'visit the widows and fatherless in their affliction' round about the mountains of Beanna Boirche!

There is a popular belief that the monks of later history 'ate and drank well'; but we must not accuse St. Donard of either delinquency, if we are to judge from the simple fare to which he treated the congregation of his church of Maghera (close to Slieve Donard) every Easter Tuesday, viz. 'a pitcher of ale and a *larac* or leg of beef with its accompaniments.'

¹ See 'Culdees,' *Dictionary of Sects*.

² *Social History*, vol. i. p. 357.

The Culdees undoubtedly believed in and practised austerity in every sense of the term. Bishop Mac Ere of Slane, who was a Culdee, dined every evening on 'an egg and a half, and three sprigs of the cresses of the Boyne.' It is to be feared His Grace of York (to whom we have referred) would have 'turned up his nose' at such unsumptuous fare! Bishop Mac Ere of Slane, however, was probably satisfied with his modest fare, of which he was not unmindful that there should be a plentiful supply (so far as eggs were concerned), for, according to an old legend, the good man 'kept a flock of geese to lay eggs for him,' which by the way reminds us, that much depends upon the size of the egg in computing the dimensions of the Saint's dinner!

There were seven or eight other Culdee establishments in Ireland besides that at Armagh, but the latter seems to have been the most important. In 920 Godfrey, son of Ivor the Dane, plundered Armagh, but he spared the Culdees, their oratories and the sick ('Annals of Ulster'). It is likely that Donaghmore was eventually reduced to a simple benefice in connection with the Dean and Chapter at Armagh, which could be held on certain conditions by any member of the Order, as we find from a sentence (quoted by Ussher) of an Archbishop of Armagh, in 1445, to the effect that, 'the office of prior or an inferior Culdee not being accounted a cure of souls, may be held with any other benefice, provided the holder keep due residence in the church of Armagh.'¹ The Order continued to exist, though of much diminished im-

¹ See Blunt's *Dictionary of Sects*.

portance (acting in the inferior capacity of vicars choral of the Cathedral), until the time of Archbishop Ussher, who informs us that in his day the vicars choral of Armagh and those of the collegiate church of Cluanguish (Clones) were *Colidei*, and that the chief of them (the Prior) served as precentor of the Cathedral.

Donaghmore church was originally dedicated to St. Mac Erc, who was practically its founder, inasmuch as he laid the foundation of the spiritual superstructure and built it up. It was the rule in the Celtic Church to dedicate to the local saint, as in the case of Bishop Mac Erc, and hence such dedications were more than mere memorials. They were footprints, indicating that where the church is, there, as a rule, the saint had been, and so his name was naturally and rightly linked with the church he established. It seems such local dedications were generally discouraged where the Roman Communion prevailed, consecration to the Apostles or the Blessed Virgin being preferred.

But we cannot 'throw stones' at that Communion, for our own did worse. It actually, in two instances at least in the diocese of Dromore, in dedicating anew, erased the name of the local saint—altogether forgetting his memory and his work. The reason of the change is to us wholly inexplicable, while it is to be deeply regretted. When the present church edifice was consecrated in 1741, the title of the church of St. Bartholomew was substituted for that of St. Mac Erc. We wonder what St. Bartholomew ever did for

Donaghmore ! The cathedral church of the diocese (Dromore) has been affected in the same way. It was originally called St. Colman's after its founder and first bishop, but subsequently took the name of the 'Cathedral of Christ the Redeemer, of Dromore.'

The original church of Donaghmore stood about sixty feet south of the present edifice, which must have

been in close proximity to the spot where the old Celtic Cross was erected in memory of St. MacErc. Nothing is now known in regard to its proportions or architecture, save what may be learnt about Irish churches generally at the time. All St. Patrick's churches were, it seems, marked out on a uniform

scale, and measured from sixty to one hundred feet. Primitive Irish churches generally were built after the same model, though chapels for private or family uses were much smaller, as e.g. St. MacDara's little church, on the island called after that saint, off the coast of Galway, the interior of which measures only fifteen by eleven feet. Donaghmore church being founded in a rath, was built of wood, as were the other buildings within the enclosure or rampart. Indeed it was customary to construct all churches of this material after the fashion of the country at the time. Campneys, who is undoubtedly one of our best authorities on Irish ecclesiastical architecture, informs us that the earliest Irish churches were built with a pair of 'crucks' or bent timbers joined to form an inverted fork at either end of the building, and united to each other by a ridge beam ; they were walled with wattles or boards, and thatched with reeds, rushes or straw.

Stone churches (our author tells us) were for a long time most exceptional in Ireland, the 'Irish' as opposed to the 'Roman' fashion being to 'build in wood.' According to The Venerable Bede, St. Finan, an Irish monk of Iona, erected a church at Lindisfarne in 652, which though, he tells us, fitting for the see of a bishop, 'was built entirely in the Irish fashion, not of stone but of cut oak, and thatched with reeds.'

The early churches in Ireland were rectangular, never cruciform in shape, which, we are told, became a 'national tradition there for churches small or large,' while owing to the material and shape there were no apses, the east end being square. 'In England there was a long rivalry between the apse (derived from Italy) and the square-ended form of church introduced by the Irish missionaries.'¹ It is said on some authority that the roof-shaped top which surmounts the Celtic Cross in the churchyard was the pattern of the ancient Irish church-roof. If so, we can form some conception, as regards shape, of the covering of the sacred edifice where the gospel was first preached in Donaghmore. It was almost universally the custom from the time of St. Patrick onwards to build the churches east and west (as at Donaghmore) and very seldom north and south. As an example of the latter—north and south—it may be noted that the very first church in which St. Patrick celebrated divine service—viz. 'the *saball* (saul) or barn given him by Dichu at Saul, happened to be in this direction.'²

¹ See Arthur Champneys' *Irish Ecclesiastical Architecture*, pp. 27-8.

² See Joyce's *Social History*, vol. i. p. 358.

The primitive wooden churches of Ireland had no aisles, and were very simple and unpretentious; but after a time large and imposing edifices were built of stone, often elaborately adorned with rich carvings in stone and wood—the yew tree being in request—a species of wood on which Irish carvers exercised their art in the highest perfection (see *infra*, Armagh Cathedral). According to Champneys, the ‘first definite authentic mention of a stone church’ that he knows of belongs to the year 789, when the ‘Annals of the Four Masters’ record that in a fight at Armagh a man was killed ‘in the door of the stone oratory.’¹ We read of ‘the stone church’ at Armagh being burnt in 840, in 996, and again in 1020—when ‘Ard-Macha was all burned’—including ‘the great Damliac (stone church).’²

A description of this venerable historical church (Armagh Cathedral, founded by St. Patrick) as it appeared in the early portion of the thirteenth century may interest some of our readers. A ‘curious and important poem’ by a distinguished Ulster poet (‘Book of *Tearan Connail*’) who flourished between the years 1220 and 1250 thus describes it :

‘The church of Armagh, of the polished walls,
Is not smaller than three churches;
The foundation of this conspicuous church
Is one solid, indestructible rock.

¹ *Irish Ecclesiastical Architecture*, p. 36.

² *Annals of the Four Masters*.

'A capacious shrine of chiselled stone,
 With ample oaken shingles covered ;
 Well hath its polished sides been warmed
 With lime as white as plume of swans.

.

'Upon the arches of this white-walled church,
 Are festooned clusters of rosey grapes,
 From ancient yew profusely carved ;
 This place where books are freely read.'¹

The early church towers were round, and detached from the church edifice. The 'Round Towers' of Ireland were really ecclesiastical in their origin, and, as such, served as 'church towers.' The wildest theories have been held in regard to these structures in past times—such, e.g., as that they were pagan and of enormous antiquity. They were considered tombs, pagan temples, minarets from which were proclaimed druidical festivals, etc. The best and latest authorities, however, have conclusively shown that the 'Irish Round Towers' had an ecclesiastical origin, and that 'they have, or have had, invariably a church or churches near them.' It is now generally agreed, that these towers were first built about A.D. 900.

(1) They were—defence-refuges, where the clergy might flee, taking with them their books, church plate, etc.

(2) They were used as watch towers—though probably not primarily intended for that purpose.

¹ See O'Curry's *Manners and Customs*, vol. iii. p. 58.

(3) They served as 'land-marks, to guide persons to the church or monastery.'

(4) Though probably not at first intended—they gave 'unity and dignity to the ecclesiastical establishment.'

(5) They were 'bell-houses.' When 'Ard-Macha was burned' in 1020—not only was the 'stone church' burnt, but 'the Cloiethech with its bells.' *Cloiethech* it may be noted, signifies in Irish a 'bell-house,' and is now applied to the Round Towers.¹

The present church edifice of Donaghmore is a comparatively modern building. It was erected in 1741, and consecrated on Tuesday, September 8 of that year, under the title (as we have seen) of the Church of St. Bartholomew. 'It was built by the Encouragement and Bounty' of Archbishop Boulter, Primate of All Ireland.

The following item appears in the Parliamentary Returns, 1739—'The Parishioners of Donaghmore have presented £80 to be levy^d to build a new church in four years, and said Primate (Archbishop Boulter) has promised to give timber to roof the church and ten guineas to finish it.' The church possesses no particular architectural design, except that the windows are Gothic. The vestry was built in 1826, and a handsome square tower was added in 1829, ornamented with buttresses, pinnacles and finials. The cost was defrayed by a sum levied off the parishioners, and by voluntary contributions.

¹ See Champneys' *Irish Ecclesiastical Architecture*, pp. 49-52.



DONAGHMORE PARISH CHURCH.

The former bell was erected in the church tower in 1829, at a cost of £160, levied off the landholders

Former Bell. of the parish in 1827—the amount to be spread equally over that and the two succeeding years. This bell bore the inscription—
‘Cast at Gloucester by John Ruddell—1829.’

Extensive improvements were made in 1879—
Chancel. including the erection of a chancel, a stained east window, new pews, etc., at a cost of £242 19s. 9d.

During the present rectorate further improvements were made, and embellishments added. In 1883 two
Improvements and Embellishments. ‘Tablets,’ on which are inscribed the Creed, the Lord’s Prayer and the Ten Commandments, were placed on the walls on either side of the chancel arch—presented by the late Arthur Charles Innes of Dromantine.

In 1885, two handsomely carved oak scrolls were erected, one on the wall beneath the east window, and the other on the chancel arch, on which are respectively the texts in gilt letters, in relief :—‘Holy, Holy, Holy, Lord God Almighty’—‘It is a good thing to give thanks unto the Lord.’ These were gifts of Mrs. Innes (first wife of Arthur Charles Innes), as were the two exquisitely wrought banners which adorn the chancel walls, the beautiful alms basins, and brass pulpit desk. The alms basins, which are of solid brass, bear the monogram I.H.S., and the words (interspersed with shamrock leaves and Maltese crosses) :
‘It is more blessed to give than to receive.’ ‘Lay not up for yourselves treasures in earth.’ The pulpit desk, which is of a very chaste design, bears the monogram

I.H.S. as does the handsomely carved oak desk on the Holy Table, presented by Mrs. Todd, wife of the Rev. Henry Todd, Rector of Camlough, who for ability and scholarship has few equals in the Irish Church. The church was renovated and new choir stalls added in 1887. In 1905 the sacred edifice was again renovated and heated with hot water at considerable cost.

A new bell was erected in the church tower in 1905, cast by the Messrs. Taylor of Loughborough, which bears the following inscription: 'Rev. J. D. Cowan, LL.D., Rector, 1905.' The bell was dedicated, October 11 of that year, by the Bishop of Dromore (Dr. Welland). The following are the words of dedication: 'We dedicate this newly erected bell to the glory of God, and to the Benefit of His Holy House, in the Name of the Father, and of the Son, and of the Holy Ghost.'

The church possesses a handsome marble font on which is engraved the date, 1726. The carvings are conventional in pattern, and not very elaborate. The memorials of the dead consist of two mural (marble) tablets, on the north and south side-walls of the church. That on the north, over the rectory pew, bears the inscription: 'In loving memory of Rev. John Campbell Quinn, M.A., Rural Dean, who for forty years laboured in this parish of Donaghmore as Curate and Rector, and departed this life November 15th, 1882. "The Lord is my Shepherd."' On the other tablet, over the Innes pew, are engraved the words: 'To the glory of God, and the dear memory of Arthur Charles Innes-Cross, of Dromantine, J.P. and D.L.'

for the County of Down, and formerly M.P. for Newry. Born November 25th, 1834. Died April 14th, 1902. Aged 67 years. "Blessed are the merciful, for they shall obtain mercy." Erected by his wife.' The tablet is surmounted with the Innes-Cross arms, crest and mottoes: 'Be Traiste' and 'Certavi et vici.'

Donaghmore was never a 'fat' living, and especially in its mediæval days, as may be seen in the Ecclesiastical Taxations of 1306, 1422 and 1546—the origin of which we will first explain, in substance, as given by Bishop Reeves.¹ The Kings of England and France in 1188 imposed upon their respective subjects a tax (called 'Saladin's Tenths') of one-tenth of their movables and annual income for 'the relief of the Holy Land,' i.e. its recovery from the Saracens. Subsequently the tax became limited to the clergy, and continued to be imposed, notwithstanding the fact that the term crusade had lost its original meaning. Both King and Pope seem to have become jointly concerned in levying the tax, and in appropriating the proceeds, as the case might be, according to their respective necessities—which were generally rather urgent! In order to compute the amount payable by the clergy, valuations of ecclesiastical property were made at different times—that for Ireland being completed in the beginning of the fourteenth century—about the year 1306.

In the Ecclesiastical Taxation for the Diocese of Dromore the following entry occurs: 'The Church

¹ Introduction, *Ecclesiastical Antiquities*.

of Donnachmore—20s.—Tenth, 2s.’ Thus the annual income of the Vicar of Donaghmore in 1306–7 was the handsome sum of twenty shillings! That, however, was a large income as compared with the lowest in the dioceses of Down, Connor and Dromore which was forty pence, as in the case of the chapels of Enacha (Aghagallon), Thanelagh (Tamlaght), Acheli (Aghalee), and Rosrelick. The richest benefice at the time was that of Bile (Billy)—worth £36; while among the moderate incomes were those of ‘The Abbot of Viride Lingnum’ (Newry) and ‘The Bishop of Drummore’—each receiving ‘20 marks’ annually—i.e. £13 6s. 8d. Two further valuations of the parishes in the diocese of Dromore were made, one in 1422 and the other in 1546, both of which are among the tables of procurations payable to the Primate in his Provincial Visitations. In that for 1422 the following entry occurs: ‘Ecclesia de Donnaghmore—3 marc’—i.e. £2. It will thus be seen that the benefice had doubled in value since 1306—a circumstance which must have been highly gratifying to the O’McCrelas—one of whom was the vicar at the time. In the taxation of a similar nature of ‘all the benefices of the Diocese of Dromore’ in the year 1546, the value of Donaghmore has again increased. The entry is ‘Rector of Donnoghmore—5 marc,’ i.e. £3 9s. 4d. At this date Peter O’Mackrell was in all probability Vicar of Donaghmore—having succeeded his brother Donald, who died in 1534. Donaghmore at the time seems to have been a kind of ‘family living’—the O’McCrelas or O’Makrells having held it for upwards of a hundred years.

Doubtless the position of the O’Makrells as here-

ditary herenachs of the manor had much to do in obtaining for Peter, the Vicar, the princely annual income of £3 9s. 4d.!

The Royal Visitation Report (Marsh's Library) of 1622 is very meagre in regard to the parish—viz.

Royal Visitation. 'Donogh—Rectory appropriate to the Archbishop of Armagh.—Proxies—6-6.—The Vicarage presentation: endowed with the third of all the tithes.' It may be noted that Proxies or Procurations were the fees due to the Archdeacon for Visitation. They were originally so called because the clergy visited were obliged to procure meat, drink and provender for the Archdeacon and his train when visiting. They were afterwards allowed to be compounded in cash and payable by the Rector or Vicar.

In the Parliamentary Returns (Public Record Office, Dublin) we find the following item in the return of the diocese of Dromore:—

Parliamentary Return, 1768. 'Donaghmore, a Vicarage, the rectorial Tythes in the Primate, has a small Glebe, no house on it, and a church in tolerable condition, served by a curate, the vicar (George Vaughan) not resident, nor through infirmities capable of serving.—January 1768.'

In 1828 it was resolved by the vestry (particulars in vestry minutes) to bring the parish under the operation of the Tithes Composition Acts.

Composition of Tithes. The annual composition of the rectorial tithes was assessed at £251, and that of the vicarial tithes at £200. The parties concerned gave their assent to the composition—viz. the Primate,

John Vaughan (the lessee of the manor), and the Vicar—Marshall Joseph Mee.

There had been much opposition in the parish to the payment of tithes, especially during the incumbency of Rev. J. Mountgarrett, when it was found necessary to institute legal proceedings for their enforcement. So far as we can learn there was no valid reason for the opposition in Donaghmore other than a grievance, real or supposed, on the part of some outside the church, that they should be obliged to pay towards its support. If we are to believe Froude, it is to be feared such cannot be said of all parishes in Ireland. At the time (and indeed since 1786) a great anti-tithe agitation was raging in Ireland, which culminated in what is known as the 'Tithe War'—commencing about 1830, by which a large number of the clergy and their families suffered great privations, amounting in many cases to destitution. The agitation, at least in the beginning, was not so much directed against the clergy, as against the system of extortion resorted to by some of the tithe proctors and tithe farmers who became exorbitant in their exactions, and hence, as often happens, the innocent suffer, while the sins of the few are visited on the many. Froude is a prejudiced writer; but probably his strictures on the tithe proctors and tithe farmers in many cases are justifiable—even towards the close of the eighteenth century. Our author informs us that as the century waned the tithe proctor became more grasping and avaricious. He exacted the full pound of flesh, and as his trade was dangerous he required to be highly paid. 'He handed

Anti-tithe
Agitation.

to his employer (the Parson) perhaps half what he collected. He fleeced the flock and fleeced their shepherd.'

There were gradations in the profession. 'A tithe farmer in active practice of his profession held of another who held of a proctor, who held of a clergyman who did not reside.' Their 'abominable extortions furnished a tempting opportunity to the apostles of anarchy,' who made the most out of every real or supposed grievance. The Whiteboys in 1786 took up the cause of the tithe payers, and made war with the tithe proctors. In cases where Captain Right considered them cruel, they were sentenced to death and executed. Where their offences were judged by the same authority as only moderate they were 'carded,' which meant, 'they were stripped naked and tied with their faces downwards, while a strong tom-cat was dragged up and down their backs by the tail.' The clergy, who had been 'distinguished for kindness and liberality' suffered, and, as 'the symbols of a tyrannical system,' came under the condemnation of lawless combinations. 'Men of the purest and most inoffensive manners were torn from their beds at midnight. Their wives and children were driven naked out of doors, themselves rolled on dunghills, and hardly suffered to escape with life.' Lord Luttrell told in Parliament of a friend of his, who, riding out of Carlingford, overtook a clergyman whose head was bound in a napkin and seemed in great pain. On being asked if anything was the matter the poor cleric replied: 'Did you not see, sir, as you rode through the town, two ears and a cheek nailed to a post?

*They were mine.*¹ All this was previous to the actual 'Tithe War' of 1830.

The condition of things during the 'Tithe War' is thus graphically described by Lecky : 'The state of the country was frightful, as O'Connell himself said—most respectable men could not get their grass cut because they paid tithes. The mail contractors could not get their coaches horsed for the same reason. Repeated collisions took place between the police or yeomanry and the peasants in attempts to collect tithes. In one of these, which took place at Newtonbarry in June, 1831, it was stated that at least seventeen persons were killed and many others seriously wounded. On another occasion not less than eighteen police, including their commanding officer, were killed, and not a single conviction followed. The law was utterly paralysed. The clergy, deprived of their lawful incomes, were thrown into the deepest distress. Government came to their assistance by advancing £60 000 in 1832 for the clergy who had been unable to collect their tithes in the preceding year, and it undertook to collect the unpaid tithes of 1831. The attempt was a signal failure. The arrears for that year were £104,000 : and of that sum, after fierce conflicts and much bloodshed, the Government recovered £12,000 at a cost of £15,000 ! In a great many districts scarcely any one ventured to defy the popular will by paying tithes. It was with difficulty that the ordinary legal process of distraint was executed, and when the cattle or crops of the defaulters were put up by auction, no one dared to buy them. A lawless

¹ See Froude's *The English in Ireland*, vol. ii. p. 494.

combination sustained by the consciousness of a real grievance completely triumphed. A hundred and ninety-six murders were committed in the year 1832.'¹

Tithes were not an institution of the ancient Irish Celtic Church. Indeed they were almost unknown till 1172. In that year Pope Alexander III. informed King Henry II. that the Irish paid no tithes, while Giraldus Cambrensis makes a similar statement. True, the Council of Kells (1152) had imposed them; but, notwithstanding, such were not generally paid till they were enjoined by the Synod of Cashel (1172)—its decrees having been ratified by King Henry. Bishop Doyle (a Roman Catholic), in a letter to the Marquis Wellesley in 1823, states: 'Tithes in this country should always have been odious, they were the price paid by Henry II. and the legate Paparo to the Irish prelates, who sold for them the independence of their native land, and the birthright of their people. Until that period tithes were almost unknown in this country. And from the day of their introduction we may date the history of our misfortunes; they were not the only cause, but they were an efficient cause of all the calamities which followed.'

But to come back to the Parliamentary Returns, which inform us of 'a small Glebe' with 'no House on it.' The Glebe House was erected in 1786 (date on the west gable), out-offices built, and other improvements made at a cost of £538 19s. 0½*d.* Towards payment of this

Glebe House
and Lands.

¹ *Leaders of Public Opinion*, vol. ii. p. 130.

amount the Commissioners of First Fruits granted the sum of £100. The house (an old-fashioned structure of three stories, the under story a basement with kitchens and pantries) was built during the last year of Francis Johnston's incumbency. In his will (1789) he specifies certain mo. ies due him in respect to the erection of the house—namely that he was 'entitled to £250 for so much of the cost of building the Glebe House as his successor was to pay.' In 1816 extensive repairs were executed in connection with the house at a cost of £46 15s. 10d. A study was added in 1826—the work being completed February 15 of that year.

The amount opposite 'Dilapidations and Repairs' on the appointment of Marshall Joseph Mee as Vicar, in 1824, was £175 15s. 6d. Mr. Mee had Dilapidations. a 'building charge' against his successor for £64 12s. 3d., and also a certificate (dated January 25, 1834) for £183 12s. 2d., 'expended by him under memorial.' On the appointment of his successor in 1858, the amount claimed towards dilapidations amounted to £217 9s. 6d.¹

After the Act of Disestablishment, which confiscated all ecclesiastical property (except the church edifices and the graveyards attached thereto, which did not come under the Act of spoliation) the Representative Church Body purchased, for the parish, 13a. 3r. 6p. of the original glebe, together with the rectory house and offices (a double set)—the government valuation of which is £37. The amount to be paid by

¹ Papers, *Diocese of Dromore*, Public Record Office, Dublin.

the parish in the transaction was £460 17s. 7d. which remained as a debt due to the Church Body—while the rector paid the interest on the amount as ‘rent.’ In the Spring of 1898 an effort was made by the parishioners to clear off this indebtedness—when a bazaar was held (April 14 and 15) for that purpose—the amount realised being £200. The Representative Church Body and the Glebes Purchase Committee of the diocese generously advanced, respectively, the sum of £100—thus leaving a balance due of £60 17s. 7d. By a further grant of £28 17s. 7d. from the Glebes Purchase Committee, and a local advance of £32, this balance was paid the Representative Body on July 19, 1909—thus leaving the rectory house and glebe lands free of ‘rent.’ We may state in this connection that the annual value of the ‘small glebe’ (60 acres) mentioned in the Parliamentary Returns was estimated in 1828 at £105, as portion of the clerical income—the vicar receiving besides (as we have seen) £200 per annum from ‘Tythes under the Composition Act.’

The value of the benefice was considerably increased in 1858—when the vicarage was endowed with the rectorial tithes. ‘Primate Beresford by deed of May 1858, with the consent of the Dean and Chapter (under Act 14 and 15 Victoria), conveyed to the Rev. John Campbell Quinn, Vicar, the Rectorial Tithes, hitherto appropriate to the See of Armagh—endowing the Vicarage with these Tithes arising from the townlands of :

The Vicar-
age endowed
with the
Rectorial
Tithes.

Ballyblough	}	Held by Arthur Charles Innes at rent ch. (less 25 per cent.) of £85 2s. 6d.
Ballylough		
Corgary		
Half Carrickrovaddy		
Dromantine		
Drummiller		
Lurganarah		
Half Carrickrovaddy .		Rep. James Savage, £4 16s. 2d.
Ballymacrattymore	}	Earl of Clanwilliam, £21 19s. 2d.
Ballymacrattybeg		
Ballymacrattybeg .		John Heron, 16s. 8d.
Killysavan	}	. Repts. Gen. Meade, £31 15s. 2d.
Tullymore		
Maddydrumbrish	}	. Isaac Corry, £18 2s. 0d.
Moneymore		
Aughintober		
Derryeraw .		Fr. Colgan, £12 2s. 10d.

*Total—£174 14s. 6d.*¹

At present the total value of the benefice is only about £200 annually, and although we are not actually starving on the meagre income, yet we are in better financial position than were the sons of the old herenachs of the manor—the fifteenth-century vicars, even considering that during their long regime there was never a Mrs. O'McCrela at the vicarage! It should be stated, however, that the comparative value of money, say in the fifteenth century and now, is totally different.

¹ *Churches of the Diocese of Armagh* in MS., by Bishop Reeves (Armagh Library).

Donaghmore church has never been highly favoured in regard to benefactions. The only bequests we are able to record are two small legacies—
 Benefactions, one from Mrs. O'Hara (*née* Innes) of O'Hara Brook, co. Antrim, and another (1909) from Mrs. Kidd (*née* Mathers), wife of George Kidd of Buskill.

It will be noticed by the census of 1911 that there are only 141 Church of Ireland persons in the parish, but that number does not represent the Church congregation, which is composed of many besides, from the parishes of Aghaderg and Newry, who reside in the vicinity.

In the Public Record Office, Dublin, there is a long list of persons (upwards of fifty) excommunicated in the parish of Donaghmore, for about ten years from 1735, and of these only one is recorded as belonging to the parish church—viz. a churchwarden (for not paying parish money and making up his account), who has left no representative in the parish bearing his name. Opposite the names of the persons excommunicated are the various crimes of which they were guilty—three of whom we notice were excommunicated for 'prophaining the Sabbath.' There is no record of penances in these cases, but doubtless there were such. In regard to 'penances' we note in particular a case in this diocese, in 1832, where the penitent was 'placed in the most conspicuous place in Dromore, Maralin, and Donaghcloney the three Lords' Days next,' and that he 'shall stand barefooted and in a white sheet during the time of divine service in said

churches,' thus publicly confessing his actual sin in the presence of God and the congregation, etc.

There are several old Service Books, formerly in use, which are safely kept in the Glebe House. The oldest Book of Common Prayer in our possession has on the front cover the following words, engraven in gold letters : 'Chapel of Armagh House—1796'; but this date is evidently that of a rebinding. Unfortunately the title-page is missing and the first three months of the Calendar, with the Table of Lessons, and hence we have no date; but there is evidence in the 'Table of the Moveable Feasts' that the book was published in 1765. The State Prayers are for King George (George III.), Queen Charlotte; George, Prince of Wales, and the Princess of Wales. The book is artistically bound, in brown leather with gold stencillings and *fleurs de lis*, and is in a fairly good state of preservation notwithstanding its age. It contains 'The Order for Morning and Evening Prayer, Daily to be said and used throughout the Year'; 'The Litany or General Supplication'; the Collects, Epistles and Gospels; 'The Order for the administration of the Lord's Supper or Holy Communion'; 'The service for Holy Baptism'; 'The form of solemnisation of Matrimony,' and the Catechism. On a fly-leaf are written in pencil the words 'Nobody owns this Book,' but the statement is incorrect! The next Prayer Book in point of antiquity is dated 1828 and was printed at the Clarendon Press, Oxford, by 'Samuel Collingwood and Co.' It contains the usual services, also 'The Articles of Religion,' and 'Constitutions and Canons

Ecclesiastical.' 'The Psalms of David,' by Tate and Brady, are given, and 'An alphabetical Table shewing how to find any psalm by its beginning.'

Another Book of Common Prayer, which is dated M.D.CCC.XLVI, was 'Printed by George and John Grierson (Dublin), Printers to the Queen's Most Excellent Majesty.' It contains, besides the Services, the Psalms (Tate and Brady) and 'Constitutions and Canons Ecclesiastical.' There are two copies of 'The book of the Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland; together with the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.' These books are dated MDCCCLX and were 'Printed by George E. Eyre and William Spottiswoode,' London. They are artistically bound in leather, and bear in gold letters on the front cover: 'Donoughmore Church, 1863.'

The Holy Bible formerly in use contains, at the beginning of each book, a very good small engraving, in which is placed artistically the first letter of the opening chapter. The title-page is missing, but that of the New Testament affords us the following information in regard to printer and date: 'Dublin: printed by George Grierson, Printer to the King's most excellent majesty, at the King's-Arms and Two-Bibles in Essex Street, M.D.CC.XLI.'

The Bible now in use bears on the front cover in gold letters the date 1845. It was printed at the Pitt Press, Cambridge, M.D.CCC.XXXIX, by William Parker, University Printer.

The Service Books in use are dated MDCCCXI. On the front binding of each are engraven in gold letters the words: 'Donaghmore Parish Church, 1905.'

The church plate consists of a paten and chalice of solid silver—both of which are very fine and heavy.

The Church Plate. The former has the Irish hall-mark for the year 1724, and the latter for that of 1825.

There are besides a flagon and large plate—both of plated ware. The following is the inscription on all four: 'Parish of Donoughmore—Rev. Marshall Mee, Vicar, 1825.'

In this connection we will give the Rural Dean's report in 1824—the Rev. Marshall Mee, Vicar—'Folio

Report of Rural Dean, 1824. Bible—bad, very bad. Three quarto Prayer Books very bad. A pewter Chalice and Plate—bad. Surplice tolerably good, but no napkin.' (Rural Deans' Returns, Public Record Office, Dublin).

Owing to the loss or destruction of records it is impossible to give more than a few of the Vicars of Donaghmore in mediæval times, but undoubtedly the following held the Benefice:

A.D. 1403.—John O Mccrela was presented by the Primate to the Parish church of Donnachmore.

A.D. 1440.—John O Mckerrell, 'Rector of Dompnachmor' died.

A.D. 1440.—Gelacious O McKerrell was appointed John's successor.

A.D. 1487.—'John Omakrell, Rector of Dompnachmor.'

A.D. 1534.—Donald Omakrell, Vicar of Donaghmore, died.

A.D. 1534.—Peter Omakrell was appointed Donald's successor.

Bishop Reeves, to whom we are indebted for the above information,¹ observes that the reason for the same name prevailing in these appointments Herenachs. was owing to the position this family occupied as hereditary herenachs of the manor of Donaghmore. In consequence of the tribal organisation of the Irish Church there was a tendency to family succession in ecclesiastical and semi-ecclesiastical offices. The office of bishop and abbot frequently ran in families, as did the position of herenach, and hence we find the latter often hereditary, as in the case of the O'Makrells. A herenach was at first the superintendent of the church lands and the hereditary warden of the church. Originally, whoever founded a church was obliged to endow it with certain possessions for the maintenance of those who were to attend God's service therein, nor could such be consecrated till the instrument of donation was delivered by the founder. The endowment consisted chiefly of lands (and, as in Donaghmore, 'lands next adjoining' unto the church) 'with servants appertaining thereunto, free from all temporal impositions and exactions.' In order that those who ministered in holy things might dedicate themselves 'onely to praier and the service of God,' herenachs were appointed to 'manure and occupie those landes,' as managers or stewards. They were originally clergyn.en,

¹ *Ecclesiastical Antiquities*, p. 112.

and belonged to an order of archdeacons. Indeed 'Archdiaconus and the Herenache have in the Irish tongue both the same name.' The deacons had the special care of the poor and strangers and the disposal of ecclesiastical monies, but the archdeacon (not the order of archdeacon of higher rank, who exercises jurisdiction under the bishop) was *Herenach* of the church lands. Subsequently the office fell into the hands of laymen, who with the *Coarbes*, the successors of the church-founding saints, privately enriched themselves and their families by not only appropriating to their own uses profits intended for the church benefit, but by taking actual possession, in many cases, of the old church lands as absolute owners—out of which they were good enough to pay certain contributions, in money or kind, towards ecclesiastical purposes. When diocesan bishops were introduced in the twelfth century, it was decreed that every 'corbe or herenagh should give unto the Bushopp (within whose diocese he lived) a yerely pension, more or less, according to his proportion out of his entire erenachie.' To this decree, we are told, the 'corbes and herenages submitted themselves, but hold their herenagie free for ever, and could not be removed by any of the temporale or spirituale lords, or other person whatsoever.'

In the dioceses of Derry, Raphoe and Clogher a third part of the ecclesiastical property in the herenach's hands was assigned to the bishop for his support, the other two-thirds being allotted to church repairs, keeping of hospitality and the maintenance of the herenach. In Connaught the bishop had a fourth part, etc. In the several dioceses different customs

prevailed for the distribution of church revenues. It may be noted that long after this old order of things had grown everywhere out of use it still remained in vogue in the north of Ireland.¹

But to return to the Vicars of Donaghmore.

1634.—In this year Richard Pudsey, Vicar of Donaghmore, died.

1634.—August 12, Patrick Dunken was appointed to the parish with that of Garvaghy. He was made Prebendary of Dunsport (or Dunsfort) in 1640. He seemed to have figured prominently at the time of the Rebellion, and was afterwards a 'Deponent.' The following reference to him is taken from the Commonwealth MSS. in the Public Record Office, Dublin: '26 September 1660, ordered that he (Rev. Patrick Dunken) should enjoy the Preb. of Dunsport, County Down, and Vicarage of Donaghmore, County Down, which he held before the rebellion, and from which he and his family were driven by the rebels.'²

1661.—John Coffin was Vicar.

1667.—October 26, Henry Harrison was appointed by the Primate to the Parishes of Kilbroney and Donaghmore.

1669.—March 25, Michael Matthews was appointed Vicar.

1682.—September 21, Jeremiah Radham was appointed to the parishes of Seapatrick, Donaghmore, and Aghaderg (Diocese of Dromore) with Donegore and Kilbride (Diocese of Connor) by faculty. It is

¹ See Ussher's works, vol. xi. pp. 419-445; King's *Holy Catholic Church*, p. 461; Reeves' *Antiquities*, p. 161.

² According to some authorities Patrick Dunken was expelled from Dunsfort by the Cromwellians and not by the Rebels.

to be hoped that the reverend gentleman faithfully discharged the spiritual duties of his little 'diocese'!

1690.—November 8, John Wetherby, F.T.C.D., was appointed Vicar of Donaghmore. In 1710 he was made Archdeacon of Connor, Prebendary of Dromara, and Dean of Emly, and in 1713, Dean of Cashel. He was Scholar, T.C.D., 1687; B.A., 1689; M.A., 1693; Fellow, 1694; B.D., 1700; and LL.D., 1706. Dean Wetherby died at his lodgings, Fade Street, Dublin, Tuesday July 14, 1736, and was buried on the 21st at St. Nicholas Within, Dublin. On his resignation of the Vicarage of Donaghmore, Oliver Gardner was appointed.

1734.—Oliver Gardner, Vicar of Donaghmore, died. B.A. (T.C.D.), 1682, and M.A., 1685.

1734.—March 13, Paul Twigge was appointed Vicar. He was instituted April 3, 1735, and resigned in 1740. B.A. (T.C.D.), 1721, and M.A., 1724.

1740.—August 8, Alexander Naismith became Vicar. He was instituted August 20, and inducted by William Rowan, Vicar of Seapatricks and Magherally, on 22nd of that month. At the Visitation, 1740, he was appointed 'to preach next visitation sermon.' He died 1758.

1758.—April 18, George Vaughan was presented to the living and inducted May 26. He became B.A. (T.C.D.), 1732, and was some time Rector of Dromore and Annaclone. He was second son of John Vaughan, B.A. (who was also Rector of Dromore and Annaclone), by Anne, his wife, sister of the Right Reverend Ralph Lambert, D.D., Bishop of Dromore. He married

Margaret Smith of Clontibret, co. Monaghan. He died May 14, 1794. His second son, George, married Anne, daughter of Alexander Montgomery of Bessmount Park, co. Monaghan, and was grandfather of George Montgomery Vaughan of Quilly, co. Down, J.P., B.A. (T.C.D.). He married Frances St. Laurence, daughter of General Hon. Arthur Grove-Annesley, third son of Richard, second Earl Annesley, and by her had issue (surviving): Rev. George Vaughan, M.A. (Camb.), now of Quilly, and Rector of St. Michan's, Dublin; Francis Warden Arthur Annesley; Ernest Llewellyn; Alice Katherine, who married the Rev. Joseph Quinn, M.A., Rector of Annalong, co. Down, and Margaret Beatrice, who married Ralph de Seton Dudgeon, 25th Bombay Rifles.

1769.—March 14, Thomas Sacheverell (curate of Ballymore) became Vicar, and was instituted April 6. He was second son of Henry Sacheverell and his wife Elizabeth of Ballinteggart, co. Armagh. He was educated at Armagh under Mr. Martin, entered T.C.D. June 15, 1719, aged 18 years. B.A., 1724. He married Elizabeth, daughter of William Crozier of Stramore (who survived him). In his will, dated April 23, 1775, and proved July 15 following, he desired to be buried at the north side of the church of Donaghmore, opposite the steeple, as privately as possible. He bequeathed property in Tandragee to his widow and legacies to his niece Hester, daughter of his brother William, and the children of his nephew Meredith Atkinson, and appointed Thomas Kelly, Richhill, executor. He was descended from Francis Sacheverell (son of Henry Sacheverell of Resesby,

Leicestershire, and his wife Gertrude, daughter of John Hunt of Lyndon, co. Rutland) by his wife Frances, daughter of William Gilbert of Lockboe, Derbyshire. Francis Sacheverell, who was born 1574, obtained in 1611 (9th James I.) from the Crown a grant of 2000 acres then called Mullalelish and Leggacorn, co. Armagh (now known as the Richhill Estate), which, on his death, descended to his eldest son Francis Sacheverell (mentioned with his brothers Henry and William in the Muster Roll of Ulster for 1631, the other brother, Rev. Clarence, being Rector of Reresby), on whose death in 1649 the estate passed to his only child Ann, by his wife Dorothy, eldest daughter of the Right Hon. Sir John Blennerhassett, P.C., Lord Chief Baron of the Exchequer, and his wife Ursula, daughter of Edward Duke. Ann Sacheverell married Major Edward Richardson, M.P. for co. Armagh (Foster's 'Funeral Certificates of Nobility and Gentry' and 'Ulster Inquisitions').

Rev. Thomas Sacheverell's sister Lettice married Thomas Woolsey (Settlement December 1, 1722), and from her the late John Buckby Atkinson and Andrew G. Sloan of Portadown are descended.

1775.—July 19, Francis Johnston was collated *per mortem* Thomas Sacheverell. He appears at Visitation, August 15, 1775. A 'Francis Johnston' was Scholar (T.C.D.), 1735, and B.A., 1736. Francis Johnston (younger son of James Johnston of Tremont and Carrickbreda, and grandson of the first Presbyterian minister of Donaghmore) married (Settlements dated December 17, 1780) Anne, daughter of John Martley of Ballyfallon, co. Meath, by Clementina his wife, daughter

of the Rev. Robert Meares, Rector of Almoritia, third son of Lewis Meares of Meares Court, co. Westmeath. Francis Johnston had a son James and daughters Clemena and Eleanora, who married in 1831 Hubert Kelly Waldron, J.P., D.L., of Drumena, co. Leitrim, and Ashfort, co. Roscommon (High Sheriff, co. Leitrim, 1832), and had a son—Captain Hubert Kelly James John Johnston Waldron, 31st Regiment. Francis Johnston's will, dated April 25, 1789, was proved June 27 of the same year. He died June 13, 1789.

1789.—October 20, Brabazon Smith, M.D., became Vicar. Dr. Brabazon Smith, formerly of Limerick, married a daughter of Dean Hoare. He died in Newry, April 9, 1816. The following entries occur in the register of burials: 'Sarah, wife of Rev. Brabazon Smith, M.D., Vicar of Donaghmore, was buried July 30, 1796'; 'Rev. Michael Smith, D.D., Precentor of the Diocese of Dromore, Rector of the Parishes of Maralin in the Diocese of Dromore, and the Parish of Tynagh in the Diocese of Clonfert, Prebendary of —— in said Diocese, and Chaplain of his Majesty's Garrison of St. Vincent in America, was buried August ——, 1796.'

1816.—March (April 7 ?), John Mountgarrett was appointed to the benefice—having been promoted from the curacy of Drumbanagher, where he was held in high esteem. We take the following reference to him from the local Press: 'Mr. Mountgarrett has for nearly half a century distinguished himself by a pious and exemplary discharge of his duty as curate of Drumbanagher church in the Parish of Killeavy. A strong proof of the respect and attachment of his late flock

has been evinced by their voluntary proposal to plow and harrow his present glebe containing 40 acres. In the preferment of this venerable gentleman, his Grace, the Lord Primate, has given additional proof of his earnest desire to reward merit, and still further exalt the character of the established church.'¹ The parishioners of Drumbanagher presented him with an address, April 23, 1816. He died at the Glebe House, March 1, 1824, and was buried in Drumbanagher churchyard. His tomb bears the following inscription: 'Here lie the remains of the Rev. John Mountgarrett, Vicar of Donaghmore, who died the 1st March, 1824, aged 82.' Mary, his widow, died September 30, 1828. His younger son Warren, senior captain of the Armagh Militia, died January 31, 1851.

1824.—March 1, Marshall Joseph Mee was appointed Vicar by the Primate. The Mees were a County Cavan family. From a Chancery Bill ('Nixon *versus* Mee,' entered June 12, 1772) we find that John Mee lived at Butler's Bridge, co. Cavan. His eldest son, Marshall Mee, married in 1743 Elizabeth, daughter of Edward Reilly of Tullyco, co. Cavan, and was drowned October 1758, on his passage from England, where he had been on business about his lands in Leicestershire, leaving, with two daughters, an only son, George Mee. Mrs. Marshall Mee married, secondly (Licence Bond December 6, 1769), Matthew Nixon, J.P., co. Cavan, second son of the Rev. Andrew Nixon, of Nixon Lodge, near Belturbet. Marshall Joseph Mee was a son of the above George Mee. He entered Trinity College, Dublin, on March 7, 1796, aged seventeen. Scholar, 1798. B.A., 1800.

¹ *Newry Telegraph*, April 9, 1816.

(Wrongly given in Dr. Todd's 'Catalogue of Graduates' as James Marshall Mee.) He was a curate of Tynan, co. Armagh, when appointed Vicar of Donaghmore. On his promotion the parishioners of Tynan at a largely attended meeting, April 19, 1824, passed a number of resolutions of a highly complimentary character regarding him and his work in that parish, one of which was as follows :

' That the thanks of the Parish are justly due and are hereby given to him for his zealous and effective discharge, for the twenty-two years that he has lived among us, of the several important duties attached to his late office, which will long be remembered by the inhabitants of this extensive and populous district with grateful and reverential affection.'

He died July 20, 1857, and was buried in Donaghmore parish churchyard. His wife, Susanna, died March 31, 1831, aged 55 years.

1857. August 18, the Lord Primate appointed John Campbell Quinn Vicar of the Parish. Mr. Quinn was ordained by the Bishop of Kildare, August 10, 1834, for the Curacy of Ballygawley, co. Tyrone. He became curate of Drumbanagher, co. Armagh, in March 1836, and curate of Donaghmore in December, 1842. He was Rural Dean of Agliaderg, and a member of the Diocesan Council.

He was second son of John Quinn of Newry, and of Drum, co. Monaghan, by his wife Mary, daughter of the Rev. William Campbell, D.D., Vicar of Newry, who was brother of the Rev. Thomas Campbell, LL.D., Chancellor of Clogher, the well-known historian and friend of

Doctor Johnson, mentioned in Boswell as 'the Irish Dr. Campbell.' He was born in 1811, and was educated at Dr. Henderson's School, Newry, and at Trinity College, Dublin (B.A., 1832, and M.A., 1839). He married October 18, 1837, Mary Stuart, youngest daughter of Trevor Corry of Abbey Yard, Newry, J.P. and D.L., by whom he had issue (among others), viz. John Thomas Campbell Quinn of Tower Hill, J.P. (deceased); James Quinn; Rev. William Quinn, Vicar of West Bradley, Glastonbury; Mary Louisa, married Rev. J. T. Kingsmill, D.D. (T.C.D.), Rector of Hockering, Norfolk; Norah Anne Elizabeth, married Rev. Richard Plummer, D.D. (T.C.D.), Rector of Ashfield, co. Cavan; and Alice Eva Jane, married Rev. Walter G. Morgan, B.A. (Durham), Vicar of St. Stephen's, Norwich. Mr. Quinn died at Rostrevor, November 15, 1882, and was buried in St. Patrick's churchyard, Newry. His widow died at Bath, November 27, 1891.

1882.—November 24, the present Rector was appointed by the Board of Nomination, and was instituted on December 12 following by the Bishop. The writer is informed by a competent authority that it is not considered correct to make any special reference to himself. It may be stated, however, that he married April 30, 1901, Edythe Huntington, youngest daughter of the late Rev. Robert Whitaker, M.A., of Trinity College, Cambridge, and Rector of Scarborough-Leconfield (East Yorkshire), and Mrs. Whitaker of Figham House, Beverley, and granddaughter of Commander Whitaker, R.N., and William Duesbery Thornton-Duesbery of Skelton Hall and Gransmoor

Lodge, J.P. and D.L. for the East and North Ridings of Yorkshire.

The following were curates of the Parish of Donaghmore :

1725.—Skelton.

1727.—Henry McCullough.

1728.—Thomas Barton, licensed October 1.

1729.—Samuel Burgess, M.A., licensed September 27.

1732.—Henry McCullough, M.A., licensed December 26 ; Scholar, T.C.D., 1726 ; B.A., 1728, and M.A. 1731.

1735.—James Dickson, licensed September 22 ; Scholar, T.C.D., 1719 ; B.A., 1721.

1742.—James Dixon.

1758.—Mordaunt Hamilton. A 'Mordaunt Hamilton' was Scholar, T.C.D., 1724 ; B.A., 1726, and M.A., 1729.

1759.—Haskett, or Hackett.

1764.—John Martin.

1768.—George Howse—who was probably a son of the Archdeacon of Dromore (1742 . He may have been the Rev. George Howse who became Vicar of Kilbroney (Rostrevor), August 18, 1768.

1769.— — Lindsay.

1789.—John Price, B.A. (T.C.D.), 1779.

1790.—John Mountgarrett.

1791.—William Henderson.

1795.—William Leslie, B.A. (T.C.D.), 1788.

1796.—James Glass.

1801.—James Anderson. A 'James Anderson' was B.A. (T.C.D.), 1796, and M.A., 1832.

1823.—James Rigg.

1833.—Norman Johnston.

1842.—John Campbell Quinn, subsequently Vicar, and later Rector.

1858.—George Brydges Sayers, B.A. (T.C.D.), Senior Moderator (Math.). 1853; Div. Test., 1854; Deacon, 1854, Priest, 1855. Curate of Dunluce, 1854–8; Donaghmore, 1858–65; Ballywillan, 1866–9; Vicar of Templecorran and Kilroot, 1869–76; Rector of Islandmagee, 1870–6; Vicar of Ballinderry, 1876 (which position he held till the time of his death); Prebendary of Kilroot, 1875; Rural Dean of Lisburn, 1876. He died June 16, 1903. His widow (Sarah Jane) died November 4, 1912.

1866.—William James Askins, B.A. (T.C.D.), 1865; Div. Test. 1866; M.A., 1869. Deacon, May 27, 1866; Priest, December 21, 1867. Curate of Donaghmore, 1866–72; Rector of Dunany, co. Louth, 1872, where he remained till his death in April, 1895. He married Jane, daughter of Francis King, D.D., Archdeacon of Dromore and Rector of St. Patrick's, Newry.

1870.—Ribton McCracken—Div. Test., T.C.D., 1872; B.A., 1873; M.A., 1881; Deacon, 1870; Priest, 1871; Curate of Donaghmore, 1870–83; St. Nicholas, Carrickfergus, 1883–6; Christ Church, Belfast, 1887; Portadown, 1887–92; Rector of Jonesborough, co. Armagh, 1892; Rural Dean of Creggan, 1895, and member of the Armagh Diocesan Council. He married Julia Maria Gray, daughter of the Rev. Edward Edmond Brett, Rector of Rathmackmee, co. Wexford.

The appointment to the benefice since Disestablishment rests with a Board of Patronage, which consists of three parochial and a similar number of diocesan nominators, with the Bishop.

Parochial
Nominators.

The first record in the vestry minutes (which are missing from 1869 till 1876) of the appointment of Parochial Nominators is that dated July 26, 1876, when the following were chosen to the office: Arthur Charles Innes, Samuel Gordon and William Glenny. At a vestry meeting, April 23, 1878, Joseph Patterson was chosen nominator in the place of William Glenny (deceased). From 1879 till 1902, Arthur Charles Innes, Samuel Gordon and Joseph Patterson were triennially elected to the office. On the death of Mr. Innes-Cross (1902), George Gordon was appointed in his place. In 1903 Colonel Carden, Samuel Gordon and Joseph Patterson were elected, and continued in office till 1911, when Arthur Charles Wolseley Innes-Cross was appointed in the place of Colonel Carden (deceased). In 1912 these persons were reappointed, as were (for the first time) the following Supplemental Nominators: George Gordon, James Johnston Robinson, M.B., and William Mathers.

Samuel Gordon of Mountkearney and Curley House has been a Parochial Nominator, Hon. Secretary and Parochial Treasurer since 1876. The church owes him a debt of gratitude for his successful efforts during all these years, both in regard to its finances and all that concerns its welfare. He is a graduate of Trinity College, Dublin, and a magistrate for the County of Down. He married Georgina, daughter of the late Rev. Edward Edmond Brett, Rector of Rathmackmee, co. Wexford and has had issue, George Annesley, Percy Herbert (deceased) and Arthur Charles.

William Glenny of Glenville was second son of Isaac Glenny, the antiquary, whose father and grandfather (both named Isaac) resided at Glenville, now owned by James Swanzy Glenny, J.P. William Glenny died January 3, 1878. His brother, the Rev. Isaac Glenny, B.A., was for some time curate of St. Mary's, Newry.

Joseph Patterson has been a Nominator since 1878. He has always evinced a deep interest in the welfare of the church and has been a generous contributor to its funds. He is a member of a much respected family, the Pattersons of Ballykeel. His father, William Patterson, married Fanny, daughter of Hill Wills Maginnes (a lineal descendant of the great family of that name), whose not distant forbears owned a portion of the Maginnes property, viz. the townlands of Ballykeel, Cullen and Lurganahone.

George Gordon of Maryvale (brother of Samuel Gordon of Mountkearney) has been for many years the warm and constant friend of Donaghmore Church, which is indebted to him for many acts of kindness and generosity. He married (as we have seen) Mary Alice Eden, daughter of Edward Smithson Corry, by whom he had issue. Sydney George, physician, Nottingham (married, November 1912, Muriel, daughter of the late Lieut.-Colonel Finnis), and Edward Corry (deceased). Mrs. Gordon died February 1, 1906. She was a loving wife, a fond mother, and an estimable Christian and Churchwoman, and her demise continues

to be keenly felt not only by the members of her family, but by the writer (who received from her many tokens of friendship) and the large and admiring circle who had the pleasure of her acquaintance.

Colonel Henry Parry Carden was both Nominator and Rector's Churchwarden. By his death in the hunting field, December 19, 1910, the church lost an ardent lover, and the writer a true and constant friend—whose demise he deeply laments. Colonel Carden was a son of Colonel Carden of Knightstown, Portarlington, and grandson of Sir Henry Carden, Bart., of Templemore. He served in the Egyptian War of 1882, and for his services he received the Khedivial Star and third-class Medjidie. He also took part in the Nile Expedition in 1884-5, and for his conduct in the field was mentioned in despatches, and was granted the rank of brevet-major. On his return home he was appointed to the command of the Duke of Cornwall's Light Infantry, stationed at Newry, and subsequently Commandant of the Discharge Depôt at Fort Erockhurst, Gosport. He filled this onerous and important position with distinction for five years, when (August 1904) he retired from the army with the rank of colonel. He was a magistrate for the County of Down. He married, August 26, 1897, Mrs. Greer of Savalmore (granddaughter of John Boyd, M.P. and D.L.), widow of Edward Nugent Greer. He is survived by Mrs. Carden and two children, Catherine Constance and Sybil Parry, and two stepchildren, Eleanor Beryl and Araby Mona. These good young people presented the church, as a Christmas gift (1907), with an

exquisitely worked set of markers for the Service Books (for Festivals). Accompanying the gift were the words : ' To the Glory of God, and for use in Donaghmore Church—These six markers were worked by Dona de Winton (cousin) and given to the church by Beryl, Mona, Kitty and Sybil.—Christmas 1907.'

James Johnston Robinson, M.B. (T.C.D.), is the second son of the late Rev. George Robinson, M.A., Rector of Tartaraghan, co. Armagh, by his wife Augusta, eldest daughter of the Honourable Andrew Godfrey Stuart, son of the Earl of Castlestuart. He married, October 23, 1889, Katherine, daughter of John Lindsay, J.P., of Tullyhenan, co. Down. Dr. Robinson contributed the generous sum of £50 towards the Auxiliary Fund of the Church of Ireland—which was the largest amount subscribed in the parish.

William Mathers is descended from a family who have had a long and honourable connection with Donaghmore Church, and have supplied the parish with many churchwardens for upwards of a century and a half. William Mathers, his forbear, was churchwarden in 1771, while his brother (George) acts in that capacity for 1912-13. Two of the Mathers family have distinguished themselves in Canada : viz. Isaac Henry Mathers (Assistant Receiver-General) and his son Henry Isaac (Norwegian Consul at Halifax)—both of whom have been honoured by King Haakon of Norway, who recently conferred on them the order of the Knighthood of St. Olav.

CHAPTER V

DONAGHMORE PARISH VESTRY BOOKS

THE two oldest books containing the vestry minutes of Donaghmore Parish are kept in the church safe with the parochial records. The earlier minutes of the vestries are interesting reading, especially to modern vestrymen, and to those who are now responsible for the repair of our roads and the maintenance of the poor, as showing the functions of these bodies in former times, and as containing the names of those who in bygone days managed the affairs of the parish, both civilly and (largely) ecclesiastically. Vestries formerly levied the church cess and parish rate, and had charge of the roads and the poor. In the oldest vestry book of Donaghmore parish the vestrymen present appended their names to the minutes, which were read before the meeting adjourned, after the custom of the time, and although parishioners, they were evidently not all churchmen, nor was it necessary that they should be such. Vestries have a Common Law origin, but were subsequently recognised by Act of Parliament. The tendency of Statute Law has always been to curtail the civil functions of vestries and vest them in authorities other than ecclesiastical.

Former
Functions of
Vestries.

A vestry was originally a public meeting of all the rated inhabitants of the parish, and having generally met in the vestry, where the clergyman kept his vestments, the gathering came to be called a 'vestry.'

Owing to the brief space at our disposal a limited number of short extracts from the vestry records must suffice, while only subjects of special interest will be inserted in notes. The spelling in extracts, and of surnames, is that given in the vestry books.

The first page of the earliest vestry book is missing ; but it evidently contained the minutes of a meeting

held at Easter, 1771—the names of those present being given on the second page—viz. Thos. Sacheverell (Vicar), James Johnston (son of Rev. James Johnston, the first

Presbyterian minister of Donaghmore), Thos. Marshall, John Marshall, Joseph Marshall, John Marshall, Hugh Marshall, and three others whose names are effaced.

The cess applotters were Archibald Lowry and Thomas

Marshall. The Marshalls formerly composed a numerous clan in Donaghmore—the two principal families residing at Buskhill and Annaghbane (later at Tullymurry).

The Buskhill family is still represented by the Misses Marshall (Buskhill), and George Marshall (Fourtowns). Dr. Hugh Marshall of Annaghbane was the father of John Marshall of Tullymurry House—who had issue, viz. Hugh, John, Joseph, Margaret Anna, Elizabeth, Mary, and Robert (the only survivor and not resident in the parish). Dr. Hugh had two daughters, one of whom (Mary) married George Scott and the other (Anna) Dr. Morrison—both of Newry. A daughter (Anna) of Dr. Morrison married the Rev.

F. J. Lucas, D.D., Rector of Mountmellick, and another (Marion) Dr. Hayes, A.M.S. Mrs. Lucas (died February 14, 1903) bequeathed to the Representative Church Body the sum of £50—the interest thereon to be applied towards the upkeep of the family tomb in the churchyard.

Towards the repair of roads, the vestry, October 2, 1771, agreed that 'one penny an acre be applotted and levied off the inhabitants' of the parish. Among the collectors appointed were: Alexander Harper, David McComb and Henry Mathers. Directors: Charles Emis (Innes) ('on that part of the Parish called Clenn'), James Cochran and John Weir. Applotters: Thomas Marshall and Henry ——. Amongst those who signed the minutes were Thos. Sacheverell (Vicar), William Mathers (Churchwarden), and Richard Harcourt.

The Harcourts were among the oldest residents of the parish. Three of the family came to Ireland (from England) in 1688, and took part in the Siege of Derry and the Battle of the Boyne—one of these being Richard, who subsequently settled in Donaghmore—and whose son, Richard, was the member of vestry in 1771. This Richard had a son, John, who, although a staunch churchman, became a strong anti-tithe man. He died in 1818. His son John (died 1877) married Jane, daughter of Thomas Woods of Shankhill (uncle of the late David Woods), and had issue, of whom were Rev. Richard Harcourt, M.A., D.D., of Baltimore, a prominent minister of the American Methodist Episcopal Church, who died in 1911; James, whose son, Dr. Richard Eugene Harcourt, is an eminent

physician at Anfield, Liverpool; and Joseph (the last direct representative in the parish, and resided at Rose Cottage), who died October 11, 1903. A good authority, who knew the Harcourts intimately, thus writes of the family (and we heartily endorse his words): 'They were amongst the finest characters I have known, faithful, simple, industrious, God-fearing. . . . delightfully anxious to give pleasure to their friends. They were of the greatest integrity and were always noted for their reverence of law and order.'

Various levies were made by the vestry of April 21, 1772: Elements, 10s.; to carrying a child to Foundling Hospital (Dublin), 14s. 1d.; parish clerk, Various Levies. £5; sexton, 11s. 2d.; church window, two panes, 2s. 2d.; applotters (Thomas Marshall and Archibald Lowry), 2s. 2d.; churchwardens, 15s.—'ten shillings of this sum to be levied off that part of the Parish called Glen, and five shillings off Donaghmore.' The following appended their names to the minutes: Thos. Sacheverell (Vicar) William Mathers, John Marshall, John Weir, Archibald Lowry, Hugh Marshall, Andrew McCall and Hugh McClory.

Vestry, August 24, 1772.—'The slating of the roof of the Church is finished, and it is approved.—Thos. Sacheverell (Vicar), William Bourke, Robert McAllister, Thos. Marshall, Jonathan Welsh, and John Demry.'

The vestry, October 6, 1772, 'agreed that Repairs of Roads. one penny an acre be applotted and levied off the inhabitants of said parish, before the first day of May next.' to repair certain roads, one being 'the road from the Church of Donaghmore

to Tuscan Pass' (Jerretzpass). Charles Innes and Isaac Corry, directors; Jonathan Welsh and Richard Harcourt, overseers. The other roads to be repaired are specified, and also the several townlands taxed for particular roads, together with their respective directors and overseers. The minutes of this vestry are very full, and beautifully written in a fine round hand, evidently by Isaac Corry. The following appended their signatures: Thomas Sacheverell (Vicar) Henry McBride and Robert Douglass, churchwardens; Isaac Corry, Thomas Marshall, Samuel Ferguson, John Shannon, Hugh McLory, Alexander Douglass, Richard Harcourt, John McElroy and Jos. Morrison.

John McElroy was the great-grandfather of James McElroy (of Dromantine townland), the present representative in the parish. His son John married twice, and had issue by his first wife, viz. William, Joseph and John, and by his second wife (*née* Harcourt), Samuel, Richard and James. William, the eldest son of the first marriage, went to America early in the eighteenth century, and left issue, John E. McElroy, who married Miss Arthur, sister of the President of the United States. President Arthur being a widower, Mrs. McElroy did 'the honours' at the White House during his Presidency. Mr. and Mrs. McElroy reside in the city of Albany, New York State.

Joseph Morrison was son of John Morrison of Ardkeeragh. He took a prominent part in the affairs of the parish, and was often employed as arbiter to settle local disputes. His son, John, was a doctor of medicine, and died in Newry, January 18, 1828. His son, Samuel, was

John
McElroy.

Joseph
Morrison.

well known for the active part he took with the United Irishmen in 1798. The Welsh Horse paid frequent visits to his father's residence and threatened to burn his house in case he refused to disclose the whereabouts of his 'profligate son.' He seemed to have had narrow escapes from the soldiers, but to have always eluded them, hiding under beds and other secluded retreats, until finally a 'house' was built for him in a 'turf stack,' where he remained till matters quieted down.

At a vestry, February 8, 1773, it was agreed 'that the sum of one pound five shillings and five pence be applotted and levied off the Parish Foundlings. for nursing and carrying a child to the Foundling Hospital, and for one yard of flannel.'

There are numerous records in the vestry minutes of levies made for the purpose of sending deserted children to the Foundling Hospital, Dublin, a distance of 54 miles, the cost being about £1 in each case. In a particular instance (May 6, 1818) where 'clothing' the tiny creature was included, the cost was £2 3s. 8d.

At the vestry held June 1, 1773, amongst the sums levied were 3s. for three panes of glass in the windows of the church, and 'to a new gate for the churchyard, to be made in the form of a door,' £1 2s. 9d.

A vestry, October 5, 1773, agreed among other things, that 'the sum of one pound, — shillings and nine pence, should be levied to repair the School House of Donaghmore at the Church of Donaghmore, and that Andrew Marshall and Alexander McGoffin do agree with some person or persons to make such repairs.' Amongst those who sign the minutes of this vestry

are: Adam Wilson, John Main, Robert Waterson, James Findley and William Walker.

Vestry, February 8, 1774.—‘ It is agreed that one pound two shillings and pence be applotted and levied off the parish to repair the roof of the Church and the East window.’

The vestry, May 24, 1774, levied the sum of 4s. 10½*d.* ‘ to an advertisement in the Newry paper for punishing strolling beggars.’ It was ‘ Strolling Beggars.’ ‘ agreed that two persons be appointed in each townland to return the names of such persons as are real objects of charity.’ Strolling beggars at this date formed a numerous class. Doubtless it was customary at the time, and even in more recent years, for many of the poor to take up ‘ begging ’ as a profession, and there being no Unions, the number of such mendicants would naturally be all the greater. We may be sure, too, that not a few of these were impostors, and hence stringent measures had to be adopted in regard to ‘ strolling beggars ’ by the vestry. The law against such was extremely severe at the time, and indeed had been so since the reigns of Henry VIII. and Elizabeth. The monasteries had largely ministered to the poor, but it was not till about sixty years after their suppression that the State interfered to make ‘ provision ’ ; but instead of relief it largely punished. The old laws of the above reigns were still in force at this date, but we are sure the members of the vestry were averse to their enforcement in either their spirit or letter. Hence we find the excellent provision adopted to ascertain in each townland the names of those who were ‘ real objects of charity.’ The names

of the good men who composed this vestry are worthy of record—viz. Thomas Sacheverell, vicar ; William Walker and James Finley, churchwardens ; George Vaughan, David Black, Jonathan Walsh, Thomas Marshall, Andrew Marshall, and Richard Harcourt.

Much business seems to have been transacted at the vestry held September 5, 1775. Sums were levied for the repair of roads, and applotters, collectors, and directors appointed. This vestry presented the sum of five pounds to be levied towards slating the roof of the church—the Rev. Francis Johnston (vicar) and Jonathan Welsh to be overseers. The vestry also levied £1 14s. 1½*d.* to Jonathan Welsh for ‘ moving and lowering the pulpit and reading-desk, and erecting a new pedestal for the pulpit.’ The following item appears in the minutes : ‘ We present that the ground in the church on which Charles Innes, Esq., has erected two pews—shall be the property and shall always belong to the said Charles Innes and his Heirs.’ These minutes are signed by Fras. Johnston, vicar, Charles Innes, James Walker, Jno. Bradford, John Courtney (Beech Hill), John Cox, and a number of others whose names are frequently mentioned as vestrymen at this period.

The vestry held October 31, 1775, applotted the sum of £42 16s. 8*d.* ‘ required to be levied off this Parish by the War^t (warrant) of the County Treasurer of this County.’ The sum required to be levied by the County Treasurer’s warrant in 1779 was £47 4s. 6*d.*, and that in 1781 amounted to £54 3s. 4*d.*, thus showing a steady increase.

' At a vestry held in the Parish Church of Donaghmore, on Monday, the 15th day of Jany., 1776, in pursuance of notice given the preceding Lord's Day, and it appearing to this vestry that on the 10th or 11th, just in the dead time of the night, one of the windows of the south side of the church was broken open by some person or persons unknown, who burglariously entered thereat and feloniously took and carried away out of this church one large folio Bible, one large folio Common Prayer Book used in the church for Divine Service, the property of the parishioners of this parish, and that said burglars did also break the box where the records of this parish and the money collected for the poor are appointed to be kept, and did also spoil the lock of the church door and part of . . . this church.' The vestry 'ordered and presented' that a sum of ten pounds be levied and offered as a reward for the discovery and conviction of the person or persons who committed the burglary, and that an advertisement be inserted in the Newry and Belfast papers to that effect. Although at a subsequent vestry 2s. 8d. is paid 'William Wallace for giving information' and 2s. 8d. to 'the sexton for searching,' no record appears as to 'discovery and conviction.'

January 19, 1776, the vestry presented the sum of £2 8s. 6d. to be 'levied off the inhabitants,' and paid the Rev. Francis Johnston (vicar) to purchase four new Common Prayer Books to be used for Divine Service.

April 9th in the same year the sum of £3 15s. was 'levied off the inhabitants for repairing the roof of the

church, according to the estimate given by James Parker.' This vestry granted George Vaughan of Maryvale a space in the church on which he agreed to erect a 'wainscott seat'—to be his property and 'his heirs'. Similar grants were made to Andrew Marshall, David Black and John Cox. It will be noted that a corresponding grant was made to Charles Innes in 1775.

Nothing is said in the minutes regarding the payment of rent for these seats or pews, and quite rightly.

Pews in Ancient Parish Churches. Pew rents in any shape or form were and are illegal in ancient parish churches. All pews in such are the common property of the parishioners, and all have the right to be seated, though it does not follow that all have the privilege of possessing a pew. Pews and seats may, of course, be assigned to certain families or individuals, but they cannot be rented—nor can they be legally conveyed to a 'man and his heirs.'

At a vestry held May 28, 1776, the sum of £3 13s. was 'presented,' to be paid Thomas Marshall 'for rough casting, jointing, and white-washing the Church inside and outside.' It is to be feared that vestries at this date had not very exalted ideas regarding church decoration. The writer is credibly informed that even in more recent times it was customary to lime-wash the portion then standing of the old Celtic Cross!

The minutes of a vestry held April 1, 1777, contain the following items: 'We present eleven pounds, fifteen shil. be levied off the Inhabitants of this Parish . . . to purchase flags to flag the aisle' of the church,

and make other necessary improvements; also 'the sum of eight shillings and three half-pence . . . for a copper box for collecting the poor money.' The following appended their names to these minutes: Francis Johnston (vicar), Isaac Kidd, William Mathers, Chas. Innes, David Black, Hugh Marshall, Andrew Weir, Archibald Lowry, Robert Bell, Jos. Morrison, J. Bradford, Adam Wiley, Samuel Ferguson, Robert McAllister, Andrew McCall, John McElroy, James Walker, Jonathan Welsh, Thos. Marshall, John Shannon, John Harcourt, Andrew Marshall, Jas. Johnston, and Robert Copeland.

The church roof seems to have required much attention at this period. We find a vestry of June 9, 1778, levied the sum of 'eight shillings and eight pence for repairing the roof of the church.' Also on December 1 of the same year the vestry levied the sum of 'sixteen shillings and three pence' for a similar purpose.

On April 6, 1779, £41 was 'levied off the inhabitants' of the parish for the purpose of re-roofing and 'new slating this church this summer,' and it was presented that John Weir and Andrew Marshall shall 'lay out and choose the boards and slates.' At subsequent meetings of the vestry each townland is assessed for a certain amount of the sum, which is increased to £53 13s. 0d.

A vestry, May 31, 1779, levied the sum of £1 10s. to be paid 'James Parker for making a stone and lime cornish to this church and for ruff casting and making the same like to the rest of the walls of this church and repairing the plaster in the inside that has been broken

by striping and putting on the new roof.' This vestry also levied the sum of £4 13s. to be 'paid James Parker for buying a parcell of tenpenny nails and driving a nail in every slate.'

At a vestry held in the parish church, September 5, 1780, 'a penny an acre is levied off the inhabitants' towards the repair of several roads which are specified. The directors mentioned are: Charles Innes, John Courtney, Isaac Corry, Rev. Francis Johnston, John Weir, Andrew Marshall, David Black, James Cochran, and Thos. O'Hare.

Vestry, September 2, 1783.—'We present that no road that hath been formerly presented to be repaired shall at any further vestry be presented to be repaired untill the overseer and collectors shall account on oath that the several sums that have been presented to be levied hath been honestly applied to the road for which it was presented to repair.' 'We present that in future we shall not allow the overseer of the roads in this Parish to charge in his account at vestry more than one shilling for each day that he shall be employed in overseeing.' We wonder had anything been 'rotten in the state of Denmark,' that necessitated these stringent 'presentments'! Probably it was only a mistake—for such will happen even in matters not altogether secular, as the following case will illustrate. A certain Archdeacon discovered an error in the returns of a particular parish. An account 8s. 4d. appeared on both sides of the financial statement, as 'balance due to wardens' and as 'balance in hand'—the totals on both sides by a clever exercise of mathe-

Vestry
Records—
1780-1800.

Stringent
'Present-
ments.'

matical acumen being represented as equal. The Archdeacon concerned sent the form back at once, called attention to the remarkable error, and asked for an explanation. In reply he received a polite letter expressing regret, and adding, ' We discovered our *mistake* as soon as we had posted the form, but we did not think it worth while to recall it as *we thought you would not find it out* ' !

Vestry, February 24, 1784.—' We present the sum of nine shillings and two pence to be levied off the Inhabitants of this Parish and paid to the Rev. Frs. Johnston to purchase a book containing three Quires of Strong Paper and Bound, with Pockets and a Flap, in Ruff Calf Skin, in which a register of all the Baptisms, Marriages, and Burials is to be kept.' We regret to state there is no book of such elaborate design, containing parochial records, amongst those that have come down to us.

At the vestry held April 13, 1784, a large number of presentments were made, some of which were as follows : Ten shillings to purchase the sacred elements ; one pound two shillings and nine pence to pay the sexton's salary ; two pounds to be paid to James Parker ' for his good and honest slating of this church ' ; and the sum of five pounds as the salary of the clerk, John Harcourt.

The following persons held the office of Parish Clerk at the years opposite their names (as appears from the Ordinary and Primary Visitations) : Thomas Sharp, 1725 ; John Harcourt, 1740 ; Charles Alexander, 1769 ; John Harcourt, 1774 ; John Harcourt, 1793. John Harcourt was succeeded by his son, John, who held the position for

Parish
Clerks of
Donagh-
more.

many years. He was succeeded by David Greenaway (of Lurganare), who remained parish clerk till the disestablishment of the church, and indeed nominally till his death, March 31, 1910. He was a devoted churchman and faithful parish clerk.

The office of parish clerk was formerly one of some importance, and was, moreover, a freehold under the Establishment. On occasions, it seems, the clerk assisted the clergyman in the parish church, and wore a surplice in former times. In the vestry books of St. Peter's, Cornhill, London, September 22, 1575, it is recorded that the parishioners agree that 'Robert Mydelton, our Clarke, shall not say any more serments publicly in this churche.' An instance of the clerk accompanying the clergyman to the 'visitation of the sick' occurs in the parish register of Manfield, Yorks. Against the burial entry of Thomas Smythe, Blacksmith, in 1604, it is noted that the deceased was 'a recusant reclaiming and renouncing prayer when the vicar and clerk came to visit him.' In the north of England, long after the Reformation, it seems to have been customary for the clerk to wear a surplice, as the following extracts from churchwardens' accounts show :

St. Oswald's, Durham, 1580.—'Paid for iiii yards of linnen to ye clarkes surpeloth, and for making the same—4s. 2*d*.'

Pittington, Durham, 1620.—'For the clark's surples and for making of it—xviii*d*.'

S. Nicholas, Durham, 1667.—'Pd. to Ammie Hedley for 3 yards and $\frac{1}{2}$ of cloth for the sleeves of the Clerke's surplice—7s.'

1678.—‘ For the minister’s and clerke’s surplusses necks lyneing and new cloth for the same—1s. 4d.’

1698.—‘ For altering the clerk’s surpcloth—1s.’ (Quoted from Surtees Society, lxxxiv.)

It should be stated, however, that as clerks were in ‘ some few instances in Holy Orders,’ probably those mentioned may have been clergymen.¹

Vestry, September 7, 1784.—‘ We present a half-penny an acre to be levied of the Inhabitants of this Parish to build a school house on the Glebe of Donaghmore.’ The vestry held in Schoolhouse: October following resolved that inasmuch rate opposed. as this amount was insufficient to build and furnish the schoolhouse, a further sum of one farthing per acre be levied for the purpose.

The inhabitants of the parish seemed opposed to the rate; for it is thus recorded in the minutes of the vestry held March 30, 1785: ‘ The inhabitants refuse to pay that part of the Cess laid on this Parish for the building of a school house on the Glebe of Donaghmore.’ At a subsequent vestry held the following May, it was decided not to proceed with the building of the schoolhouse, as it would be ‘ inconvenient and useless to the larger part of the inhabitants on account of their distance from it.’

Vestry, April 18, 1786.—‘ We present the sum of sixteen shillings and three pence to be levied off the Inhabitants of this Parish and paid to the Rev. Francis Johnston to buy a new Table Cloth for the Communion Table.’ This amount not proving sufficient, an extra 16s. 8d. was levied by the vestry, April 10, 1787.

¹ See Stephen’s *Commentaries*, vol. ii. p. 703, and 7 & 8 Vict. c. 59.

The vestry of September 7, 1786, made a large number of presentments for the repair of roads on different parts of the parish, when various directors, overseers, and collectors were appointed.

The minutes were signed by the following: Fras. Johnston (vicar), John Shannon, Chas. Innes, Jos. Morrison, David Black, Henry Neil, Wm. Kidd, Saml. Ferguson, Robt. Teat, Robert Shannon, Jas. Taylor, and Jno. Malone—who in the vestry minutes of September 4, 1788, appears as the 'Rev. Mr. Malone,' when he is appointed overseer and director of a road to be repaired at 'Ballymacratty Mill.'

The vestry, — 5, 1790, requested that 'the churchwardens in future give regular notice to the different Congregations in sd. Parish of all the future vestries the Sunday before sd. vestries shall be held.'

The sum apportioned for the use of the parish at the Easter vestry, April 26, 1791, was £8 15s. 4d. The amounts opposite the several townlands vary considerably. Among the largest are: Corgrey 13s. 3d.; Killysavan, 12s. 5d.; Dromantine, 10s. 8d.; Ballylough, 10s. 7d. Some of the smallest are: Glebe, 1s. 1d.; Buskhill, 3s.; Maddydrumbrist 3s. 9d.; and Tullymurry 3s. 10d.

At the vestry, April 10, 1792, 'The Rev. Wm. Henderson (curate) is hereby allowed to give Wm. Ross (sexton) 2s. 2d. which remains in his hands to help to buy a spade and shovel, with which he may supply the Parishioners to make Graves, but all who can afford to pay—to employ him, and pay him 6% (?) for making a grave.'

It is part of the sexton's duty to make all graves,

and the fee for doing so is one of his perquisites, but unfortunately *all* parishioners do not see it in that light, with the result that the poor sexton suffers pecuniarily thereby.

The vestry minutes of October 16, 1792, are signed by the following: Wm. Henderson (curate), George Mathers, John McEllroy, James Walker, Robt. McAllister, Arthur Magenis, John Walker, John Magenis, Patt. O'Hare, John Fairies, David Ferish, and Robert Copeland—cess applotter for the year.

At the vestry, April 2, 1793, among the sums levied are six pounds to 'John Harcourt for officiating as Parish Clerk.'

The elaborate minutes of the vestry of September 5, 1793, are evidently the handwriting of several persons, but mostly in that of Isaac Corry, who appends his signature, as does George Vaughan and several others.

'At a vestry held in the Parish Church of Donaghmore on the 22nd day of April, 1794, the sum of twenty pounds six shillings was laid on Sd. Parish to answer the presentments therein mentioned,' viz.:

Glen	£9	11	11	Andrew Marshall	} Applotters.
Donaghmore	£10	14	1	Robert Copeland	
	<hr/>				
	£20	6	0		

The Militia at this time occupied the attention of a number of vestries. Each parish was called upon at the time to provide a certain quota of men, who were chosen by lot, to serve in the Militia for three years. Those unwilling to serve were obliged to provide substitutes, who were selected in the same manner. Indeed, it

seems the force was for the most part composed of the latter.

The vestry met March 10, 1795, 'To consider the most proper method of providing the men necessary for the new levy of the Militia'—when it was resolved: 'That for the purpose of enlisting substitutes to serve in the militia for this Parish, the sum of three half pence per acre be levied off the inhabitants of the different townlands.' The following persons, amongst others (whose names are effaced), were appointed to 'lift' the amounts levied in the several townlands: John Maginnis, Lawrence Watts, James Connor, Ambrose Cooley, Hugh McKelvey, John Smith, Thos. McCartney, Terce. Heavy, Pat Treanor, John Savage, Artr. White, Sam McCulloch, Mick O'Hear, John Harcourt, Tom Marshall, John Burns, Wm. Cowan, Jo Morrison, Robt. Douglas, John Bradford, Dr. Marshall, Andw. Wilson, Sandford Kidd, David Weir, John Moffet, And. Marshall, Arch. Lowry, Chrstr. Jordin, John McElvey, And. McCall, Nath. Weir, Henry McGuffin, James Marshall, and John Martin.

The vestry further resolved: 'That the above money be raised and paid to the Rev. Wm. Leslie (Curate) and Arch. Marshall, by Friday next the 13th March, who are hereby appointed Treasurers and also Delegates with Mr. Courtney (Beech Hill) to go to Rathfriland to settle this business with the Governor and Dept. Governors.'

There seems to have been a previous levy made by the vestry in regard to the Militia (date effaced) for the purpose of 'assessing the inhabitants of said

Parish . . . for a man that was drawn in the Militia,' when it was 'Resolved, first, that one half penny per acre be levied of the inhabitants of the said Parish by the subconstables of the Parish and the subconstables to have one shilling in the Pound for collecting the same,' etc.

' At the vestry held in the Parish Church of Donaghmore (Pursuant to Legal Notice given) on Tuesday the 17th of Oct. 1797 for the purpose of settling the affairs of the Parish in Respect of the Malitia (Militia) it being found that there is Nine men Drawn in said Parish, and that ther (there) is a Deficiency of Money to pay for the said Nine men—Resolved that one half penny per acre be levied off the Inhabitants of the several townlands in said Parish and paid to Mr. Archd. Marshall on the 20th Instant for the purpose of finding substitutes for (and relieving the Parish for four years from being called upon for Militia men) Henry Murtagh, Ballylough, Josh. Cole. Lurganare; John Purdy, Ballymacrattybeg; John McClung, Tullymurry; Jas. Walker, Ballylough; Wm. Byrne Ringbane; John McCoulaugh, Tullymore.'

The members of the Donaghmore church vestry were presumably 'men of peace,' yet, notwithstanding their pacific qualities, they seem to have provided against the contingencies of war, for we find a few years later (December 19, 1804) the vestry met to consider and adopt 'the best mode of raising the Parish's quota for three men to serve in the Royal Army of Reserve'—when it was 'Resolved that the churchwardens shall diligently exert themselves to procure the three men required by law as the quota for the

Parish, and that the following persons form a committee to be aiding and assisting them in the execution of their office,' viz. the vicar of Donaghmore (Dr. Brabazon Smith), Archibald Marshall, Andrew McCall, David Cavin, Daniel Walker, James Donnell, David Weir, Wm. Bradford, Hugh McKelvey, Joseph Taylor, Andrew Marshall, and Arthur McSherry.

Again, October 7, 1807, the vestry met to consider 'the best means of raising eight men to serve in the militia,' when it was resolved: '1st, that sixpence halfpenny per acre be levied off the Landholders in said Parish. 2nd, that one shilling and eight pence per head be levied off all the cotters in said Parish, liable to be ballotted for. 3rd. That two shillings and sixpence per head be levied off all the male servants and artificers in said Parish, liable to be ballotted for.'

We must return to a vestry held September 6, 1797, the minutes of which contain the following item:

General Inspector. 'We present that David Cavin be General Inspector of all the roads in said Parish, and to compel the inhabitants to clean the Water tables of the Different roads in the said Parish adjoining their holdings.' It is to be hoped the 'Inspector General' did his duty, and was able to execute his commands!

The vestry, September 17, 1800—called 'to grant money to repair the roads in the said Parish for the present year'—passed eleven resolutions, the first two of which are as follows:

Vestry Records—
1800-20. 1. 'Resolved that the money laid on said Parish in the year 1798 has not been accounted for by any person.'

2. 'Resolved that one penny per acre be levied off

the several townlands in Mr. Innes's Estate, except Dromantine which townland is to be two pence, to be paid to Mr. Innes to Repair the Roads in said estate—Pat Murtagh, Collector and overseer.' Among the directors, overseers and collectors in the several townlands of the parish appointed on the occasion were the following: Isaac Corry, John Byrnes, Joseph McNeight, Joseph Wiley, Joseph Shanes, Chas. Courtney, Michl. O'Hare, David Rice, Joseph McCollough, Hugh Books, Michl. Dooley, James Traynor, William Parker, Andrew Wilson, James McKelvey. Opposite some of the collectors' and overseers' names are written: 'Not gathered at all'—*i.e.* the cess—and also, 'Not accounted for'—but we notice, later, in all cases—'accounted for.'

At a vestry, April 20, 1802, the sum of £10 was laid on the parish, and at another vestry on December 1 of the same year 'one farthing per acre was levied off sd. Parish for the purpose of sending foundlings and the repair of the church of sd. Parish which makes in all £15 4s. 0d.'

The financial condition of the parish seemed prosperous, February 1, 1804, when the several cess collectors submitted the following report:

Financial
Report.

David Cavin	33	18	3
Robert Coplin	38	8	5
Archd. Marshall	44	11	0
Andrew McCall	1	15	9
Archd. Marshall	13	9	
	<hr/>		
	£119	7	2

Balance in hand, £20 10s. 6d.

Towards church repairs the vestry, May 31, 1803, laid the sum of £20 on the parish. The following sums, among others, were levied by the vestry held on Easter Tuesday, 1805—'For the sexton—including spade and shovel—£1 10s. 4*d.*; and for making a gravel walk up to the church £2.'

A vestry was held on September 9, 1807, for the purpose of examining the accounts of the preceding year, '1st, Resolved that the collectors for Defaulting the roads for that year have not neither Cess (either) collected nor (or) expended the Collectors. cess for the year 1806, and that they are hereby required to attend at this church on the last day of Sept. Instant—to which day this vestry is adjourned, and there be prepared to pass their several accounts on Oath—otherwise steps will be taken to Inforce (enforce) such Collectors to account.' Signed: Brabazon Smith (Vicar), David Black, Archd. Marshall, David Weir, Alex. McGuffin. We fail to understand how the collectors could have been expected to expend money they had failed to collect! The vestry held on 'the last day of September' having made fourteen levies for the repair of various roads, resolved to adjourn till October for 'the express purpose of examining the accounts of such collectors as have not settled for last year.' In the minutes of the October meeting there is no reference to the matter. Probably all 'accounted,' but the fact should have been recorded.

The vestry of Easter Tuesday, 1808, called for the purpose of levying the annual church rates, the appointment of cess applotters, etc., resolved that the following sums be raised, among others:

	£	s.	d.
Sacred elements	1	0	0
The clerk	6	0	0
Churchwardens	1	0	0
Applotters' fees	0	2	2

The Vicar seemed much perturbed that no levy was made for the sexton's salary at the above vestry, and entered the following 'Protest,' appended to the minutes :

Vicar's
Protest. ' Though I have as Vicar of the Parish signed the act of vestry : yet I protest against the proceedings, as the Majority would not vote any salary to the sexton for ensuing year—Brabazon Smith—Vicar.'

The following vestrymen appended their signatures to the minutes : Alex. McGoffin, Andw. McCall, Arch. Marshall, Wm. Shannon, Arthur Magenis, David Weir, Saml. Morrison, John Walker, David Caven, Jas. McGoffin, John Harcourt, and Jos. Kidd.

A stormy vestry was held April 4, 1809, when the Vicar was ' offered many insults.' The brief minutes consist of two short resolutions, which were passed—after which the storm commenced and the proceedings terminated. The Vicar appended the following note to the minutes :

' At this period of the proceedings in said vestry Mr. Archibald Marshall of Buskhill in the Parish having exerted much clamour against me, and offered many insults to me the Vicar of said Parish, I was under the necessity of quitting the church, before the annual business was transacted ; and all those who wished for regularity in church (Thos. Walsh of

Maddydrumbrist, together with Robert Hamilton of Ringelare, of the Presbyterian Communion and who is one of the churchwardens) followed me out and left Archibald Marshall's party in Church. Brabazon Smith—Vicar of Donaghmore.'

A vestry was held May 2 following, doubtless to complete the business interrupted on the previous occasion, when it would seem peace reigned. The minutes of this vestry are signed by the vicar and the following members: James Thompson, William Mathers, John Harcourt, Henry Mathers, George Mathers, William Hinton, Edw. Larkin, Wm. Hull, Isaac Cauls, Wm. Mathers, James Walker, George Greenaway, James Lockhart, Bernard Rice, Joseph Cole, John Handlin, and Hugh Rice.

The vestry, May 1, 1812, levied the sum of £26 6s. 4½*d.* to pay William Mathers 'the Parish costs and expenses that the said Wm. Mathers had been put to in his official capacity'—as churchwarden. There is no record in the minutes as to the reason of William Mathers having incurred 'costs and expenses,' but probably, as we shall see later, the matter was connected with church repairs—the action of the warden therein being that exercised in his 'official capacity.'

The vestry, December 22, 1812, resolved that £30 be levied off the inhabitants of the parish towards the improvements and repairs of the church. Signed—Brabazon Smith (Vicar), William Mathers, Andw. Wilson, Quinton Shannon, John Young, Saml. Ferguson, and John Harcourt.

Vestry, October 1813.—‘ There assembled at the Vestry 12 persons, nine of whom left the said vestry as they would not consent to make a rate for the repair of the Parish Church of Donaghmore which was the object of said Vestry.’

Those that remained resolved that the following repairs (among others) were considered ‘ absolutely necessary ’: Painting and Whitewashing the church, Sounding board for the pulpit, Prayer Books for the Communion Table and Pulpit, Communion Plate, and ‘ gate and Piers for the Church yard,’ entrance, etc. It was ‘ resolved unanimously that towards affecting the foregoing and any . . . work that may be required, as well as whatever else may be deemed necessary, the sum of sixpence be forthwith levied off the Landlords of said Parish for each and every acre they respectively hold ’; and further, it was resolved that in case the ‘ sixpence an acre ’ does not prove sufficient to cover the repairs, an additional rate should be made ‘ particularly for painting the said church inside and outside.’

The faithful three vestrymen who remained with the vicar (the Rev. Brabazon Smith) on the trying occasion were: William Mathers, Edward Innes, and John Harcourt.

A ‘ Notice to the Public ’ by Peter Rooney appeared in the advertisement columns of the *Newry Telegraph*, November 1, 1813, portion of which is as follows: ‘ Having seen in the *Newry Telegraph* of Saturday last, an advertisement stating that there was wanted immediately, a person to undertake the carpenter’s work of Donagh-

more church according to agreement entered into by Mr. Peter Rooney, and left unfinished by him,' etc. Peter then proceeds to enter his protest against the charge, declaring that it was a 'most gross and scandalous falsehood,' and was made against him 'for no other purpose than to influence the public mind in a suit now pending between him and the churchwardens for the amount of his contract.' He relies on the following 'certificate': 'We the undersigned Parishioners of the Parish of Donaghmore in the County of Down, do hereby certify that we viewed and examined the work done by Peter Rooney, Carpenter, for the Parish Church, and found the same fully executed and done in every respect agreeable to the contract entered into by him. Arthur Innes, Archibald Marshall, Wm. Kidd, Robert McCall, Andrew Marshall.'

A 'Notice' by William Mathers, Churchwarden, was published in the *Newry Telegraph*, November 5, 1813, thus: 'I, William Mathers, church-warden of the Parish of Donaghmore, having seen an address "to the public" . . . signed Peter Rooney, find myself constrained in vindication of such facts and truths as will in a short time fully appear, to contradict the various statements therein set forth,' etc. William Mathers makes out a strong case against Peter Rooney's contentions. He has on his side the Vicar of the Parish (Rev. Dr. Smith) and the vestry (October —, 1813), which resolved 'That Peter Rooney who undertook the repairs of Donaghmore Church has not fulfilled his contract with the churchwardens, and that he has

greatly injured and damaged the flags of said church, and that the churchwardens shall call upon him to fulfill his agreement.'

We are unable to find in the vestry minutes or elsewhere any record of legal proceedings having been instituted in the case.

The vestry, April 13, 1819, levied the sum of £40 'to finish the School house' (and £5 for the building of an iron gate for the grave yard and for putting on cap stones on the pillars). There was, of course, an earlier applotment towards building the schoolhouse, of which there is no record as the vestry minutes for a few years are missing. The schoolhouse was built in 1818, costing the sum of £81 10s., but it would seem though 'built' was not 'finished'!

The appointment of parish schoolmaster (and the superintendence of 'the affairs of said schoolhouse') was assigned by the vestry, May 1, 1820, to a committee; but, notwithstanding, the office seems to have been delegated to 'a meeting of the Parishioners,' convened May 24, 1820, when, among seven candidates for the post, William Robinson was chosen, at a salary of '£30 for one year, he (William Robinson) paying the sum of two shillings and six pence rent for the accommodation of House and Garden.' Doubtless the building of the schoolhouse was only a re-building, for we find a parish school here at least since 1725.

The succession of teachers up till 1790 was as follows: Thos. Sharp, 1725; Charles Alexander, 1769;

The School-house.

Vestry
Records
1820-50:
Parish
School
Teachers.

John Harcourt, 1774; Samuel Sloan, 1776; James Parker, 1781; James McMahan, 1782; John Maxwell, 1783; Robert Creighton, 1784; Robert Credon, 1786; David Cavin, 1787; Michael McKey, 1790.¹

The subsequent teachers were: William Robinson (1820—pupils 29 Presbyterian, 26 Roman Catholic, and 12 Church of Ireland); Joseph Forsythe (1834); Miss Eliza Stewart (daughter of the Parish clerk); Miss Jane Sergison (resigned 1863, after holding the appointment nine years, when she married John G. M. Sharp); Miss Thompson; Miss McDermott (became Mrs. Adams); William Speers; Miss Wilson; Miss McNess. The school seems to have flourished till the establishment of the National Board, when it declined, and finally collapsed. It was supported by the Church Education Society, but it should have been made a National School when such were instituted. Shortly after the appointment of the present rector a school was organised under the National Board, and held at Dromantine in a fine building (where formerly a good school flourished) lent for the purpose by the late Arthur Charles Innes. Dromantine National School flourished for a few years under the efficient principal teacher, Mrs. Browne, and on her resignation it was transferred to the parish school-house, as the Donaghmore Glebe National School. The principal teachers were: Miss Dormer, Miss Lyons, Miss Boardman (now Mrs. Fox), Miss Livingston (later Mrs. Sloane), and Miss Nicholl (deceased).

The school became an Erasmus Smith school on

¹ These names are recorded in the reports of the Ordinary Visitations of the Diocese of Dromore, Public Record Office, Dublin.

July 1, 1906, with Miss Nicholl as teacher, who was succeeded by Miss Winifred Anderson (now Mrs. Smith); and on November 1, 1911, the school was amalgamated with the Donaghmore National School, one of the terms of agreement being that the Rector of Donaghmore for the time being shall have the nomination of the assistant teacher.

Towards building a schoolhouse in Lurganare, the vestry of May 1, 1820, levied the sum of £20, provided the proprietor of the estate 'gives from under his hand that he will give over the Right of the Site of said school-house, together with the occupier of the farm at present, which Documents are to be produced at the next vestry and entered in said vestry Book—otherwise this grant to be void.' The conditions were not complied with in this case and hence the grant became void.

The above vestry made in all fifteen presentments, the eleventh being: 'We present that Robert McCall be Treasurer for this year, and that he is to Inspect the Different Publick Works in the Parish, and at the next Vestry report on the same.' The 'Public Works' of Donaghmore are not specified!

The vestry, July 18, 1820, levied the sum of one halfpenny per acre on the inhabitants of the parish to repair the tower of the church, binding the church books, and plastering the porch.

The vestry, April 24, 1821, levied the sum of £8 for desk, forms and rough-casting the schoolroom. (This vestry 'resolved that from (for) the future the Constables of the Parish is (are) to collect the church cess with the county cess at two payments.')

On September 21, 1821, £8 4s. was levied by the vestry for the purpose of 'Repairing the windows, seats, and boarding the Communion Table, New Cup, flooring the Porch, together with a new Cover for the Communion.' Rev. John Mountgarret and Arch. Marshall are 'to be pleased in the finishing of the work and to have a liberty of calling in any person they please to assist them in having the work sufficiently done.'

The following appears in the vestry minutes, April 9, 1822: 'We request that Mr. Finlay be Treasurer for the rough casting of the school-house, and laying out the sum of £8, paid into his hands, and that when finished he will make the necessary application—to the Society of Discountenancing Vice for the regular sum made and provided in that case, and we hope that the Rev. John Mountgarret will assist him in doing so.' This statement seems somewhat mixed, but doubtless the 'regular sum made and provided' was for a distinct purpose other than that for rough-casting the school-house. The following curious item appears in the vestry minutes of the same date: 'We present that the sum of 10s. is sufficient for burying an aged person, and the sum of 5s. for a young person, and that a note must be had from a respectable person from the townland the poor person dies in before they can obtain it.'

A vestry was held May 13, 1822, when the sum laid on the parish at the Easter vestry was approved and confirmed—viz. £28 0s. 6d. The townlands paying the largest amounts were Corgrea (Corgary), £2 2s. 8½d., Killysavin, £2 0s. 5d., Ballymacrattybeg, £1 12s. 0d.; and among the smallest are Buskhill, 11s. 1d., and Glebe, 4s.

To rebuild the Corgary schoolhouse, the vestry, April 1, 1823, thus presented: 'We present the sum of £15 to be laid on the Parish for re-building the schoolhouse in Corgrea, when there is a satisfactory Title made out by the representatives of the late Captain Enississ (Innes) to the Churchwardens and that the sum of £5 be laid on likewise for repairs of the church.'

The vestry of May 12, 1823, agreed that the £15 laid on the parish for rebuilding the schoolhouse in Corgary go to the repairs of the church, 'as the necessary document has not been produced by Mrs. Innes.' A levy towards church improvements was made by the vestry, October 6, 1824, when it was 'Resolved that the sum of fifty pounds be laid on this Parish' to defray the expenses of repairing the flooring of the church, including the flagging in the aisle, together with the chancel, the purchase of communion plate, a folio Bible, three quarto Prayer Books, a napkin, and 'other matters that may be judged necessary for the proper and decent celebration of Divine service.'

To put up a bell in the church 'and for erecting a proper and sufficient place to hang such Bell' the vestry, held June 25, 1827, levied the sum of £160. This amount was towards the Church Bell. 'levied off the landholders' of the parish, and to be laid in three equal instalments during the years, 1827, 1828, and 1829.

The minutes of this vestry are signed by M. J. Mee (vicar), Smithson Corry, David McMaster, Andrew Marshall, Samuel Boyd Marshall, Andrew Marshall, and another, that evidently of a frail old man, who writes in a trembling hand merely the words

‘ James Mc——,’ probably forgetting to add his full surname !

Vestry, May 26, 1828.—‘ Resolved that the sum of £10 be hereby laid on the Parish, for the purpose of buying coffins for the poor, and defraying the expense of sending such foundlings as may occur in the Parish to the Foundling Hospital Dublin.’ The full amount apportioned at this vestry for various purposes amounted to £85 8s. 6*d.*, showing a large increase in the rates as compared with former years.

The composition of the tithes occupied the attention of the vestry in 1828. Several special meetings of the vestry were held—at which the proceedings were somewhat lengthy and elaborate—for the purpose of bringing the parish under the operation of the Tithes Composition Acts, according to the provisions of 4 George IV. c. 99, and 5 George IV. c. 3. The moving spirit in the matter seems to have been Trevor Corry, who was appointed chairman of the special vestries, while the several parties immediately concerned took a prominent part, viz. the vicar (Rev. M. J. Mee), John Vaughan, the Lessee of the Manor of Donaghmore ; the Lord of the Manor, the Lord Primate (by correspondence) ; and the members of the vestry (attending on the several occasions), viz. Arthur Innes, Joseph Weir, Samuel Boyd Marshall, Danl. O’Hare, John Marshall, Saml. Ferguson, Joseph Carswell, Wm. Harshaw, And. Wilson, Jas. McCullagh, John McKelvy, Joseph Taylor, Danl. Magennis, John Graham, John Young, John Copland, Jos. McNight, James Gammell, and James Parker.

The following is a synopsis of the proceedings.

Vestry, June 23, 1828.—‘ Resolved that proceedings be taken to make composition for all the Tithes of the Parish—Vicarial and Rectorial.’

It was agreed ‘ that the sum of Two Hundred pounds shall be paid as the annual composition under the said Act, for the Vicarial Tithes payable out of said Parish.’ To this the Vicar assented. It was resolved, and agreed on by the lessee (John Vaughan), ‘ that the sum of Two hundred and fifty pounds shall be paid as the annual composition for the Rectorial Tithes payable out of said Parish.’

Adjourned Vestry, July 14, 1828.—The Primate’s letter was submitted—giving his consent to the agreement—of which the following is the latter portion : ‘ Now we John George, Lord Archbishop of Armagh, Primate and Metropolitan of all Ireland, do hereby give our consent that the said Marshall Joseph Mee should agree with the said vestry to receive the said sum of Two Hundred Pounds sterling as a composition for all the Tithes payable to him the said Marshall Joseph Mee within the said Parish, Provided that the said agreement shall be accepted and assented unto by some vestry in adjourned meeting to be holden in said Parish in pursuance of said Acts. Given under My Hand this Twenty-sixth day of June, one thousand eight hundred and twenty-eight. Signed, John G. Armagh.’

(The Primate of this date was Lord John George Beresford.)

This being an ‘ adjourned vestry ’ the agreement regarding the vicarial tithes was ‘ accepted and assented unto by the parties according to the terms

of the Primate's letter. The composition, '£200 per annum,' is to 'continue unvaried for twenty-one years whatever the price of grain may be,' and to be paid half-yearly, viz., on November 1 and May 1. At an adjourned vestry, August 2, 1828, a letter was submitted by the vicar from the Lord Bishop of the Diocese (Dr. Saurin), portion of which is as follows: 'As I presume what has been offered, and you have accepted, is a fair value, I can make no objection to it. Nothing then remains but that the Commissioners should assess it on the Parish.'

In regard to the Rectorial Tithes, John Vaughan received the following letter from the Primate's agent, Arthur J. Kelly, dated July 30, 1828: 'I again repeat that if the composition is satisfactory to you, the Primate is contented.'

The agreement in regard to the composition was duly ratified. James Parker of Savelbey and James Gammell, Beech Hill, were appointed to represent the tithe-owners of the parish.

Vestry, July 13, 1829.—Among the resolutions passed was one to the effect that £100 be laid on the parish, and 'levied off the landholders' for the purpose of finishing the tower of the church, and paying for the bell—including the 'expenses of putting it up.'

At the vestry, September 21, 1829, it was resolved to empower Smithson Corry to apply to the Lord Bishop of Dromore to procure a loan from the Hon. the Board of First Fruits 'to put the Church of Donaghmore in thorough repair.'

On December 21, 1829, the sum of £288 was levied on 'the landholders of the Parish' by the vestry for

church repairs—according to ‘estimate laid before the Lord Bishop of Dromore by the Architect of the Board of First Fruits.’ Of above amount the sums payable by the several townlands vary considerably—among the largest being : Corgary, £21 18s. 11d. ; Killysavan, £20 14s. 11½d. ; Dromantine, £17 9s. 3½d. ; Ballyblaugh, £17 5s. 9½d., etc.

The parishioners seem reluctant to be further assessed for church repairs, according to the following resolution passed by the vestry, April 25, 1831 : ‘Resolved, that the Parishioners do not think it incumbent on them to lay on any money for the purpose of repairing or finishing the repairs of the church of Donaghmore at this vestry.’ The sum of £38 2s. 9d. was still required to finish the repairs, which the vestry, held on May 16 following, decided should be raised ‘by individual subscriptions rather than by Parochial assessment.’ Trevor Corry and James Gammell were requested at the vestry to ‘lay out’ the money in hand, and that to be raised by subscription, on the repairs of the church.

Signed, M. J. Mee, Arthur Innes, Ralph Vaughan, Thos. Walsh, John Mahood, and David McMaster.

David McMaster (of Aughantobber), who was a prominent vestryman and frequently acted as deputy churchwarden (for Trevor Corry), was grandfather of Hugh and Trevor McMaster, the present representatives of the family so long resident in the parish.

Vestry, April 23, 1832. Among the sums levied were the items :

For Foundlings	£10	0	0
For Coffins for poor	5	0	0

The proceedings of the vestry from this date onwards possess few features of general public interest. Among those who signed the vestry minutes for a number of years at this period were: Rev. M. J. Mee (vicar), Rev. Norman Johnston, Isaac Mathers, Andrew Cuppels, James Lockhart, David McMaster, Thos. Marshall, Thos. Walsh, Peter Stewart, Bernard Rice, John Harcourt, William McConnell, John Wilson, Isaac Kidd, Robt. Gibson, John Porter, Thomas Kerr, James Sturgeon, John Clark, etc.

John Clark signed the minutes of vestry for the first time, Easter 1806. He was an Englishman, and proprietor of the 'Old Fourmile House' (now Church View) in the townland of Aughtentobber. He had issue two sons, William and Elijah (whose names frequently appear as vestrymen), and a daughter, Sarah, who married Joseph Patterson. Mrs. Patterson died October 1, 1899, and is survived by her husband and daughter, Miss Fanny Jane Patterson, of Church View House.

Select vestry, December 28, 1838.—It was resolved by this vestry that appeals be lodged against the valuations put on the townlands of Aughtentobber and Maddydrumbrist, and against the measurements of the same, together with that of the adjoining townland of Derryeraw. It was also decided to appeal against the valuation put on the houses of Bernard Rice in the latter townland.

At the vestry, January 5, 1839, John Harper of Corgrea (Corgary) gave notice of appeal (in a somewhat lengthy and legally-worded document) against the valuation put on his dwelling-house and offices,

and of his intention of 'applying to the Committee of Appeal to be held in Rathfriland on the 23rd inst.' for redress. A large number of appeals were lodged against the valuations put on in various townlands in the parish at this time, following the Civil Survey of 1836.

The church cess for the year 1839 was only £14 3s. 6*d.* The amount levied on the glebe lands was 2s., which the kind and considerate vestry (April 29) decided was 'not to be collected'!

An ominous resolution was passed at the vestries held March 28, 1842, and April 17, 1843, viz. 'That we do not deem it expedient to lay on any sum (or sums) of money at this vestry.' Signed, M. J. Mee (Vicar), John Campbell Quinn (curate), etc.

There seems no record of church cess having been laid on the parish after April 12, 1841, when the amount levied was £8 18s. 6*d.* for the following purposes: Foundling, £5; coffins for poor, £3; applotting cess, 10s.; collecting same, 8s. 6*d.*

For several years from this date the principal business of the vestries seems to have been the appointment of churchwardens and 'passing accounts.' Among the names of vestrymen not already mentioned were: George Turner, Elijah Clark, John Megarry, William Porter, John Jordan, David Wiley, William Harcourt, Robert McCormick, James Sergison, David Gamble, Joseph Mathers, David Greenaway, etc.

At the Easter vestry, April 3, 1877, among other appointments was that of the select vestry—the names being: Samuel Gordon, Joseph Patterson, George

Gordon, John Gordon, J. T. C. Quinn, David Greenaway, Wm. Mathers, Wm. Harcourt, Wm. McClean John Mehaffy, James Heasley, and James Colvin.

The allocation of £250 to the parish by the Representative Church Body was notified to the vestry, April 23, 1878, the interest of which (£10 per annum) is to be credited towards the parochial assessment.

The above vestry resolved on the erection of a chancel and other extensive church improvements, including new pews and east window. It was agreed by the vestry, April 15, 1879, that 'the repairs and alterations in the church were duly executed and carried into effect in the most satisfactory manner at an expense and outlay of £242 19s. 9d.' Of this amount, the total sum collected by subscription was £130 19s. 6d.

Space forbids us referring to the remaining vestry minutes by way of extracts ; and besides, such contain little worthy of record save information regarding church renovations, which will be found in the chapter on the Parish Church. The vestry minutes extant record the names of the churchwardens of Donaghmore since 1771.

The office of churchwarden is one that is ancient, honourable, and responsible. Like vestries, however, churchwardens have been deprived of much of their ecclesiastical functions in England by the statute law, while in Ireland they are no longer recognised in a civil capacity. Their functions and status were identical in the

churches of England and Ireland up till 1869, while at present, so far as their strictly 'ecclesiastical' duties are concerned, there is no material change. According to the Canons, two churchwardens are to be chosen in each parish; but their status and duties are identical, while the distinction commonly but erroneously drawn between the rector's and people's was never legal, though it is a convenient ecclesiastical one. The law which governed churchwardens with us, up till 1870, was in substance as follows.

Churchwardens were chosen by the joint consent of the minister and parishioners; but, in case of disagreement, the minister chose one and the parishioners another. They were considered for church purposes 'a kind of corporation at common law,' and as such were enabled to have certain rights in goods and chattels, and to bring actions for 'the use and profit of the Parish.'

They had 'the care and management' of church furniture, such as the organ, bells, Bible, and parish books. But in regard to the church fabric and churchyard, they had no such interest; the right of action in case of damage thereto resting with the rector only, or vicar. They had the care of the benefice during the vacancy or sequestration unless the ordinary otherwise appointed. Churchwardens were required to 'see to the reparation of the church and the making of the church rates.' Up till 1834, churchwardens, with the 'overseers' of the parish, were obliged to undertake the care and maintenance of the poor; but the effect of the Act 4 and 5 Will. IV. cap. 76 was to relieve them of this duty. Churchwardens

had the right to make such order as the ordinary might direct in regard to seats in the church or chancel, 'not appropriated to particular persons,' though in practice it seems they usually carried out such arrangements apart from any special directions from the bishop. It was also incumbent on them to enforce order and due decorum during divine service in the church, and to that end it was held that churchwardens might 'justify the pulling off a man's hat irreverently worn there, or the removal of the offender.'¹ In former times the duty was imposed upon them, by the provision against nonconformity of 1 Eliz. cap. 2 (repealed by 9 and 10 Vict. cap. 59), 'of levying a forfeiture of one shilling against all such as did not resort to their parish church on Sundays and holidays.'

According to certain old Canons of the Irish Church (no longer binding), churchwardens were enjoined to present to the bishop, to be punished, parishioners guilty of notorious crimes and scandals (Canon 61), schismatics (Canon 62), and non-communicants (Canon 63). By Canon 90 they were obliged to warn all 'Innholders, Travellers, Victuallers, and Alehouse Keepers to sell no meat or drink during the hours of Divine Service,' while they were 'to see that none of those light Wanderers in Markets and Pelting Sellers which carry about and sell Pins, Points, and other Small Trifles, whom they call Pedlars, set out their wares to sale.' According to Canon 88, church-

Duties
under
the Old
Canons of
the Church.

¹ See Stephen's *Commentaries*, vol. i. p. 699.

wardens were 'to earnestly call upon all those slack and negligent in resorting to the church.'

It seems several classes of persons were formerly either ineligible or exempted from the office of churchwarden—viz. Peers of the realm; Members of Parliament; Clergymen; Roman Catholic Clergy; Dissenting Ministers; Barristers; Solicitors; Clerks in Court; Physicians; Surgeons and Apothecaries (if duly registered); Aldermen and Dissenting Teachers; and all persons living out of the parish, unless they occupied a house of trade therein. (Steers, 'Parish Law,' p. 84.)

According to Act of Parliament, churchwardens were formerly obliged to take the following oath sworn before the rector or vicar: 'We . . . and . . . do swear that we will truly, impartially and faithfully execute the office of churchwardens within the Parish of ——— in respect of the Parochial rates and assessments, and the collection and management of the same, and the other properties and monies of the said Parish, so help us God.'

It is to be regretted that the succession is incomplete owing to the loss of vestry minutes.

	1713.—Thomas Jackson, Patrick McMullan.
Church-	1724.—John Thompson, John Hutchison.
wardens of	1725.—John Thompson, John Hutchison.
Donaghmore	1726.—Johann Wiley, Johanu Smith.
	1727.—Jacob Schooles, Will. English.
	1736.—Jacob O'Here, David Black.
	1737.—James Erwin. Robtus Hall.
	1738.—Thos. Crance, Hugh McKelvey.

- 1739.—John Gilmore, Robert McComb.
 1740.—Archibald Lowry, John Carson.
 1741.—James Taylor, Denis McAlinden.
 1742.—John O'Here, Christ. Jordan.
 1743.—Joseph Donnell, Bryan O'Here.
 1744.—Jos. Kidd, Edw. Bell.
 1745.—J. Cunningham, Thos. McCartan.
 1746.—John Gibson, Philemus Grimes.
 1747.—Jos. Robinson, Charles Boyd.
 1748.—Michael McCamly, James Martin.
 1749.—William Mathers, Neal McCourt.
 1750.—Alexander McClaine, Hugh Creenny.
 1751.—James McCroory, John MacKam.
 1752.—William Bradford, Jenkin Savage.
 1753.—John Downey, Alex. MisKemins.
 1754.—James Welsh, John Douglas.
 1755.—Cavar (?) McNally, John Shannon.
 1756.—Henry McBride, John Loughlen.
 1757.—John Caruthers, Thos. Ravey.
 1758.—John McBride, Bryan Graham.
 1759.—Wm. Young, Robt. Smyth.
 1760.—Felix O'Hanlon, John McAtormney.
 1765.—Jas. Johnston, John Bittle (?)
 1766.—James Johnston, John Cole.
 1768.—Jas. Johnston, John Faris.
 1769.—Jas Johnston, Alex. Walker.
 1770.—Jas. Johnston, David Kernahan.

(The above are taken from the Episcopal Visitation Reports for the Diocese of Dromore in the Public Record Office, Dublin.)

The following are from the vestry books :

- 1771.—James Johnston, William Mathers.
1772.—James Johnston, Henry McBride.
1773.—William Walker, James Finlay.
1774.—Robert Waterson, John Martin.
1775.—James Walker, Henry Thompson.
1776.—Isaac Kidd, William Mathers (the younger).
1777.—William Glenney, Thomas Graham.
1778.—John Barr, Thos. Meckimson.
1779.—William Donnel, John Kelly. (Hugh Cope-
land acted.)
1780.—John Marshall, William Parks.
1781.—James Wiley, Jno. Lockart.
1782.—John Lockart, Adam Wilson.
1783.—John Lockart, Joseph Neil.
1784.—Andrew McCall, Archibald Carr.
1785.—Thomas Marshall, William Walker.
1786.—John Shannon, ' Small ' Daniel Walker.
1787.—John Harcourt, John Bradford.
1788.—Robert Cochran, Barney Rice.
1789.—James McGuffin, Jnr., Henry Mathers.
1790.—Joseph Harcourt, Joseph Taylor.
1791.—John Walker, Samuel Milligan.
1792.—George Mathers, Jos. McKnight.
1793.—James McKelvey, George Mathers.
1794.—George Mathers, Robert Tate.
1795.—Joseph Cole, Sam. Jordan.
1796.—William Mathers, John Graham.
1797.—James Elliot, John Graham.
1798.—George Greenaway, John Waddell.
1799.—George Greenaway, John Waddell.
1800.—William Walker, John Neil.

- 1801.—William Walker, John Neil.
 1802.—William Barber, Isaac Cole.
 1803.—Hugh Parks, John Neil.
 1804.—John Neil, Hugh Parks.
 1805.—Alexander Walker, John Neil.
 1806.—John Walker, Henry McGuffin.¹
 1807.—John Walker, Alex. McGuffin.
 1808.—Robert Hamilton, Alex. McGuffin.
 1809.—William Mathers, James Thompson.
 1810.—William Mathers, 'Long' Joseph Kidd.
 1811.—William Kidd, William Mathers.
 1812.—William Mathers, Andrew Wilson.
 1813.—William Mathers, Andrew Wilson.
 1819.—Andrew Marshall, Archibald Marshall.
 1820.—Samuel McCullough, David Weir.
 1821.—Joseph Parker, John Smith, junr.
 1822.—Thomas Marshall, John Young.
 1823.—Thomas Marshall, John Young.
 1824.—James Coates, Andrew Marshall.
 1825.—Leonard Alex. Gunning, Thomas Welch or
 Walsh.
 1826.—Leonard Alex. Gunning, David McMaster.
 1827.—Trevor Corry,² Samuel Boyd Marshall.
 1828.—Trevor Corry, Samuel Boyd Marshall.
 1829.—Smithson Corry, Andrew Marshall.
 1830.—Trevor Corry, James Gammell.
 1831.—Arthur Innes, Ralf Vaughan.
 1832.—John Marshall, John Harcourt.

¹ The vestry, December 30, 1806, appointed Alex. McGuffin churchwarden in the place of Henry McGuffin (deceased).

² David McMaster acted as deputy churchwarden for Trevor Corry, 1827, 1828, 1830.

- 1833.—Andrew Cuppels, Isaac Mathers.
1834.—James Lochart, 'Little Barney' Rice.
1835.—John Clark, Isaac Kidd.
1836.—Bernard Rice, Robert Gibson.
1837.—John Porter, Isaac Mathers.
1838.—David McMaster, James Sturgeon.
1839.—Edward Curteis, John Clark.
1840.—Isaac Mathers, Saml. Boyd Marshall.
1841.—James Sturgeon, Thomas Walsh.
1842.—John Mahood, William Mathers.
1843.—Wm. Clark, Jas. Mathers.
1844.—Francis Greenaway, George Mathers.
1845.—Elijah Clark, John Whaley Magavry(?).
1846.—John Whaley Magavry(?), Elijah Clark.
1847.—William Porter, William Lochart.
1848.—William Porter, Bernard Rice.
1849.—William Porter, Bernard Rice.
1850.—William Porter, Bernard Rice.
1851.—William Porter, Alexander Mahood.
1852.—William Porter, Richard Wiley.
1853.—David Wiley, John Harcourt.
1854.—John Harcourt, William Harcourt.
1855.—Francis Greenaway, James Mathers.
1856.—David Greenaway, James Mathers.
1857.—David Greenaway, Joseph Mathers.
1858.—William Greenaway, James Macconnell.
1860.—James Macconnell, William Greenaway.
1861.—James Macconnell, Joseph Mathers.
1862.—William Greenaway, James Macconnell.
1863.—Andrew Marshall, William Clark.
1864.—Andrew Marshall, William Clark.
1865.—Joseph Harcourt, Henry Hamilton.

- 1866.—Joseph Harcourt, Henry Hamilton.
 1867.—William Lochart, Alexander Mahood.
 1868.—John Mathers, William Harcourt.
 1869.—Joseph Patterson, William Mathers.
 1875.—David Greenaway, William Harcourt.
 1876.—David Greenaway, William Harcourt.
 1877.—David Greenaway, Joseph Patterson.
 1878.—George Gordon, J. T. C. Quinn.
 1879.—George Gordon, J. T. C. Quinn.
 1880.—George Gordon, J. T. C. Quinn.
 1881.—Joseph Patterson, John Mehaffy.
 1882.—Joseph Patterson, John Mehaffy.
 1896.—Joseph Patterson, George Gordon.
 1897.—William Clements, George Mathers.
 1898.—William Clements, William Mathers.
 1899.—Henry Clements, William Mathers.
 1900.—G. A. Orr, George Gordon.
 1901.—G. A. Orr, George Gordon.
 1902.—G. A. Orr, George Gordon.
 1903.—Joseph Patterson, William Mathers.
 1904.—Joseph Patterson, William Mathers.
 1905.—Joseph Patterson, William Mathers.
 1906.—Joseph Patterson, William Mathers.
 1907.—Colonel Carden, William McClean.
 1908.—Colonel Carden, William McClean.
 1909.—Colonel Carden, H. M. Cooke-Cross.
 1910.—Colonel Carden, H. M. Cooke-Cross.
 1911.—Arthur C. W. Innes-Cross, H. M. Cooke-Cross.
 1912.—George Mathers, Christy McClean.
 1913.—George Mathers, Christy McClean.
 Select Vestry, 1912.—A. C. W. Innes-Cross, Saml. Gordon. J.P. (Hon. Secretary and Treasurer). George

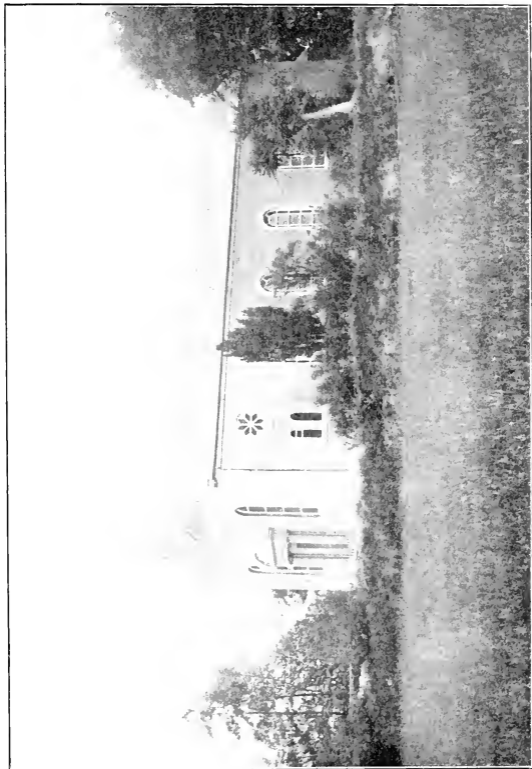
Gordon, J. J. Robinson, M.B., Professor Anderson, M.A., M.D., J.P., Joseph Patterson, William Mathers, William McClean, John Drake, J. J. Grattan, Samuel Mehaffy, and David Greenaway.

Select Vestry and Synodsmen. Diocesan Synodsmen.—1876-8 : Arthur C. Innes, Samuel Gordon, J. T. C. Quinn and Joseph Patterson. (No appointment of synodsmen appears in the vestry books, 1879-82.) 1883-1902 : Arthur C. Innes and George Gordon. 1903-12 : George Gordon and Joseph Patterson.

CHAPTER VI

DONAGHMORE PRESBYTERIAN CHURCH

THE Presbyterian Church is old and historic. The Kirk of Scotland is the venerable mother of the Presbyterian Communion in the British Isles, and being the State Church of that country, the Royal Family, when resident at Balmoral, attend the Parish (Crathie) Church. Her ministers are as proud and as certain of their divine commission as any Anglican. Dr. Marshall Lang, Principal of Aberdeen University, in the Baird Lecture for 1901 ('The Church and its Social Mission') asserts the continuity of the present Church of Scotland with the ancient Celtic Church, and affirms that the Scottish Reformation was fundamentally a Catholic movement. And a learned presbyter of the Scottish Establishment has published an important work, in several volumes, in which he has traced the succession of the ministers of each parish back to the Reformation period, when the old orders were transmitted, thus showing the historical continuity of the Church. The Irish Presbyterian Church is the full-grown daughter of the Church of Scotland. Until disestablishment she occupied a semi-State position in this country, each of her ministers receiving the



DONAGHMORE PRESBYTERIAN CHURCH.

Regium Donum. She has an able and scholarly ministry, and an intelligent, generous and attached laity.

The Presbyterian Church of Donaghmore is one of the oldest and most important of country congregations in connection with the General Assembly. On the north gable of the church there is a moulded date-panel with the inscription : 'Donoughmore Presbyterian Church, 1705 ; enlarged 1762 ; restored 1895.' Long before the first date (1705), however, there must have been a considerable Presbyterian community in the neighbourhood, when it seems they worshipped with the Newry congregation, whose minister was the Rev. George Lang, and whose church was close to the 'Belfast Road,' about a mile from the town. In 1705 the Presbyterians in Donaghmore became a separate congregation by the decision of the General Synod of Ulster.

The records of this Synod are very interesting reading as showing the modes of spelling, the quaint customs, and the deliberative methods which prevailed in the supreme court of the Presbyterian Church in the seventeenth and eighteenth centuries. The proceedings of the Synod are also *useful* reading, and occasionally furnish very sensible advice, particularly to ministers ; as, for example, that given to such in 1697, when it was 'recommended, first, that all Ministers be grave and decent in their apparrell ; secondly that Young Men be not entered into the Ministry till they be of competent Age and Abilitys ; thirdly, that Ministers & Preachers use a sound Form of Words in Preaching,

Records of
Synod of
Ulster.

abstaining from all Romantick Expressions and hard words, which the vulgar do not understand, as also from all sordid words and Phrases,' etc. We find the following quaint overture was passed '*Nem: Contrad.*' in 1700, entitled an 'Overture for reforming the Levitees'! viz. 'That there were some Ministers, their Wives & Children are too gaudy and vain in their Apparel, and some too sordid, therefore that it be recommended to the severall Presbytrys to reform these faults in themselves & theirs, and study Decency & Gravity in their Apparel and Wigs, avoiding powderings, vain Cravats, Half Shirts, and the like.' It is to be hoped that this timely overture had the desired effect and that the 'Levitees' were reformed! But apart from their quaintness and so forth, the records are invaluable as containing a mine of information for the historian, and this seems to me to be their main use to us. In our sketch of the Donaghmore congregation in its early stages we have to depend almost entirely on these synodical records for our information.

The following extracts from the records of the Synod furnish a full and detailed account of the

formation and organisation of the Donaghmore Presbyterian Church, under the Presbytery of Armagh.

Formation and Organisation of Donaghmore Congregation: protracted Dispute. It would seem that previous to 1705 the Presbyterians of Donaghmore formed a portion of the Newry congregation. At the Synod of Ulster, held at Antrim, June 1 of that year, we find 'Donaghmore desires to be a distinct congregation.' The Donaghmore

'Case' is thus recorded: 'The Meeting of Ardmagh brought by Refer into this Synod a Case depending between Newry and Donaghmore. Donaghmore desires to be a distinct Congregation. That Presbytry having given to us a Deduction of that matter, what they have done is contain'd in a Paper *in retentis*. The Synod entereing upon the Bussiness, call'd the Partys. Newry by their Commr. Ja: Ballentine, John Hanen, & several others, their Commission being read, they produc'd a Supplication. wherein they crave that the Congregation of Newry continue as it is. Donaghmore by their Commrs. Archibald Stuart &c. Supplicate that there be a new erection.' On the same date, at '4 a Clock *a merid.*,' it was 'overtured' as follows: 'The Committee deliberately weighing the Refer from Ardmagh meeting concerning Newry and Donaghmore, do believe there may be two congregations, one at Newry, another at Donaghmore. Donaghmore giving security for 38£ & twenty Bolls of Oats yearly to a Minister; & considering the Number of Familys and Bounds of the Congregation, a Prospect of a Competent Maintenance to two ministers, spreading the Gospel, planting the Country, & that neither Congregation be a too heavy charge. All which being fully reason'd, it was overtured to the Synod that there be two Congregations in that Country, the one to continue at Newry, the other to be erected at Donaghmore—that Donaghmore, both as to the Bounds of their Congregation to be perambulate by Ardmagh Presbytry (if need be) & seat of their intended Meeting house be determined by the Said Presbytry: which overture being now read in the Synod and all concern'd

having fully spoken, were remov'd. After mature consideration of the overture with the aforesaid Reasons, we came to this Vote, whether there shall be two Congregations in that Country or one? It was carryed, by a Plurality of Votes, there shall be two. . . . The ordering of these two Congregations and Seat of their new intended Meeting-house to be determined by the Presbytry of Ardmagh. The partys being called in, this minute was read unto them. They were desired to carry Christianly and affectionately toward each other and reverence Providence in this and all determinations.'¹

On the principle that the stronger should help the weaker the Newry congregation had promised financial support to that of Donaghmore, but for some reason or other the contract was not fulfilled. In the circumstances, and receiving no 'Redress' from the Presbytery, the congregation appealed to the General Synod of Ulster, which met at Antrim June 1, 1708, thus :

'Donaghmore new Congregation, neighbouring Newry—John Todd, &c., Commrs. supplicated that tho' according to the Contract with Newry Congregation, the weaker congregation should be assisted for the support of the Gospel, Application was made to the Presbytry of Ardmagh, what was promist not being perform'd; and getting no Redress from the Presby. they were necessitate to appeal to this Synod. The Appealants' Commission was read: also defendts.' Reasons by their Commr. James Ballentine were heard. The Appealants held forth that in Equity Newry should perform thir Contract, Donnoghmore

¹ *Records*, vol. i. pp. 97-8.

Circumstances much requiring it.' The Commissioners having been heard and also the Presbytery of Armagh, it was then 'voted whether annex Drumbanagher & the Glen to Donnoghmore for its Assistance from Lammas next. It was carried, from Lammas next annex Drumbanagher & the Glen to Donaghmore, Drumbanagher and the Glen paying what Stipend they owe to Newry before Lammas. Then they are to get their Testimonial.'¹

It seems that the Presbyterians of Drumbanagher and Glen were strongly opposed to this union, for at the next General Synod (September 8, 1708) William Andrew and William Waterson 'produc'd a Supplication holding forth their Grievances from the Annexation of them to that Congregation (Donaghmore), and desir'd Relief from this Synod.' The 'whole Affair' was referred to the Synod of Monaghan (of which there is no record).

At the General Synod (1709) 'Complaint was made that Drumbanagher and Glen have not obey'd the Appointment' of their annexation to Donaghmore. Their Commissioner (William Waterson) appeared before the Synod, 'Supplicating that this may please to reverse the former Act annexing them to Donaghmore, for the following Reasons, Viz:—their great Dislike to the Congregation of Donaghmore, and that they had no Choice of the Minrs. (ministers). There was also a 'Supplication' presented that they may be permitted to be a new 'Erection.'

The Synod appointed a representative committee of ministers and ruling elders to consider the 'Affair

and overture thereupon.' The Committee arrived at the following Resolution: 'That the said Places of Drumbanogher and Glen continue annexed to Donnoghmore, as they were order'd by the (said) Act of the Genl. Synod, till they can sufficiently satisfy their own Presb^y that there can be a regular Erection there without rendering any other Congregation incapable of maintaining the Ghospel; the Presb^y of Ardmagh be appointed to receive and consider such Application they may make unto them for an Erection, and encourage them as they shall find Cause, provided still that they be not erected till they pay up all Arrears they may be due to the Congregation of Donnoghmore; that Ardmagh Presb^y do not meddle with them, unless they annex to Donnoghmore, after which they are in an ORDERLY WAY to apply to that meeting, who will take due Care of them; which overture being read again and again, was voted and approved by this Synod. Drumbanagher was admonisht for some unsuitable expression in their papers.'¹

At the General Synod (Belfast, June 19) of 1711, the Presbyterians of Drumbanagher and Glen appear by their Commissioners, William Waterson, William Andrew, John Auterson, and James Conolly, 'humbly petitioning that they may be reanexed to the Congregation of Newry.' John Tod and Archibald Camond, Commissioners from the Session and congregation of Donaghmore, appeared before the same Synod 'complaining that the people of Drumbanogher and Glen have not obey'd the Acts of this Synod annexing them to the said Congregation, whereby their Congregation

¹ *Records*, vol. i. pp. 171-3.

is likely to sink, and praying for remedy of their Grievances, and the anexation of some other Town Lands now belonging to the Congregation of Newry. Partys being remov'd, a motion was made that the former Acts of this Synod for anexing Drumbanagher & Glen be so far repeal'd as to give full power to the Presbty. of Ardmagh with Correspondents to consider the whole affair as if noe such Acts had been ever made.' The motion was 'Carry'd in the affirmative *nem. contradic.*'¹

This protracted dispute was again brought before the General Synod—June 17, 1712—and it would seem for the last time. The matter came before the Synod by way of appeal from the 'Sentence' of the Armagh Presbytery (which that body had refused to reverse), viz. that the 'Inhabitants of Drumbanagher and Glen (The Appellants) be members of the Congregation of Donohmore.' After much discussion by the Synod the following question was put, viz. 'Whether the people of Drumbanogher and Glen shall be continu'd members of the Congregation of Donohmore or not?' and the said question being put accordingly, 'it was carry'd in the affirm. by a great majority.'

Drumbanagher and Glen were dissatisfied with this decision; for at the same Synod we find that certain 'Brethren' who were appointed to confer with 'that people' for making them 'Easy in complying with our conclusion that they continue annexed to Donohmore,' 'report that they conferred with 'em, but had not the desirable success.'

A 'Complaint' was made (at this Synod) that Mr.

¹ *Records*, vol. i. p. 231.

Johnston of Donaghmore had refused the Presbyterians of Drumbanagher and Glen 'Sealing Ordinances.' Mr. Johnston 'reply'd that he sent one to those bounds to tell that people that he would go to the place and baptize the children of such who would be orderly.' Drumbanagher considered that by their promising to be 'orderly' meant an obligation to continue with Donaghmore. 'After long reasoning' the Synod passed the following resolution: 'That the people of Drumbanagher and Glen shall be admitted to Sealing Ordinances, except they be guilty of such things as would ev'n deprive other members of Donaghmore.'¹

Eventually, after a considerable time, Drumbanagher became a separate congregation, and, at a still later date, a second was formed. At present, however, they are united under the joint pastorate of the Rev. A. F. Hamilton, B.A. (who has retired from the active duties of the ministry), and the Rev. James Mulligan, B.A., who officiates alternately in the two churches, which are situate in the village of Jerrettspass, co. Armagh. A few of the Glen Presbyterians who reside in the vicinity are members of the Drumbanagher congregation, while the others still adhere to that of Donaghmore and are amongst its most loyal supporters.

The present bounds of the Donaghmore congregation are still very extensive, including most of the parish, a section of Aghaderg, and the south-eastern portion of Newry parish. The following are the Presbyterian churches which at present more immediately surround the Donaghmore congregation: viz. Newry (two

Bounds of
the Con-
gregation.

¹ *Records*, vol. i. pp. 265-6 and 268.

churches), Ryans, Glasker, Loughbrickland, Fourtowns, Poyntzpass, and Drumbanagher.

1707, June 23.—James Johnston was ordained by the Presbytery of Armagh as the first minister of the congregation. This Presbytery reported to the General Synod of 1705 that they had Ministers of Donaghmore: James Johnston. ‘Licens’d Mr. James Johson’ (Johnston) to preach the Gospel. James Johnston built Traymont (Tremont) House, and gave the site for the original church edifice. He purchased the townland of Lisserboy, in the parish of Newry, bordering that of Donaghmore, where he (and his son James) gave the site for the present church in 1702, which was erected during his pastorate. The lease, renewable for ever, was made to twelve trustees (see *infra*), and reserved the family pew for the Johnstons and their heirs.

James Johnston was evidently a man of much influence in the community, a devoted Presbyterian, and a faithful minister of the Gospel. The Presbyterians of Donaghmore will do well to revere the memory of the good man who did so much for their church in this place. He appears to have been a constant attendant at the General Synod, until by age and infirmity he was precluded from taking part in the supreme court of his church. He appeared at Synod for the first time in June 1708, and the last record of his presence was in 1736.

‘James Johnson’s’ name appears in ‘a list of the Presbyterian ministers to whom her Majesty’s Royal Bounty is to be paid for Xmass quarter 1712.’ He was fifty-nine years minister of the Donaghmore

congregation. He died October 21, 1765, aged eighty-seven years, and was buried in the parish church-yard, where his tomb remains; but the stone is so broken and defaced that it is impossible to decipher the inscription. We are indebted to Colonel Johnston (of Kilmore, co. Armagh), a descendant, for the following particulars of the family :

James Johnston, Presbyterian Minister of Donaghmore, of Tremont, co. Down, and Carrickbreda, co. Armagh, was son of James Johnston of Knappagh, Carrickbreda and Dress, co. Armagh, by Sarah Dobbs, his wife. He was born about 1678, married (before 1772) Elizabeth, sister of Francis Wilson of Tully, co. Longford. He left two children : James, of Tremont, and Joseph, M.D., who was grandfather of Captain Robert Dudgeon Johnston, 66th, 7th, and 68th Regiments, who served in the Peninsular War.

James Johnston of Tremont (son of Rev. James Johnston) married his cousin, Elizabeth, daughter of Francis Wilson of Tully, co. Longford, and had three children, James (his heir), the Rev. Francis Johnston, Vicar of Donaghmore (see List of Vicars), and Eleanor (married, 1768, William Hawkshaw of Divernagh, co. Armagh, and had a son, Lieut.-Colonel Hawkshaw, 31st Regt., whose son, the Rev. Edward Burdett Hawkshaw, Prebendary of Hereford, married, 1845, Catherine Mary Jane, daughter of Sir Hungerford Hoskyns, 7th Bart., and was father of Major Edward Crichton Hawkshaw, R.A.). The elder son of James Johnston of Tremont (above mentioned) was James Johnston of Tremont and Carrickbreda, who married

Anne Pyne, and had issue, viz. James, Arthur, John, Joseph and two daughters.

1763, June 27.—George Richey, A.M., was ordained as assistant and successor to the Rev. James Johnston.

The following extract bearing on his generosity is taken from the records of the Synod of Ulster, 1764 :

George
Richey.

‘ Mr. Richey, in the Presbytery of Dromore, tho’ ordain’d before the General Synod in June, 1763, generously allowed the whole of his ordry. R: D: for that year instead of fourty shills.’ George Richey was a man of much learning and piety, and was greatly beloved by his congregation during the nine years of his successful pastorate. He appeared at Synod for the first time in 1763. He died at an early age, and was buried in the parish churchyard. His tomb bears the following inscription: ‘ Here lyeth the body of the Reverend George Ritchey A.M. Presbyterian Minister of this Parish who died the 8th day of December 1771, age 38 years. *Justissimus Servantissimus æqui.*’ His funeral sermon was preached by the Rev. Samuel Barber, A.M., of Rathfriland, and was published at the request of the congregation. The following are a few extracts: ‘ I see you all greatly affected, and sensible of the loss of so faithful an instructor and guide to heaven. . . . I well remember he was marked out at the University as a most promising youth; his acquaintance was even then sought after, and himself highly esteemed by all ranks for his piety and learning, which gave pleasing hopes of his filling with dignity that station in which by Divine Providence he was afterwards placed, and to qualify

himself for which was the constant business of his life. . . . Ye have in a few years been deprived of two worthy ministers (James Johnston and George Richey) whose praise is in all the churches. Take heed, then, to your ways: show your gratitude to their memory by a diligent observation of God's great and eternal truths which they inculcated on you; be a seal to their ministry.'

He married a daughter of the Rev. Alexander M'Comb, of Creggan, co. Armagh, by whom he had two children, viz. Mary, who married Connell O'Donnell, brother of Sir Neil O'Donnell, and a son, who was drowned in Newry, leaving two children, James and Alexander, the former of whom became a clergyman of the English Church, and the latter an Irish barrister,

It may be noted that it was immediately after George Richey's ordination that the congregation severed its connection with the Presbytery of Armagh, and joined that of Dromore. At the General Synod held at Lurgan, June 28, 1763, 'a supplication was presented from the Congregation of Donaghmore by John Martin and Thos. Caddell, Commrs. wherein they intreat (with the concurrence of the Revd. Pby. of Armagh) that they be joined to the Revd. Pby. of Dromore. This granted. And the Synod enjoined the Pby. of Dromore to take care that the Congn. of Donaghmore pay the fees due the Pby. of Armagh's Clk. & the fund due Vinecash & Narrowwater.' ('Records.')

We are quite certain 'the fund due Vinecash & Narrowwater' did not suffer by the transfer, and that 'the fees due the Pby. of Armagh's Clk.' were duly paid!

1773, March 9.—Joseph Hay was ordained by the Presbytery of Dromore as the pastor. He was a zealous minister, and a great loyalist. He was present at Synod for the first time in 1773. He died May 15, 1803, having been for 31 years minister of the congregation.

The inscription on his tomb in the parish churchyard is as follows: 'This is the Burying place of the late Rev. Joseph Hay, who departed this life 15th May 1803. Aged 56 years.'

He was a man of strong convictions and of great independence of character, who knew his duty and did it, allowing no dictation. He married the daughter of the Rev. Joseph Kinkead.

1804, September 4.—Moses Finlay was ordained minister of the congregation. He was an earnest man, a popular preacher, and very zealous in establishing Sunday Schools within the bounds of the congregation. He was 'a father to his people, whose counsel and guidance they largely sought in their multifarious concerns.' He was Moderator of the Synod of Ulster in 1833. In that year Donaghmore was a '1st class Congregation' in respect of the Royal Bounty, with 2894 souls.

He first appears at Synod in 1805. During his pastorate (about 1832) the spacious lecture-room and the commodious stables were built at a cost of £200. He resigned in April, 1837, and was subsequently called to the pastorate of Newmills, co. Tyrone.

He died May 5, 1854, and was buried in Donaghmore parish churchyard, where a handsome tomb has been erected in his memory and that of Mrs.

Finlay (*née* Thompson), which bears the following inscription: 'Erected in memory of the Rev. M. Finlay, for 33 years Presbyterian Minister of Donaghmore, who died 5th May 1854, aged 74 years, and of his wife Jane who died 5th January 1846, aged 67 years. "There remaineth therefore a rest for the people of God."'

The names of Charles and William Laird Finlay (his sons) have had a conspicuous place, and are of fragrant memory still in the history of Belfast, and, indeed, of Ulster Presbyterianism generally.

1840, October 27.—Verner W. White was ordained to the pastoral oversight of the congregation. He was a minister of great eloquence and fervour, and it seems immense congregations flocked to hear him. He resigned July 5, 1844, having been called to Islington Presbyterian Church, Liverpool. While there, it is said, his popularity as a preacher was so great that the aisles and pulpit stairs were constantly occupied with eager listeners. From Liverpool he was called to a still more important congregation in London, where his reputation as an eloquent preacher became widely known.

He became a Doctor of Laws, and well earned the distinction.

1845, October 28.—The Rev. Samuel James Moore was installed as minister of the congregation. He was considered a faithful pastor and an able preacher. A local authority speaks of his discourses as closely reasoned and delivered with impassioned eloquence, and that, moreover, he possessed the rare gift of so impressing his congrega-

tion that it was usual to hear of many who regarded the sermon as wholly directed to (or at) them ! There were about 400 communicants October 14, 1849, a very good test of his ministry.

On August 6, 1850, the congregation presented him (at his residence, Buskhill) with an address, which was read by James Harshaw.

To the great regret of the Donaghmore people Mr. Moore resigned the pastorate of the congregation, August 20, 1850, having been called to Third Ballymena. The 'call' was presented to him at a Visitation of Presbytery held at Second Drumbanagher, August 17, 1850, when James Martin opposed his translation on the ground of his usefulness and the high estimation in which he was held by the Donaghmore congregation. Mr. Moore said 'he saw the finger of God directing him to Ballymena, and he considered it his duty to accept the call.'

The congregation, notwithstanding Mr. Moore's decision, entered a strong 'Protest' against the decision of the Newry Presbytery in accepting his resignation, and appointed commissioners (James Martin, Robert Jeffery, Robert Craig, and Robert M'Gaw) to present the same, with a Memorial (by way of appeal) to the Synod of Dublin, to meet May 2, 1851. There were eleven 'Reasons of Protest.'

The congregation protested '1. Because the congregation of Donaghmore contains as many families as that of Ballymena, and some of these in a state of the grossest ignorance.

'2. Because the injury to the congregation is

certain to be great with a Vacancy on the one side and a popular minister of the Established Church on the other.

' 3. Because more money has been collected for Church purposes in our congregation during Mr. Moore's ministry of five years than for the previous thirty years.

' 4. Because the influential members of the congregation will subscribe liberally towards the erection of a manse if Mr. Moore be continued, but not otherwise.

' 5. Because that error prevails extensively within the bounds of this congregation and we consider Mr. Moore pre-eminently qualified to combat it,' etc.

The Memorial ' Read in our Meeting house August 25, 1850, was signed by Wm. M'Allister, Minister, and James Harshaw, Session Clerk.' (Harshaw Diary.)

Mr. Moore was son of Rev. David Moore, who in 1808 was ordained minister of the Secession Congregation of Markethill.

1851, March 11.—The Rev. Patrick White was installed as minister. As a preacher he seems to have been quite as eloquent as his brother Patrick Verner. He very heartily joined in the White. Revival movement of 1859, when many new members were added to the congregation. On Sunday, October 9, 1859, the number of communicants was almost 400. The congregation presented him, at his residence, Buskhill, with an address and purse of sovereigns, October 11, 1859. The deputation consisted of James Harshaw, Thos. Greer, James Martin, John M'Allister, Jas. Smith, and Ralph Thompson.

During his ministry ' New Scotch Tokens (were)

distributed for the first time, 25th October 1856,' and on 'February 19, 1860, Mr. White preached in the first Gown that had ever been in Donaghmore Congregation.' (Harshaw Diary.)

This Scotch token was of lead, and oval in shape. That now in use is composed of the same material, but square, the size being half-inch square. It is a rule of the Presbyterian Church that every person entitled to come to the Communion must present a token of admission to the ordinance.

Mr. White resigned the pastorate of the congregation February 11, 1862, having been elected to succeed his father at First Bailieborough.

Patrick and Verner White were 'sons of the manse'; their father being the Rev. Patrick White of Bailieborough—a Master of Arts of Glasgow University.

He was born on St. Patrick's Day, 1785, and on the same day the agent of the property, Patrick Smith, visited the house and claimed the name 'Patrick,' which he received at baptism, while one of his sons and four grandsons were called after him. 'He was the first person ever licensed to preach the Gospel in connection with the Synod of Ulster in the County of Cavan.'¹

1862, December 29.—The Rev. John Elliott was installed minister of the congregation, when the Rev.

John Elliott. W. Todd Martin (Newry) preached the sermon, and the Rev. John Dodd (Newry) gave the 'charge'; while the Clerk of the Presbytery (Mr. Lindsay) explained Presbyterianism.

¹ See sketch of the Rev. Patrick White, A.M., by his son, Verner White, LL.D.

It seems Mr. Elliott had not been a candidate for the appointment, but nevertheless was chosen, and under remarkable circumstances. He was appointed by the Presbytery to preside at a meeting of the people and take their minds between two candidates, neither of whom, it was found, had a Synodical majority, when it was unanimously decided to choose the chairman, and hence his election and promotion from Clarkesbridge, where he was pastor at the time.

He was an able preacher, a diligent pastor, a judicious organiser, and possessed to a very large extent the confidence of his people. Amongst his attached friends were Mrs. and Miss Johnston of Tremont, who attended his ministry, occupying the 'Johnston Seat.' During his pastorate a handsome manse and offices (in the townland of Loughorne) were erected (1866-7) at a cost of £860. He was fond of antiquarian research, and was well versed in the history of his church, having written an article on the subject for the *Evangelical Witness*, to which the writer is much indebted for information.

He resigned in 1875, having received a call from Third Armagh, where he remained till his death, August 17, 1898. He preached his farewell sermon in Donaghmore June 27, 1875. He commuted in the interest of the Church in 1878.

He was a son of the Rev. John Elliott, Presbyterian minister of Smithborough, co. Monaghan, who married Alice Henrietta, daughter of Nathaniel Foster (of Athboy, co. Meath, and Newbliss, co. Monaghan), a cousin of the John Foster who was the last Speaker of the Irish House of Commons at the time of the Union.

He married (September 18, 1856) Jane Stewart, daughter of John Trimble, M.D., of Castlebellingham (related to the Crawleys, Hudsons and Breretons of Louth), by whom he had issue, viz. John Trimble, M.D., of Edron, Smithborough, co. Monaghan; William Foster (deceased); Hester Ismay; Brereton George; James Joseph (deceased); Alice Henrietta, who married W. M. Killen, M.D., Doctor of the Ulster Eye and Ear Hospital, Belfast, and great-nephew of Professor Killen, the Presbyterian historian; James Stewart Trimble; Robert Benjamin; and Charles Johnston.

Mrs. Elliott survives her husband, and resides at Armagh.

1876, January 18.—Henry M'Dowell, B.A., a Licentiate of the Presbytery of Ballymena, was ordained minister of the congregation, having been called on the first of the previous November. He was a man of amiable disposition, an earnest preacher, and a good pastor. He married Elizabeth, daughter of James M'Neilly of Glassdrummond House, Annalong, co. Down.

He was not robust in health, and died while still young in years—December 25, 1882.

1881, December 21.—The Rev. Lawson Burnett, B.A., was installed as minister, having been previously pastor of Kilkinamurry, Katesbridge. He is a man of much force of character with decidedly strong convictions, and is, moreover, an uncompromising Presbyterian, yet he lives on the most friendly terms with those who may differ from him religiously and otherwise.

He is an earnest minister of the Gospel, an able preacher, and very zealous in the discharge of his pastoral duties. He is amongst the distinguished ministers whose sermons occasionally appear in the *Belfast Witness*. 'The Sabbath Observance Society' (Edinburgh), some years since, offered a prize for the best sermon on 'The Sabbath.' There was very keen competition for the prize on the part of many of the ablest ministers in Great Britain and Ireland. Mr. Burnett's prize sermon won the trophy. The sermon, published in 1892, is entitled 'A Blessing and a Curse,' and is based on the text 'Behold, I set before you this day a blessing and a curse : a blessing if ye obey the commandments of the Lord your God, which I command you this day' (Deut. xi. 26-27). On November 14, 1911, the congregation presented Mr. Burnett with an address and handsome pulpit robes, and Mrs. Burnett with a hall lamp and choice tea service.

The Rev. Lawson Burnett married (January 12, 1884) Jane Grieve, daughter of John M'Dowell, of Warrington, Lancashire, by whom he has issue : Harry, of the Provincial Bank, Coleraine ; Jeannie, a graduate of the University ; Ella, a hospital nurse ; Dora, and Mildred.

Mr. Burnett has unquestionably done more towards church renovation than any of his predecessors in Donaghmore, especially considering his great enterprise of 1895-6, when the sacred edifice was literally transformed. In the laudable undertaking he was zealously and liberally supported by members of his congregation, while

Church
Renovation.

friends in the district, in Newry and elsewhere, contributed substantially towards the work. The renovation of that date, with the subsequent installation of the hot water heating apparatus, cost almost £900. The entire work was carried out according to the plans of the well-known architect Mr. Henry Hobart, of Lagan Lodge, Dromore, co. Down.

The church edifice was not only renovated but remodelled on the occasion. New windows were opened, encumbering galleries taken away, seats of pitch pine, arranged after the most approved modern design, and a handsome platform erected. The new front with its elegant entablature, resting on two fine granite pillars, was artistically designed and carried out, and forms a striking example of the transformation which can be wrought upon a bald barn-like gable. The new vestibule (on either side of which are session and cloak-rooms) gives easy and commodious access to the staircase and to the body of the house, which is entered by two glass-panelled swing-doors. The platform, of the octagon design, is a fine piece of workmanship, with a rich front of beautifully grained panels and mouldings relieved by elegant pilasters of black walnut with nicely carved basings and cappings, while behind, in the centre of the alabaster arch, is placed an embossed wood-work panel which adds immensely to the background effect. The church is lighted by windows of a pleasing combination character, having cathedral-tinted glass leadlight margins, with semi-circular heads and ground-glass centre. There is a very comfortable minister's room

at the back of the church, and a boiler-house underneath for the new heating apparatus.

The church was reopened for divine service on the Sundays of May 17 and 24, 1906, the preachers on the occasions being the Rev. Samuel Prenter, M.A. (now D.D.), of Dublin, and the Rev. William Park, D.D. (Belfast), while the collections amounted to about £100.

It is impossible to furnish a full and complete list of those who have held the office of ruling elder in the Donaghmore congregation, as no particular record of such seems to have been kept by the church authorities. The names that follow are taken from the 'Records' of the Synod of Ulster, a Session Book, beginning in the year 1845, and information supplied by the courteous Clerk of the Newry Presbytery—the Rev. James Meeke, M.A., of Kingsmills, co. Armagh. The dates in brackets indicate the year or years (when known) the elder was present at Synod as representing the congregation.

John Todd of Ringclare

(1708, 1709, 1711, 1720)

Daniel Taylor of Killysavin

(1710, 1715, 1728)

Joseph Allison of Granshaw . . . (1712)

Joseph Symington . . . (1713)

Alexander Gelson . . . (1714)

Samuel Boyd of Carnacally . . . (1716)

Hugh M Gie . . . (1717)

James Harshaw of Ringbane . . . (1718)

John Carnohan of Glen . . . (1719)

David Scott	(1721)
Fran. Moore	(1722)
Richard Ferguson of Tullymore	(1723)
Joseph Kelly	(1724)
Jon. Fysher ¹	(1725)
Will. Andrew	(1727)
Hugh Makibbon	(1729)
Nath. Henry of Drumbanagher.	(1730)
Joseph Ferguson	(1735)

From this year till 1776 the congregation was not represented at Synod by a ruling elder, except in 1764, when David Weir (already referred to) was present: Ralf Campbell (1776).

The next representative present at Synod is Andrew Murdock of Lisnaree (1805). In 1834 the following were ruling elders: John M'Cullough,² Hugh Todd, S. Boyd Marshall, John Cowan, James Harshaw, and Alexander Murdock.

In 1845 the same names appear (in the Session Book) with the addition of that of John Sloane.

On January 16, 1849, the following were ordained to the office of ruling elders: Thomas Marshall, Archibald Murdock, and Thomas Ward.

These elders had previously made the following declaration:

'We believe the Westminster Confession of Faith as received by the Church of Scotland in 1641 to be

¹ By a mistake in the records this name may have been interchanged with that immediately underneath it, viz. John Todd.

² 'Died of Consumption (1846) much regretted by his acquaintances as a candid and genuine person.' (*Session Book*.)

founded on and in accordance with the Word of God, and as such we acknowledge it to be the Confession of our Faith.'

1876, May 17, the following were ordained ruling elders : John Harshaw, Ralf Copeland, Robert Young, Robert Sloane, and Hugh Marshall.

1902, February 25, the following were ordained to the eldership : viz. James Donnelly of Cloughinramer and Archibald Murdock of Lisnaree.

The following minute appears in the Session Book, March 1896. 'Mr. John Harshaw, the Senior Elder of Donaghmore Session died on 17th Feby. 1896. He was a man of sound judgment and kindly disposition, a faithful attender at public worship, a man who took a lively interest in ministers and their work, and in church affairs generally, a lover of his own Presbyterian Zion, and a member oftentimes of the General Assembly. He came down to his death in a good old age in the spirit of a child, of humility and penitence. The Session regret very much the loss of his presence and well-balanced counsels.'

The Harshaws took a keen interest in the affairs of the church and its services, and their counsel was sought in all that concerned its welfare. We find James Harshaw (father of the above John) conducting the service in the church on an emergency. The following entry occurs in his diary : 'February 16, 1851.—The Sabbath.—No minister being at the meeting house, I took down the Bible off the pulpit to the table in the ally, and after reading the 121st Psalm, which was sung by the clerk, I read the Sermon on the Mount (viz. 5th, 6th, and 7th chapters of Matthew).

The clerk then sang part of the 25th Psalm, when the congregation dispersed.' Elder Harshaw did the proper thing in the circumstances, and was quite right in not 'ascending the pulpit'!

The minute in regard to Robert Young is as follows: 'The session desires to record their sincere regret at the sudden and unexpected death of Robert Young, which took place at his residence, Butter Hill, on Sabbath 4th August 1877. Mr. Young was ordained an elder of Donaghmore Presbyterian church on Wednesday 17th May 1876, and was much beloved not only by the Session, but by the whole Congregation.'

Ralph Copeland (ordained on same date) died November 29, 1884, 'after a wasting and trying illness. He was a man of well-formed religious convictions and unblemished character, as sternly firm to principle as Puritanism itself. He took a warm interest in the Donaghmore congregation, having been for many years, though not the later years of his life, superintendent of the Sabbath school. His death, at little over the prime of life, is a solemn call to those behind to use faithfully and earnestly the talent committed to them.' (Session Book.)

Archibald Murdock, ordained in 1849, died September 1888. 'He was an amiable, kind-hearted man, with a large amount of the tone and bearing of the Christian gentleman, and was specially noted among his colleagues in the Eldership for the gift of prayer. During a long and afflictive illness he showed the temper of the

Elder
Robert
Young.

Elder Ralph
Copeland.

Elder
Archibald
Murdock.

true Christian, the broken and contrite heart, and the longing of a believing soul for Christ and his everlasting consolations.' (Session Book.)

Of precentors of the Donaghmore congregation, it will suffice to single out the late Joseph Harpur, who for so many years filled that office. Precentor Joseph Harpur. Andrew McClelland having resigned the clerkship, James Martin (Loughorne), the treasurer of the congregation, wrote Joseph Harpur (June 4, 1849) to the effect that he had been appointed by the Committee and Session to the precentorship (clerk) at a salary of £8 per annum, and that, should he accept the post, he must consider himself, in regard to his official duties, as under Sessional control. The reply of Precentor Harpur is given in full, as it is very characteristic :

‘ Dromantine, 6th June, 1849.

‘ SIR,—I received your letter of the 4 of June which gave me to know that I was appointed to the office of precentor in Donaghmore and I wish to inform you that I have gave up my situation in Drumbanagher and I have thrown myself on you with all my abilitys, with all my faults and with all my failings and as to being under the control of the Session I am willing to submit to them as a Court of Christ and as officers of His Church. I will be there on first Sabbath, God willing. Oh, that it may be to me as a gracious antisipation of that happy era when I shall yet chant the praises of God and of Christ in the upper sanctuary is the sincere prayer of your most obedient servant.’ (Harshaw Diary.)

He resigned the position January 21, 1878, having been for almost thirty years precentor of the church. He was a man whom the older members of the congregation will not soon forget. He was a 'character' in his way, but a strong one, with much natural ability; a marvellous memory and a stentorian voice. He possessed a very high idea of his musical attainments, but it is to be feared his performances as a musician were not calculated to charm as those of Orpheus, who

'With his lute, made trees,
And the mountain-tops that freeze,
Bow themselves when he did sing.'

He loved what he called a 'good Sarmon' and few could remember one so well. On his retirement he was presented with a handsome silver watch, which, he was wont to inform his friends, he had 'won with the wind of his mouth'!

We will refer to but one ministerial election, viz., that of the Rev. Patrick White, who succeeded the Rev. S. J. Moore, over which there seems to have been a 'stiff fight.'

A
Ministerial
Election.

The latter resigned in August 1850, while the former was not elected till February of the following year. Thus the congregation was five months without a settled pastor—it taking that space of time to make a choice. There were upwards of twelve candidates, divided into three lists, all of whom were heard. A Commission of Presbytery was appointed to attend 'a meeting of the people (February 3, 1851), Rev. John Moran presiding, when

four names were finally proposed, the largest number of votes (43) being given to the Rev. Patrick White of Scotstown, who was declared duly elected. The minority signed the 'Call,' and the Commission of Presbytery pronounced it unanimous. The Commission 'agreed that the congregation should pay the minister £40 (Royal Bounty additional) and whatever else the "house" would make up after deducting the Salary of sexton and that of Precentor.' (Harshaw Diary.) Doubtless the importance of the pastoral charge of such a large congregation accounts for so many candidates, and the sturdy independence of the Donaghmore Presbyterians explains the elaborate election programme, while probably the action of the Newry Presbytery in accepting Mr. Moore's resignation had much to do with the commotion and delay that attended the election of his successor.

It seems scarcely the correct thing to preach the Gospel as a *candidate*—soliciting votes—and to be subject to the criticism of many (samples are in every congregation) who would scarcely 'know a good sermon if they heard it'; but none of our election methods are perfect, and it is difficult to say which is best.

The Presbyterians naturally desire to 'hear' the man who is to minister to them, and we must not blame them. A good story is told regarding a Scottish ministerial election, which is as follows. Sandy (discussing a candidate's probation discourse with Jamie, a brother elder) gives judgment thus: 'In my opinion, he wasna justified in dividing folk into the sheep and the goats. I wadna just say, Jamie,

that I was among the unco guid, an' I wadna say that you were among the unco bad. So whar do we come in? He'll no do for us, Jamie. We'll no vote for him.'

The Session Book contains much information regarding discipline and the moral and spiritual condition of the congregation since 1845.

Presbyterian
Discipline.

The earlier records which are minutes of the Session are very incomplete, being of a rather skeleton character; but, later, such defects are not so apparent. It is worthy of note that the cases of discipline which have come before the Session of late years are extremely few as compared with those at an earlier date. The improvement in this respect speaks well for the moral tone and character of the Donaghmore congregation. It requires much moral courage on the part of the Session to adjudicate in such cases, and, indeed, to discipline at all—especially in these days when so many would seem to be a 'law unto themselves.' It is considered by competent authorities that church discipline, so far as the *laity* are concerned, is a thing of the past, and that the only persons at present who can be made amenable to ecclesiastical laws are the *clergy*!

The Presbyterians were strong disciplinarians in past times, while the 'punishments' inflicted on the guilty were severe in their way, and, we would add, somewhat peculiar.

Presbyterian discipline in the past was based on the idea of *repentance for transgressions*. The so-called punishments were very generally *supposed* to be the outward signs of inward repentance. Sometimes,

however, there was a money payment imposed, as for instance in Templepatrick all persons standing in the public place of repentance (in presence of the congregation) were obliged to pay one groat (four pence) to the church.

The minutes of the Lagan Presbytery give an instance of a person who, when he had admitted his crime *privately*, was ordered to 'voluntarily rise up without being called in the congregation and acknowledge his fault.'

Certain culprits had often to stand in *white sheets*, while others were condemned to wear sackcloth. In the case of great crimes they were compelled to stand 'high,' i.e. in some elevated position in the presence of the congregation. Should the crime be not so great, they were permitted to stand 'low,' and wear their ordinary clothes. If they exhibited 'signs of repentance,' their 'standing' in presence of the congregation would soon end, and they would be 'absolved' *from crime*; but if they proved contumacious, their standing would be prolonged. The crimes which involved this 'standing' were generally any breaches of the Ten Commandments, drunkenness, or disobedience of any regulation made by a Church Court. If a transgressor refused to submit to discipline, such was excluded from the Communion.

We wonder if the Session of Donaghmore took any action in the following nine cases of drunkenness, at a dinner party, at the Fourmile House (January 3, 1851), given in honour of 'Mr. Irvine of Annaghbane, a learned, talented, warm-hearted gentleman,' who 'educated the young people of the neighbourhood

in the precepts of the Bible, and in classic literature.' The sad spectacle must have met the keen eye of a good elder and 'pillar of the church,' viz. James Harshaw, who presided on the occasion, and who thus graphically relates the sad story in his diary: 'Dinner very substantial, and good punch, and very abundant! 27 dined. All cheerful, but 9 drunk!' It has just occurred to us, that probably the Session had no jurisdiction in the matter, as the nine culprits may not have belonged to the Presbyterian Communion! It is interesting to note that the above Mr. Irvine kept a classical school—at Annaghbane House—of which the late Dr. John Hall of New York was an assistant master.

There is no record in the Session minutes regarding the 'Revival' of 1859. The Harshaw Diary, however, furnishes a detailed account of the movement in Donaghmore—the meetings, the speakers, and parties 'impressed' in the congregation. 'Revival Services' were held almost daily in the Presbyterian church, in schoolhouses, mills, and the open air, which were attended by crowds of people—many of whom were 'impressed'—while not a few of the females became hysterical. The diarist uses the word 'impressed,' but a more popular expression was applied, viz. 'to fall'—from the fact that those affected generally 'fell in a swoon.' We have no information regarding the ultimate effects of this wonderful 'religious phenomenon' in Donaghmore (or indeed elsewhere). There was certainly great spiritual excitement, and an unwonted seriousness manifested on the part of many

'The
Revival,'
1859.

in the congregation—at least for the time being. The Rev. Patrick White took a very prominent part in ‘The Revival,’ with the result that many new members were added to the congregation, while at the sacrament of the Lord’s Supper (October 9, 1859) there were about 400 communicants.

An extraordinary Revival occurred in the county of Antrim about the year 1625, which bears a strong resemblance to that of 1859. The former Revival, 1625. Revival is described by the Rev. Andrew Stewart (Presbyterian minister of Donaghadee from 1645 to 1671) in a literary work which he did not live to complete, a portion of which (‘The Entry of the Scotts’) bears on the subject.

It seems the chief promoter of the Revival of 1625 was a Rev. William Glendinning, who was scarcely *compos mentis*. Mr. Stewart thus delineates him (throwing the blame on the Bishops who permitted him to preach): ‘For while thus it was and when any man would have expected nothing but God’s judgment to have followed the crew of sianers, behold the Lord visited them in admirable mercy the like whereof had not been seen anywhere for many generations. For, among them who had been permitted to preach by the Bishops, there was one Mr. Glendinning, a man who would never have been chosen by a wise assembly of Ministers, nor sent to begin a reformation in the land; for he was little better than distracted—yea, afterwards did actually distract—yet this was the Lord’s choice to begin the admirable work of God.’

Mr. Stewart goes on to describe the Revival and its effects upon the people. He says: ‘I have seen them

myself stricken and swoon with the Word—yea, a dozen in one day carried out of doors as dead, so marvellous was the power of God smiting their hearts for sin, condemning and killing; and some of those were none of the weaker sex or spirit, but indeed some of the boldest spirits,' etc.

It will be of interest to allude to a few Visitations of the Presbytery at Donaghmore, the findings of which will enable us to form a pretty fair opinion in regard to the spiritual and material condition of the congregation in past times—say for the last half century. These visitations much resemble an episcopal visitation—except that they are not held at a centre but rotate (each congregation within the bounds of the Presbytery being honoured in turn); and besides, they seem less 'authoritative,' though we are sure, if necessary, the Presbytery would at once transform itself into an august body and 'rebuke with all authority,' and possibly even St. Paul's charge to Timothy would be set at naught, viz. 'Rebuke not an elder!'

A Visitation of Presbytery was held April 11, 1848—the ruling elders present being James Harshaw and Hugh Todd. James Harshaw kept a diary for many years of his life (five volumes—now bound) in which he noted the daily incidents of his life and family, and the occurrences of the parish—ecclesiastical and civil—to which the writer is indebted for much information, and especially in regard to the Presbyterian church, of which he was a devoted member and officer. He was a ruling elder for many years, and seems to have been a benign ruling spirit as well, while he was

evidently a good Biblical scholar, and well versed in the laws of his Church. He informs us in his diary that during the Visitation of Presbytery he 'asked that children should be baptized in their private houses, to which the Presbytery demurred, but admitted that the system or rule or law they wished to adopt, viz. Baptism in the Meeting-house—was not based on Scripture. On the following Sabbath, Rev. Mr. West preached on the subject, impressing on the congregation that Baptism was not rightly administered unless done in the Meeting-house before the assembled congregation, or where public worship had been announced, and where the minister presides, but took special care to conceal the great scripture doctrine of "a Church in the House."'

A 'Visitation of the Presbytery was held at the Meeting-House 11th August 1857. Archibald Murdock and James Harshaw were examined by Mr. Moran (Moderator) and Mr. Lindsay (Clerk) on behalf of the Session, and Messrs. Boyd Marshall and Thomas Greer questioned as the representatives of the congregation. The Visitation passed off quietly and well, after which we had a well laid out Lunch in the class-room of *Bread, Beef, and Ham, with Porter and Whiskey*! (Harshaw Diary.)

It may seem strange to us 'Catch-my-Pal' folk to read of the last two items on the bill of fare at a luncheon given in honour of the Newry Presbytery, but such commodities were 'nothing accounted of' in those days. It is just possible, however, that only the ruling elders partook!

A Visitation of the Presbytery was held at Donagh-

more, July 3, 1861, when the ' Finding ' was as follows : ' The Presbytery have to express their satisfaction with the zeal, diligence and faithfulness of their esteemed Brother, Mr. Elliott, in the discharge of his ministerial duties ; with the respectable attendance at Public worship, the district meetings for prayer, reading the Scriptures, and praise ; the successful efforts made by the congregation for the erection of a Manse, and the interest taken in the secular education of the young.' The Presbytery ' express their regret at the low standard of Christian liberality in the Congregation, as evidenced in the support of the Ministry, the Missions of the Church, and the contributions on the Lord's Day ; that family worship is not more generally observed, that many parents do not encourage their children to attend the Sabbath School ; and that the ordinance of Baptism is not more frequently administered in the Church upon the Lord's Day,' etc.

Another Visitation of the Presbytery was held in Donaghmore, May 7, 1878, when the following was the finding : ' The Presbytery desire to express their satisfaction with the diligence, faithfulness, and efficiency of their esteemed young Brother, Mr. M'Dowell, in the discharge of his ministerial duties ; with the creditable attendance of the people upon the public ordinances of the Church, and their increasing liberality ; with the zealous co-operation of the Eldership with the minister in the oversight of the Congregation, and with the efficient manner in which the Committee managed its secular affairs.' The Presbytery considered that the number of communicants at each Communion was small in proportion to that

on the list of communicants, and regret was expressed accordingly. It was 'recommended' (a mild command!) that the Session hold stated meetings and record the proceedings in the Session Book—a good recommendation.

The next Visitation of the Presbytery was held July 3, 1888, of which the following is a copy of the finding :

'The Presbytery are pleased to find that Mr. Burnett discharges with faithfulness and ability all the duties of the Ministerial office ; that the people attend so generally upon the services of the sanctuary, and that the education of the young is so well provided for.' Regret is expressed that the attendance at the Sabbath School is so small ; that family worship is not more generally observed, and that there is such a large number—*amounting to almost one half the number of families in connection with the congregation—who contribute nothing to the funds of the Church!* A number of recommendations having been made, the Presbytery 'commend Minister and people to the care and blessing of the King and Head of the Church, and exhort them to increased prayerfulness for the presence and blessing of the Holy Spirit.'

A Visitation of the Presbytery was held shortly after the late church renovation, September 1, 1906, of which the following is an extract of the finding : 'The Presbytery have heard with satisfaction the answers given by the Minister, representatives of Session and Committee. The Minister continues to devote himself faithfully to the preaching of the Gospel, to the care of the young, and to the other duties of

his Office. They are pleased to find that extensive renovation of the Church building has recently been made, and they congratulate the Minister and members of this old and respectable congregation on the handsome and comfortable Church which they now possess.'

The Donaghmore Presbyterian Church property consists of the church and adjoining premises, the manse and lands attached, and the Donaghmore National Schoolhouse. This property is held by Trustees—all of whom are members of the congregation.

The following were the original trustees of the church, with their places of residence so far as known: Archibald Lowry (Aughnacavan), Hugh Waddell (Ouley or Curley), Thomas McKee (Granshaw), Archibald Murdock (Lisnaree), Robert Crawford (Finnards), John Campbell (Corcreeghy), John Martin (Loughorne), David Ellison (Granshaw), James Cochran (Ouley), John Morrison (Ardkeeragh), Hugh Marshall (Tullymurry), and Isaac Patterson. It is now a century and a half since the lease was made, and of the original trustees only two representatives remain in the congregation.

Archibald Lowry (who died August 1813) was great-grandfather of John Kidd Porter (of Aughnacavan) a member of the present committee of the congregation and legal trustee of the manse property. Archibald Lowry took a prominent part in the affairs of the parish. He was a member of the parish vestry, and was frequently appointed applotter of the church cess

(see Vestry Minutes, 1771). One of his sons was a Presbyterian minister, another a doctor in the Royal Navy, while the latter had two sons who became Members of Parliament. One of the family was the Rev. Archibald Lowry, the Home Missionary in Connaught and Munster, who did such heroic work in relieving the sick and suffering during the dark days of the Irish famine, and whose nephew, the Rev. J. W. S. Lowry, is at present the well-known Presbyterian minister of Fitzroy Harbour, Ontario, Canada.

Archibald Murdock was great-grandfather of Archibald Murdock who is at present a member of the Session. For upwards of one hundred years there seems to have been an unbroken succession of ruling elders in the Murdock family.

Hugh Marshall (one of the Buskill Marshalls) was great-grandfather of the late Hugh Marshall of Tullymurry, who died November 11, 1911. He (the latter) was a member of the Session and evinced the keenest interest in all that concerned the welfare of the congregation. He was considered the local Presbyterian historian, and probably knew more about the history of the congregation than any other of his contemporaries. He had much natural ability and a tenacious memory. He possessed but few books, but what he had were *used*. His constant companions were the 'Records' of the Synod of Ulster, the 'Reports' of the General Assembly, and the Belfast *Witness*. He had many peculiar views on things in general (excepting religion), mostly based on what he called his 'own theories'! and yet, not-

withstanding, he was sometimes able to arrive at fairly correct conclusions—which, when once formed, nothing could shake. He was a well-known character in Donaghmore and neighbourhood, which he considered ‘the centre of creation,’ while the Presbyterian church in his estimation was quite as important as St. Paul’s Cathedral!

He usually wore a singular costume — portion of which was his ‘waterproof’ cape—composed of coarse sackcloth. He had strange views regarding diet and modes of living, which did not minister to health; but he professed to know more than the doctors! Poor man, he suffered much in his latter years, which were sad and lonely, though he had many friends who would have gladly come to his help, if *permitted*. He was a kind Christian man, with a warm heart, and most charitable to the sick poor. The writer is indebted to him for much local information, which was gratefully accepted when such was not based on ‘theory!’

John Martin, one of the original trustees, was grandfather of the John Martin of Repeal fame, while another, John Morrison, was grandfather of the late Dr. Morrison of Newry.

The following are the present trustees in whom the church, manse and schoolhouse are legally vested:

Joseph Gordon Young, John Kidd Porter, James Smith, Joseph McMinn. Deceased Trustees: Robert McComb, Joseph Malcolmson, and Samuel Murdock. (Thomas Copeland’s trusteeship lapsed, he having ceased to be a member of the congregation.)

The erection of the manse (in the townland of Loughorne) was completed in 1867, at a cost of £860.

The Manse. The site was promised April 11, 1860, by John Martin (the landlord), who laid the foundation stone, June 8, 1864. Five statute acres of land are attached, which was purchased out under the Land Act of 1907, and in consequence the annual rental has been reduced by about £2 per annum.

The manse is a fairly handsome building, while the grounds (of good extent) are well planted with trees and shrubs. The building of a manse had long been contemplated by the congregation. On Sunday, February 3, 1850, James Martin 'moved the whole congregation into a Committee' (James Harshaw presiding) in order to take into consideration the erection of a manse, when £100 was subscribed. Again on November 20, 1860, the committee warmly took up the matter, when £106 was promised. (Harshaw Diary.)

The manse is kept in proper repair, and, as it should be, at the expense of the congregation. Quite recently about £80 was expended on repairs—the amount being liquidated through the efforts of Mrs. Burnett assisted by members of the congregation.

A board over the entrance to the Donaghmore National Schoolhouse bears the following:
The Schoolhouse. 'Donaghmore National School—Erected by subscription—A.D. 1859.' ('Donaghmore' is a misspelling.)

The schoolhouse was built by subscription. Apart from subscriptions, we find Dr. John Hall, of Dublin, preaching on behalf of the building fund, at the

Presbyterian church, November 11, 1860, when the collections amounted to £17 5s. 4*d.* The schoolhouse is situated in the townland of Tullymurry. The old schoolhouse was situated in the townland of Ringclare. In 1820 it had mud walls—the teacher being John Kidd—whose salary was the modest sum of £14 8s. per annum. The average attendance of pupils for that year (1820) was as follows: Presbyterians, 20; Roman Catholics, 1; and Established Church, 0·5. The school at Ringclare was under Presbyterian management, and continued to be so when transferred to the new building in Tullymurry. The patron in 1860 was Thomas Greer of Buskill, who took a very prominent part in all that concerned the interest of the Presbyterian congregation, while in the secular affairs of the parish he was equally conspicuous.

The Donaghmore N.S. was opened April 1, 1860, the first teacher being Robert Sloan (appointed April 16), who for upwards of thirty years filled the position with credit to himself and to the satisfaction of all concerned. He resigned January 1, 1891. He was Registrar of Births, Deaths and Marriages for the district from 1861 till his death, February 3, 1898.

After this date the succession of teachers is as follows: Edward Simpson, Robert Gordon, James McLaughlin, Miss K. Robinson, and Miss E. Jeannie McAlister (married Christy McClean), who was succeeded by her sister, Miss Molly McAlister, the present principal and efficient teacher.

Miss Gertrude McGaffin, the competent assistant teacher, was appointed October 1, 1912. The school

Succession
of Teachers.

is under the management of the Rev. Lawson Burnett, with whom is associated the following committee: J. Gordon Young, Wm. Cummins, A. W. Dillon, John Irwin, Joseph Patterson, and the Rev. J. Davison Cowan, LL.D.

The Presbyterian church officers at this date (1913) are as follows: Session—James Donnelly (Sheep-
 Church bridge House) and Archibald Murdock
 Officers. (Lisnaree). Committee—James Smith, J.
 Gordon Young, Joseph McMinn, Hugh
 McMaster, Samuel Clegg, Robert Copeland, John K.
 Porter, Robert W. Shannon, William Cummins, Isaac
 H. Smyth (Treasurer), John Irwin (Secretary), Joseph
 Henning, Robert H. Megaw, James Malcolmson, Samuel
 Donaldson, Alexander S. Dillon, and William Fletcher.

In this connection it will be interesting to note the members of Committee of the congregation for the year 1848, viz. Joseph McNeight, John Cowan, jnr., Archibald Marshall, Alexander Linden, Thomas Walsh, Joseph Smith, James Walsh, John McMaster, John Marshall, John Porter, Thomas Marshall, James Skillen, William Beck, David Weir, James Todd, Edward Jardine, John Harshaw (Secretary), Alexander Douglas, William Heslip (Curley), W. Heslip (Ardaragh), Joseph Robinson, William Lowry, Wm. Sloan, Thos. Greer, Archibald Murdock, A. Crawford, Thos. Ward, Wm. Porter (Croan), Wm. Crawford, Joseph Watterson, Wm. Spiers, Robert McMinn, Samuel Andrews, Robert Jeffrey, Samuel Clegg, Robt. Craig, John Andrews, John Higgins (?), Robert McClelland, James Dickey, James Morrow, ——— Parker, John Martin (Treasurer), ——— Irvine, and James Martin.

This large and influential committee was undoubtedly representative of the congregation at the time, which was then extremely numerous as compared with what it is at present. Indeed it is scarcely more than a fragment of what it was in former times—having suffered, like most country congregations, through emigration and the flocking of the people to the great centres of industry in large towns.

The Presbyterian Church of Donaghmore is in a healthy condition financially and otherwise. Throughout its long history it has occupied an important position in the annals of Ulster Presbyterianism, and deservedly so, as having been true to its traditions in faithfully bearing aloft the 'Blue Banner of the Covenant,' while during all these years its moral and spiritual condition has been in keeping with the appropriate motto of the great Communion in which it has an honoured place, viz. *Ardens sed Virens*.

CHAPTER VII

DONAGHMORE DISPENSARY

It is generally acknowledged that the first real landmark in the medical relief of the sick poor was the Act (5 George III. c. 20) passed by the Irish Parliament (1765), providing for the establishment of County Infirmaries. By this Act the Grand Jury of each County was empowered to found a County Infirmary, and to make yearly presentments for its up-keep, of a sum not exceeding £700 per annum, while the surgeon was to have £100 a year and other advantages. These County Infirmaries, however, not being found sufficient, by reason of their distance in most cases from the abodes of the sick, the Act of 45 George III. c. 111 was passed, which facilitated the establishment of Dispensaries to 'afford medical and surgical aid to the poor.' These institutions were to be supported by voluntary contributions and Grand Jury presentments, but the amount granted by the latter was not to exceed that of the former. A large number of these Dispensaries were established in Ireland, and doubtless afforded much medical relief to the sick poor. They met, too, with a fair share of financial support, their funds from all sources amounting in 1833 to £49,654,

Provident
Dispensaries.

but they were doomed to failure, being largely voluntary institutions, and especially owing to their very unequal distribution over the country. The Royal Commission of 1833 condemned them for these two reasons. An early effort was made to establish one of these Dispensaries in Donaghmore. At a meeting of the Vestry, held April 5, 1839, Isaac Corry in the chair, it was resolved that the Rev. M. J. Mee, Vicar of the Parish, 'be entrusted to write to the different landlords and others throughout the intended Dispensary district to request of each of them to state what sum each intends to subscribe, and that when their answers shall have been received he is hereby authorised to convene another meeting.' There is no record of another meeting having been held.

It was not, however, till the year 1848 that one of these Dispensaries was founded in Donaghmore.

It was managed by a Committee, which
Donaghmore
Provident
Dispensary. consisted of 'all subscribers of one guinea per annum'—three to form a quorum.

The following constituted the first Dispensary Committee:—Isaac Corry (Chairman), James Harshaw (Secretary and Treasurer), Rev. J. C. Quinn, Rev. S. J. Moore, Rev. Martin Ryan, P.P., Rev. A. Bryson, John Martin, Richard Waring, Thos. Ledlie, David Woods, Arthur Maginnis, Robert Gibson, John Carswell, Dan Magennis, Thos. Greer, Robert Wilson, etc.

The first medical officer of the Dispensary was Surgeon James Bryson, who, at a meeting of the Committee, June 21, 1848, was elected 'to superintend the Dispensary for the ensuing twelve months.'

Surgeon Bryson was son of the Rev. Alexander Bryson, Minister of the Four-towns. He was a man of much ability and promise. He died March 17, 1851, aged 29 years, leaving a widow and two children.

On May 16, 1851, Dr. William Saunderson (of the Poyntzpass Dispensary) was appointed medical officer of the Donaghmore Dispensary.

Dr. Saunderson. William Saunderson was a highly qualified medical practitioner, being A.B. (Dublin) 1838, M.B. 1840, A.M. 1860, L.R.C.S.I. 1841, L.M. Great Britain Street Hospital 1836. He was appointed at a salary of £50 per annum, to be increased to £60 in case 'the funds are forthcoming for the purpose.'

The other candidate proposed on the occasion was Dr. Robert Brown McClelland, afterwards a physician of much distinction, with a lucrative practice in Banbridge.

At the final meeting of the Dispensary Committee, March 31, 1852, the following resolution was passed:— 'It is but justice to Dr. Saunderson that they record their sense of the great professional skill, and also of the unremitting attention, with which he has discharged the duties of medical officer since the period of his appointment to the Institution.' Signed J. L. Darby, Clk., Rector of Acton (Poyntzpass).

Our present Poor-Law system was introduced into Ireland in 1838 by the Act 1 and 2 Victoria c. 56; but apart from the workhouse infirmary in certain towns it made little or no provision in the way of medical relief for the sick poor in rural districts. The watchwords of the system, practically introduced in

1841 (the date on our workhouses), were:—‘abolish out-door relief,’ ‘all paupers into the workhouse,’ and ‘all sick poor to be huddled together in the workhouse infirmary.’

The modern dispensary system was established by the Medical Charities Act (14 and 15 Vict. c. 68),

Modern
Dispensary
System.

1851. By this Act the Poor-Law Commissioners, in conjunction with the local Boards of Guardians, were authorised to divide up the whole of Ireland into ‘dispensary districts,’ ‘with due regard to the extent and population of the districts,’ and to employ a medical officer for the care of the poor in the same.

Incorporated by the Act was a ‘Dispensary Committee’ which governed the dispensary district, choosing the medical officer, and deciding on the fitness of cases for such relief.

By the Local Government Act of 1898 Dispensary Committees were unfortunately abolished, when the control which they exercised became vested in the Board of Guardians. The present mode

Present
Method of
appointing
Medical
Officers.

of appointment of our Dispensary medical officers is unsatisfactory, as being fatal not only to efficiency, but as calculated to destroy the trust and confidence which the poor patient should always repose in his physician. Surely the poor, as much as the rich, should have the best medical aid available; but that is impossible under the present system, where political and sectarian claims are paramount, and the shibboleth of party is often the sole test of fitness. Such important appointments, which so deeply affect our sick poor,

should be entirely lifted out of the sphere of politics or party, and be made either competitive, or rest with an independent and impartial Medical Committee in connection with the Local Government Board.

The present Dispensary Districts of Donaghmore and Poyntzpass were originally united under the denomination of the 'Donaghmore and Poyntzpass Dispensary District,' and were served by the same medical officer. This district was formed on January 16, 1852, by the Newry Board of Guardians, and on the 9th of the following June the Poor-Law Commissioners approved of their action. The first medical officer was Dr. William Saunderson (who had served under the old provident dispensary system), appointed April 27, 1852. The first chairman of the Dispensary Committee was Isaac Corry, while the next chairman was Colonel Close of Drumbanagher.

At a meeting of the Committee, May 19, 1852, it was unanimously decided to accept David Woods' offer of a Dispensary house and reception-room at the yearly rent of £8. This house is still used as the 'Donaghmore Dispensary,' where the medical officer attends on the Tuesdays and Fridays of each week—though at first the days of attendance were Wednesday and Saturday. The house is a small, handsome building, with ivy-clad walls, close to the main road, and is pretty centrally situated in regard to the electoral divisions (Donaghmore, Ouley and Glen) which compose the Donaghmore Dispensary District.

The union of Donaghmore and Poyntzpass into

one Dispensary District did not seem to give satisfaction on either side, for, at the meeting of the Committee on the above date, it was proposed by James Harshaw 'and agreed upon unanimously that the Committee should protest against the amalgamation of the two Dispensaries—that of Poyntzpass and Donaghmore—and that the Poor-Law Guardians be requested to use their best exertions to have for Donaghmore district a separate and distinct Dispensary and Committee of Management.'

At a general meeting of the Dispensary Committee held in Poyntzpass, September 5, 1854, the following resolution was passed: 'That the Electoral Division of Poyntzpass be formed into a Dispensary District, and the Electoral Divisions of Donaghmore, Ouley and Glen into another, and that the present medical officer of the united district be continued by the separate ones.'

Subsequently, the union of the districts was dissolved by the Newry Board of Guardians, and their action was confirmed October 27, 1854. In their letter of this date, the Commissioners declare that 'the Donaghmore District shall comprise the Electoral Divisions of Donaghmore, Ouley and The Glen; and the Poyntzpass District shall comprise and consist of the Electoral Division of Poyntzpass.' Each district is to have the service of one medical officer. In regard to the Dispensary Committees—'of Donaghmore District the number of persons shall be eleven; and of the Poyntzpass District the number of persons shall be nine.' Dr. Saunderson remained medical officer of Donaghmore.

On December 6 following, the new officers for Donaghmore Dispensary were appointed, viz.—the
 Officers for Donaghmore. Rev. J. C. Quinn, Chairman; James Harshaw, Vice-Chairman; John Harshaw, Secretary, and John Crawford, Assistant Secretary.

Dr. Saunderson died on Thursday, July 22, 1880, at his residence, Union Lodge, and was buried in Tandragee Churchyard on the following
 Death of Dr. Saunderson. Monday. The local Press, in an obituary notice, records that he was 'a large-hearted, generous man, and was highly popular in the district where he resided. He was a staunch Conservative, and an attached member of the Church of Ireland.' Dr. Saunderson married Elizabeth, daughter of the Rev. John McIlwaine (Minister of Mourne Presbyterian Church).

A special meeting of the Committee was held on August 20, when Dr. Samuel Mills was elected
 New Medical Officer—
 Dr. Mills. medical officer of the district. Dr. Mills' appointment gave much satisfaction in the district, where his great reputation as a physician in Rathfriland (where he had practised for thirteen years) was well known, and it is needless to state that during his long tenure of the office that reputation has been more than maintained, and that the confidence reposed in him by the large and influential Committee who elected him was not misplaced. Dr. Mills was (and is) extremely popular in the district, and as a skilled medical practitioner kept abreast of the times, possessing the confidence of all classes both in his extensive private

practice and in that connected with the Dispensary. Dr. Mills had a distinguished University career. He took his Bachelor's degree in 1862, in the old Queen's University, after having gained three valuable scholarships in Arts, and a senior exhibition in Natural History. In 1867 he became L.R.C.P. (Edin.) and L.R.C.S. (Edin.). He subsequently became a member of the Microscopic Society.

A special meeting of the Committee was held, April 8, 1881, for the purpose of taking into consideration the propriety of recommending an increase of salary to Dr. Mills. An increase of £20 per annum was voted.

At a meeting of the Committee, June 1, 1883, the following officers for the ensuing year were elected:

Officers— 1883, etc.	Chairman, the Rev. J. Davison Cowan, Rector of Donaghmore (in the room of the Rev. J. C. Quinn, deceased); Vice-Chair- man, J. T. C. Quinn; Secretary, John Harshaw; and Assistant Secretary, Joseph Patterson.
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The same officers were continued till the dissolution of the Committee in 1899, except that William Bradford was appointed Secretary on April 6, 1888, and Thomas Woods was elected to the post May 10, 1895.

Thomas Woods.	Thomas Woods (of the Fourmile House) was the last Secretary of the Dispensary Committee, and was most assiduous and efficient in the discharge of his duties. He died at the early age of fifty-one years, December 18, 1906—his demise being deeply and deservedly regretted by all who knew him. He was an extensive farmer, mill-owner, and general merchant (as was his esteemed father, David Woods).
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David Woods married Agnes, daughter of Robert Caven, and had issue, of whom the present representatives are John, Mary, Martha, Sarah, and Jane, who married Joseph Haslett (a Rathfriland merchant), with issue, viz., Mary, married Dr. James May Elliott (deceased), for many years a well-known physician of much repute at Rathfriland, whose son, Joseph Haslett Elliott, M.B. (T.C.D.), is a skilled practitioner residing in England; Alice, who married the Rev. G. T. Cowper, M.A., the erudite minister of third Rathfriland Presbyterian Church; Annie and Jeannie, both of whom are University graduates; Robert Haslett, an English physician of note; and William Woods Haslett (deceased), a distinguished graduate of Cambridge University, and Principal of St. Andrew's College, Dublin.

On the date of Thomas Woods' appointment as Hon. Secretary in the room of William Bradford, the chairman of the Committee proposed a sincere vote of thanks to the latter for his long and faithful services in various capacities to the Committee of Management, and also for his constant and watchful attention for so many years to the interests of the District at the Newry Board of Guardians.

The following is a list of the last Committee of Management and Wardens of the Donaghmore Dispensary :—Committee: The Rev. J. Davison Cowan, LL.D. (Chairman), Donaghmore Rectory; Arthur Charles Innes, D.L., J.P., Dromantine; J. T. C. Quinn, J.P. (Vice-Chairman), Tower Hill; Professor Richard

Members
of Last
Dispensary
Committee.

John Anderson, M.A., M.D., J.P., Beech Hill ; Thomas Woods (Hon. Secretary), Fourmile House ; George Gordon, Maryvale ; Joseph Patterson, Aughtentobber ; William Bradford, Ringolish ; J. Gordon Young, Cargabane ; Alexander Bradford, Ringolish ; Robert Bryson, Ballymacaratty ; Lawrence McCourt, Corgary ; A. Sloan, Ardarragh ; Thomas Waddell, Curley ; William Savage, Lurganare ; J. O'Hare, Knockanarney ; Thomas Malcomson, Curley ; John McEvoy, Drumiller ; and Samuel Lawson, Ardarragh.

Dr. Mills, for close on thirty-one years medical officer of the Donaghmore Dispensary District, owing

to serious illness, tendered his resignation of that position to the Newry Board of Guardians, May 13, 1911. The Board of Guardians on that date accepted his resignation with profound regret—the several members expressing themselves in the most eulogistic terms of Dr. Mills, both personally and as medical officer of the Dispensary.

Dr. Mills married Margaret, daughter of the late John McEneaney of Curley, and has issue two

sons, John Arthur and William Sloan, who have distinguished themselves both at the University and in their respective professions.

John Arthur Mills matriculated in the Royal University 1892, and afterwards entered Queen's College, Galway. He gained first scholar-

ship in Arts, Literary Division, and for highly distinguished answering the monetary value of the scholarship was substantially

increased. He also held Literary Scholarships in the years 1893 and 1894. During the session 1895-96 he was Senior Scholar in Ancient Classics, and in that of 1896-97 Senior Scholar and Demonstrator in Natural History. In 1897-98 he held a third-year exhibition in medicine, and in the following session became Medical Scholar and Demonstrator in Pharmacy. He was *Proxime accessit* for the Blaney Exhibition, and gained several class prizes in the Queen's Colleges of Galway and Belfast, completing his medical studies in the latter—B.A. 1897, and M.B., B.Ch., B.A.O., 1900. After experience of general practice in London and various parts of England, he was appointed on the staff of the Durham County Asylum as Assistant Medical Officer and Pathologist.

William Sloan Mills matriculated (R.U.I.) in 1894, and entered Queen's College, Galway, where, having gained Science Scholarships for three years and the Senior Scholarship in Chemistry, he was appointed Demonstrator of Chemistry in 1897. He took the B.A. degree in Experimental Science in the Royal University with honours and an Exhibition in 1898, and the M.A. with honours in 1900. He also took the B.E. degree in the Royal University.

He was trained in methods of research by Professor Senier, Queen's College, Galway, and had a paper accepted by the Chemical Society of London in 1899, after which he was elected to a Science Research Scholarship (value £150 per annum) by H.M. 1851 Exhibition Commissioners. He proceeded to the University of Berlin, where he worked with Professor

Emil Fischer and Professor Harries, and on account of the success with which he pursued his researches his Science Research Scholarship was specially renewed for a third year.

On his return from Germany he was appointed Kodak Research Assistant to Professor Senior, with whom he worked for two years. In 1906 he was awarded the degree of Doctor of Science by the Royal University.

Dr. Sloan Mills is Lecturer in Chemistry in the Woolwich Polytechnic Institute, and is recognised by the Senate of London University as a University Teacher of Chemistry.

On May 27, 1911, the Newry Board of Guardians appointed Dr. John Patrick McGivern
Dr. medical officer of the Donaghmore Dis-
McGivern. pensary District.

Dr. McGivern graduated in the Queen's University, Belfast, 1911, when he received the degrees of M.B., B.Ch., B.A.O. He resigned November 9, 1912.

Dr. Francis P. McDermott was appointed medical officer of the Donaghmore Dispensary District by the Newry Board of Guardians December
Dr. 14, 1912. He is a licentiate of the Royal
McDermott. College of Physicians and Surgeons in Ireland. He is a very efficient and popular medical officer, and his appointment has given much satisfaction in the district.

Amongst those who evinced the deepest interest in the Donaghmore Dispensary, and spared no pains to further the good cause of medical relief for the sick poor of the district, two names stand out prominently

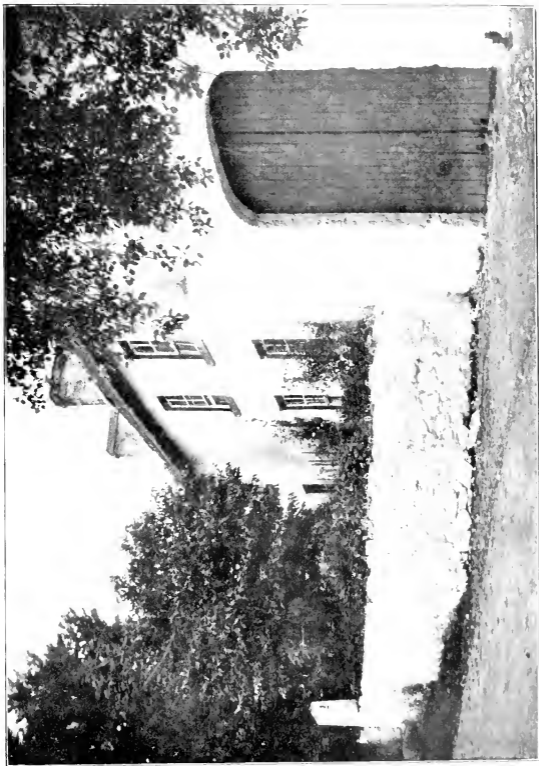
—viz. Isaac Corry, the first chairman of the Committee, and James Harshaw, the first secretary and hon. treasurer.

So early as 1839 we find Isaac Corry presiding at a Vestry meeting, called for the express purpose of founding a dispensary in Donaghmore. Isaac Corry. He was instrumental not only in establishing the institution, but took a leading part in working it successfully when formed. He and his forbears were ever mindful of the sick poor and destitute. His ancestor, Sir Trevor Corry, made a charge on portion of his lands in the townland of Corcreechy, in the lordship of Newry, for certain indigent persons, and which is known as the 'Corry Charity.'

James Harshaw was one of the prime moving spirits in all that concerned the interests of the Dispensary, and in the leading part he played in this respect he was sympathetically assisted by others of his family, as he was, too, by his connections, the Martins of Lougherne. In his diary there is a constant reference to the Dispensary. As an officer he was ever at the post of duty, and it is worthy of note that between the years 1852-62 he presided at the meetings of Committee on upwards of sixty occasions.

No sketch of Donaghmore Parish would be complete which failed to refer in special terms to the old and highly respected family of the Harshaws, —many of whom played an important part in the affairs of this and the neighbouring parishes in past times, and whose descendants are still prominent in other portions

The
Harshaw
Clan.



THE HARSHAW HOMESTEAD (RINGBANE).

of the world—particularly in the United States of America, where Ulstermen generally distinguish themselves in the several walks of life.

Besides, a sketch of this particular family, owing to its intimate connection with so many in the parish and the neighbourhood, affords us an opportunity of including others well worthy of mention, and who otherwise would have claimed our special attention.

Although the Harshaws of Donaghmore were long and honourably connected with the parish, it does not seem that this was the original home of the family. The first settlers in Ireland were, doubtless, Joseph Harshaw and his brother, Andrew, of Ballynafoy, in the parish of Annaclone, who settled there towards the close of the seventeenth century. Joseph Harshaw's will was proved in 1735, he having died when doubtless he was an old man. There is, besides, a Harshaw tradition to the effect that the family came over to Ireland with King William III, Prince of Orange, in 1690, and hence it was long customary for the several members of the clan to wear sprays of the orange lily each succeeding 1st of July. In all probability this tradition is founded on fact, and hence we may conclude that the brothers, Joseph and Andrew, settled at Ballynafoy about 1690.

The writer found some difficulty in tracing the original home of these brothers, but he appealed to Mr. Baring-Gould—the well-known author, and our highest authority on the origin and signification of surnames—who (in a letter to the writer) informs us that the name (Harshaw) is 'North Country' (Yorkshire or Northumberland). 'Shaw' is a small wood,

and "Harshaw" is the high wood, and is the exact equivalent to the southern English Heywood (Highwood). Of this there can be no doubt.' He further states it (the family) is 'from old Northumbria, where "shaw" is still used as a clump of trees or small wood. The Norse word is "skoss," that has become softened to "shaw," and "har" is Norse for high. All Northumbria was largely peopled from Norway and Denmark.' Hence we may conclude that the brothers Harshaw, who settled at Ballynafoy, were 'North Country' men—from Yorkshire or Northumberland. From Ballynafoy branches of the Harshaws quickly spread into the neighbouring parishes of Newry, Donaghmore, and Loughgilly. In the period from 1750 to 1757 we find branches in these several places, viz. Michael in Newry (and Donaghmore), James and Hugh at Donaghmore, and William and Andrew at Loughgilly, while the original stock at Ballynafoy consisted of William, John and Robert, and their respective families. No records—family, ecclesiastical, or other—are now available by which it is possible to trace the descent of all the members of the vast Harshaw Clan, at present scattered over so many portions of the world, particularly in the United States of America; but that the several branches, whether here or elsewhere, are all descended from the one common stock, there can be no manner of doubt.

In regard to the original Harshaws (Ballynafoy), the family wills are, for the most part, our only sources of information in tracing descent, otherwise the sequence might have been more perfect.

(1) THE HARSHAWS OF BALLYNAFOY
(ORIGINAL GROUP)

I. Joseph Harshaw of Ballynafoy (will proved 1735) had a brother, Andrew, and by his wife, Agnes, had four sons and two daughters :

John (who had an only daughter, Janet), whose will was proved in 1763.

Michael, who may be identified as the Newry merchant and owner of the Fourmile House, Donaghmore (see below).

Andrew, from whom it is presumed are descended the Donaghmore and Loughgilly Harshaws, and who, with John Potts, supplicated the General Assembly, June 16, 1747, to allow Hugh Young to preach to the congregation of Loughbrickland.¹

Joseph, Jane, Anne.

II. William of Ballynafoy (will proved 1760) had sons : Josias, John, William. The executor of the will was John Harshaw of Ballynafoy.

III. Robert Harshaw of Ballynafoy (will proved 1799) had the following children : William, Elizabeth, Mary (*alias* Spiers), Sarah, Arabella (*alias* Correy), Margaret.

IV. James Harshaw, of the parish of Annaclone (will proved 1811), had the following children by his wife, whom he names 'Jane Harshaw, *alias* McAll' : Jane, Sarah, Elizabeth, Robert, Andrew, James, to whom, the testator says, 'upon account of his extravagancy, I leave the sum of five shillings.'

¹ 'Records of the Synods of Ulster,' vol. ii., p. 329.

V. In 1811 the will of Andrew Harshaw of Ballynafoy was proved, in which the testator mentions his brothers, Robert and John, and his children: James, John, Andrew, Janet (who married Christopher Jardine).

VI. Rev. Andrew Harshaw, of 'The Crow's Nest,' Ballynafoy, where he taught a classical school, and had as a pupil Patrick Brontë, father of the novelist, and who died about 1834. He had brothers, Joseph (medical doctor) and John, and a sister who married Rev. Robert McAllister. The brother (Dr. Joseph Harshaw) had four sons and one daughter: John (died unmarried), Andrew (died unmarried), David, married and went to Philadelphia. He had five sons (now supposed to be living in or close to that city), viz. Joseph, Andrew, James, John and David, and two daughters, Anna, wife of Samuel Matthews (Philadelphia), and Mary (Belfast), widow of Joseph Gillespie. Rev. James Harshaw, who went to Baltimore, became principal of a classical school in that city. He died in Ireland. The daughter married Andrew Harshaw of Ballynafern (see next group).

With this group we associate Thomas Harshaw of Lisnacreevy (close to Ballynafoy), who died May 22, 1851, aged forty-seven. He had a 'cousin, Robert Swann Corbett,' to whom he left 'all his property' (will proved 1851), giving us the reason in his will, viz. 'the love and respect I hold for my cousin, Robert Swann Corbett.' Elizabeth Anne, wife of John Corbett of Lisnacreevy (mother of Robert Swann Corbett), was a widow in 1846, when she had dealings with John McAllister of Buskhill (eldest son of the

Rev. Robert McAllister of Buskhill, who died about 1836, and grandson of the Robert McAllister who got the care of Buskhill, in this parish, in 1776).

In connection with the Ballynafoy group must be noticed the Harshaws of Ballynafern—the adjoining townland—all the same stock, and intermarried. Andrew Harshaw of Ballynafern died about 1838 (his widow died November 26, 1854). He had six children. The sons were: Andrew of Ballynafern, who married his cousin, a daughter of Joseph Harshaw of Ballynafoy (see above), and had issue—Eleanor, who married Lyons, son of Rev. Hugh Waddell of Glenarm (a member the Ouley family of Waddells) and brother of Mrs. John McMaster of Aughtobber, Andrew (Ballynafern), deceased 1911, James, now living at 2636, Webster Avenue, New York city, Joseph and Mary, both deceased: Francis, deceased, resided in Banbridge: James, died, aged thirty-eight. His widow (and family) emigrated and settled at Pontiac, Michigan, where she died, aged eighty years, leaving four sons and three daughters, of whom are: James of Pontiac, recently deceased; Andrew (now of Detroit), who settled at Alpena (Michigan) and was Mayor of that town, and Francis, of Indianapolis.

(2) THE HARSHAWS OF NEWRY AND DONAGHMORE

I. Michael Harshaw of Newry and Donaghmore appears as a prominent merchant in the former place from 1758 to 1770, while, at the same time, he seems to have been a man of property and importance in

this parish. In February 1766 and September 1767 he advertises, to let, the Four Mile House, and on June 14 of the following year he informs the public, through the *Belfast News-letter*, 'that pursuant to an ancient patent for holding two Fairs in the year at the Four Mile House in the parish of Donaghmore in the County of Down,' these having been 'for a long time neglected,' he, 'Michael Harshaw, the present proprietor of the aforesaid place,' has acquired the right of reviving the same, the Fairs to be holden 'every 22nd day of June and 22nd day of October yearly.' The renewal of these fairs doubtless led to the formation of the Donaghmore Farming Society and the institution of the annual cattle show, which subsequently flourished at the Four Mile House, and in connection with which the Harshaws took a prominent part. Michael Harshaw died in 1771. Mrs. Harshaw must have been a very pleasing and amiable woman, and hence did not long remain a widow, for in September 1778 we find it recorded that Edward Best, of Blackbank, County of Armagh, married 'the agreeable widow Harshaw.'

A son of Michael's may have become a partner in the Newry business, for we find the firm of Hogg and Harshaw, of North Street, flourishing on June 29, 1795. The following are supposed to be sons of Michael: Surgeon John Harshaw, of the Royal Navy, who, on his retirement, took up his residence in William Street, Newry. He married twice: firstly, January 3, 1811, Sarah (who died February 28, 1817), daughter of Surgeon Bell of Newry, by whom he had a daughter, Mary, born August 9, 1814; and secondly, June 8,

1818, Anne, third daughter of Robert Kerr of Katesbridge, by whom he had a second daughter, Isabella, born April 6, 1819. He died at Bristol September 20, 1819, aged thirty-six. His will, dated September 20, 1819, consists of a few lines written in a trembling hand, in which he bequeaths all his real and personal property to his 'beloved wife and dear child.' He states that he is living at Bristol for his health, and describes himself as 'John Harshaw, of Newry, Surgeon.' Probate of the will was granted October 20, 1819, to Anne his wife, Thomas Carr and John Quinn of Kildare Street, Newry, father of the late Rev. John Campbell Quinn, Rector of Donaghmore. Michael, of whom nothing is known with certainty, save that he resided at Drumbanagher Parish (which borders that of Loughgilly) and was married in St. Mary's Church, Newry, January 21, 1803, to Elizabeth, daughter of John White of Killeavy. Subsequently, he may have crossed the border and lived in Loughgilly, for we find the last Harshaw of that place was Michael, who died in or about 1836. His widow and three children (one of whom was Joseph) left Loughgilly, and, it is said, went to America.

II. James Harshaw of Ringbane, Donaghmore, supposed to be a son of the Andrew Harshaw of Ballynafoy, who 'supplicates the General Assembly' (see above), was born 1744, and died June 20, 1822, aged seventy-eight years. He was married to Mary Bradford, who died May 1, 1830. His son, James, kept a diary¹ for many years, in which he recorded the

¹ See 'Presbyterian Church,' chapter vi.

daily events of his life, even the most trivial being noted. On the first and second pages of the fourth MS. volume occur the following references to his father: 'Died on the 20th June, 1822, Mr. James Harshaw of Donaghmore. In the disposition of this truly honest man were united all the placid elements that are calculated to adorn the character of the meek and humble Christian. Sincere piety towards his God and goodwill to his fellow-creatures were the leading features of his life. In all the dispensations of his Creator towards him he manifested an uncommon degree of resignation to the Divine will; so that the language of his heart was—in the words of the good King Hezekiah—"good is the word of the Lord; let Him do whatsoever seemeth good unto Him." He was a sincere believer in the merits and atonement of our Lord and Saviour Jesus Christ, and in his life and conversation that belief was fully manifested; but he was too humble to speak with confidence of that firm confidence which we have every reason to believe he really had in the Almighty Redeemer of Sinners. He lived to a good old age (seventy-eight years) and seemed ready to resign his soul whenever his Creator would please to demand it.'

The following lines on his death (as the diary informs us) were composed by his 'affectionate daughter, Jane Martin' (mother of the famous John Martin):

'Oh! happy soul, no more to earth confined,
But to thy Saviour gloriously resigned,
And now a happy disembodied ghost
Arriv'd in safety at the blissful coast.

There, ever near thy lov'd Almighty Friend,
 Thou still shalt be : and in sweet converse speed
 Thy happy hours, with those who, like to thee,
 Have fought the glorious fight and gained the victory.

' Dear humble shade ! oh, whither art thou gone,
 To what bright world with wings expanded flown ?
 And who to waft thy gentle spirit stood
 When thou hadst passed Death's dark and slippery flood ?
 Did bright and shining ones thy path illumine,
 When thou wert passing through " the rivers of gloom,"
 Or didst thou " by the eye of Faith " survey
 The Lord of Life Who easy made thy way ?'

He had issue at least three sons and one daughter,
 viz. :

William of Ringbane, who died (a young man
 unmarried) May 17, 1830.

Hugh, died April 9, 1810.

Jane (who wrote the above lines), died July 16,
 1847 ; married Samuel Martin (who died July 8, 1831).

James (who kept the diary), formerly of Ringolish,
 but appears to have got Ringbane on his brother
 William's death, born 1799 ; married 1816, Sarah,
 daughter of William Kidd of Kiddstown ; died
 January 30, 1867. His widow died April 7, 1877.
 Had issue twelve children, viz. :

1. Hugh, born January 2, 1817, and died
 (unmarried) November 13, 1845, aged 28.

2. Mary, born January 17, 1818 (or 1819) ;
 married Alexander Douglas of Ardkeragh in 1848,
 and died March 28, 1859. Alexander Douglas died
 July 13, 1869, leaving issue a son, James Alexander
 Harshaw Douglas (born March 25, 1859), Doctor of

Medicine, at Great Bridge, Staffordshire, where he died November 10, 1897.

3. John of Loughorne, and later of Ringclare, born July 18, 1820; married, January 25, 1855, Ellen, only child of Hugh Todd of Ringclare. He died February 7, 1896, aged 75, having had, by his wife (who died July 24, 1892), issue, viz. Jane, born January 23, 1856, and died unmarried), Elizabeth (born December 8, 1857, and died unmarried, June 16, 1892), Mary (born September 7, 1862, and died unmarried), and Hugh, who married Jane Jardine.

4. Jane, born May 3, 1822; married Archibald Marshall in 1846, and died October 28, 1901, leaving by him (who died October 22, 1907, aged 89) issue: Samuel James (died in Australia), who married Mary Small, widow of John Marshall of Lake View, and Mary, who married John A. Copeland of the Fourtowns.

5. James of Ringbane, born May 18, 1826, and died unmarried April 28, 1903, aged 76.

6. William Kidd, of New York, born March 30, 1828; married September 12, 1853, Mary E. Merrill, and died at Patterson, New Jersey, October 18, 1902, aged 74, leaving his widow (who died at Brooklyn, July 21, 1907, aged 82 years) and issue, viz. William Andrew (late office clerk in the American War Office), Emma B., born 1856 (married Henry D. Smith of Brooklyn), and Gimel, born 1859.

7. Andrew, born April 9, 1829, and died unmarried May 19, 1906, aged 77.

8. Robert Hugh, licensed to preach the Gospel by the Newry Presbytery, September 5, 1854; ordained for Mullingar Presbyterian Church September 7, 1858,

and called to Mountmellick in March, 1859. He married Jane KeKee of Belfast, and died July 15, 1896, leaving issue, viz.: Mary Douglas (married James Cummins of Roscrea), James (died March 18, 1864), Jessie, Robert, Hugh, Edith Sarah, Helen Margaret (died July 9, 1900), James Gibson and Elizabeth (both deceased).

9. Samuel Alexander, born January 14, 1835, and died March 21, 1835.

10. Samuel Alexander, New York, born September 10, 1837, died (unmarried) at Patterson, New Jersey, May 8, 1880, aged 42 years.

11. Sarah Anne (now sole survivor of family), born February 21, 1840; married (October 2, 1862) Andrew Hopkins Megaw of Shinn, and has issue, viz.: Robert Hopkins, Jane Kidd (married James Shanks. Poyntzpass), and Anna Hopkins, married Edward Maxwell of Banbridge.

12. Elizabeth Martin, born July, 12, 1821, and died May 13, 1842.

III. Hugh Harshaw, of whom there is no reliable record.

(3) THE HARSHAW'S OF LOUGHGILLY

The 'Harshaw Diary' has the following entry. May 14, 1846: 'On this day, 1490, my ancestors settled in the north of Armagh for a few years. *William* came and settled down in Donaghmore and *Andrew* settled in Armagh.' '1490' is evidently a clerical error for 1790, as there were no English in 'North Armagh' at the time, or indeed for long afterwards. Undoubtedly, the diarist meant that his two

'ancestors' (Ballynafoy Harshaws) settled in 'North Arnagh' (Loughgilly) in 1790, and, as a matter of fact, we actually find William and Andrew Harshaw there about that date. William and Andrew are supposed to be brothers, and, so far as can be known, were sons of Andrew Harshaw of Ballynafoy, the father of James Harshaw of Donaghmore (see above).

I. William Harshaw had issue three sons and four daughters, viz. Elizabeth (dates baptismal), December 3, 1797; Andrew, December 29, 1799; Margaret, March 30, 1806; William, May 15, 1808; Robert, September 2, 1810; Jean, March 5, 1815; Mary, August 3, 1817.

II. Andrew Harshaw died April 17, 1813 (? 1818), leaving a widow and large family, viz. Michael (baptized June 21, 1807), John, David, Andrew, Joseph, Henry, Sarah, and William. Of the above, Joseph became a soldier, and had a son an officer in the army, while David was also in the service. (Either Joseph or David was in the Life Guards.)

About 1820 Mrs. Harshaw (*née* Henry), with her sons Andrew, David, Michael, and William, and her daughter Sarah, went to the United States of America, and settled at Adamsville, Pennsylvania. Of these—

1. Andrew (eldest son) became a prosperous merchant. He left several sons and one daughter, among whom, now living, are: The Hon. W. J. Harshaw of Grove City, Pennsylvania, Hugh, and Michael.

2. Michael became a Presbyterian minister. He graduated in 1838 at the Western University (Pittsburg), and subsequently studied Theology under the Rev. Dr. Black, a distinguished divine. He was in

due time ordained to the Ministry, and held various important charges till his death in 1874. He was a man of great mental force and strength of character, but extremely diffident and modest. otherwise he might have attained to a position of greater prominence than that which fell to his lot. He left issue, viz. two sons and two daughters. The sons were :

The Rev. W. R. Harshaw, D.D., Minister of Grace Presbyterian Church, Minneapolis, Minnesota, and the Rev. Andrew R. Harshaw, D.D., Pastor Emeritus of the First Presbyterian Church, Junction City, Kansas. Dr. Harshaw (the latter) was ordained in 1878, and, previous to his present important charge, had exercised his ministry in New York City and Pittsburg. He is now in the sixty-fourth year of his age.

3. William (youngest son), born 1811, became a farmer, and died in 1886, leaving two sons, one of whom survives, viz. William Andrew Harshaw, President of the Harshaw, Fuller & Goodwin Company (chemical manufacturers) of Cleveland and New York.

It will be noticed that large numbers of this numerous clan reside in the United States of America. In addition to those already mentioned are the Harshaws of North Carolina; Oshkosh, Wisconsin (one of whom was recently State Treasurer); Flint, Michigan; and Toronto, Canada; and indeed of many other places in both countries.

It may be noted that some of the family, resident in the States, have adopted a comparatively modern spelling of the name, viz. 'Harsha'—instead of

Harshaw, the original orthography. But this is easily accounted for, owing to the fact that frequently surnames come to be spelt—even in baptismal registers and official documents—as they are locally pronounced. In Donaghmore the people generally pronounce the name as though it were ‘Harsha,’ and not Harshaw.

Our sketch of the Harshaws would be incomplete if we failed to specially refer to the interesting Brontë Hugh Brontë episode, and the important connection of the and the family with that of the Martins of Loughorne. Harshaws. Hugh Brontë, grandfather of the famous novelist, Charlotte Brontë, it seems, resided for a time at the home of James Harshaw (born 1744). Dr. Wright, in his ‘Brontës in Ireland,’ gives us a harrowing account of Hugh’s early privations, and of his eventual escape from the cruel home of his adoption to the lime-kilns of Mountpleasant, and from thence to the hospitable home of James Harshaw of Donaghmore. Dr. Wright is far from being a reliable authority when his political or religious views are allowed to have the mastery, as they so frequently do, in his narrative, and when he poses as the novelist, incorporating ‘old wives’ fables’ and the merest ‘hearsays,’ especially if they contain anything bordering on the romantic. How much of his narrative is founded on fact, and how much on fiction, we need not stop to inquire in this connection. At any rate, we have it on the reliable authority of John Harshaw that probably Hugh Brontë lived with his grandfather—which is, undoubtedly, a fact, notwithstanding the use of the cautious man’s ‘probability.’

He states 'the probability is that Hugh Brontë hired with my grandfather, whose land touched the Lough, but I fear it is too true that he passed through my grandfather's service leaving no permanent record behind him.' We are told, and believe it, that 'under Harshaw's roof he (Hugh) found not only work and shelter, but a home and comfort,' and that 'as long as he lived he spoke of the Harshaws with gratitude and affection.' Subsequently (and not before), we find 'Hugh' in use as a Christian name in the Harshaw family, and it has occurred to us that in all probability its adoption was in honour of Hugh Brontë, who, it would seem, was treated in the household of his kind patrons as a friend and companion.

As we have already seen, John Martin's father (Samuel Martin) married Jane, daughter of James Harshaw. The two families were not only thus connected, but were also on the closest terms of intimacy. Mrs. Martin was a woman of refined taste and of great intellect, while at the same time she was a poetess of no mean order. (See above.) She was much given to good works, and, we are told, 'died of a fever caught while ministering to the dying, in accordance with her high sense of Christian duty. Her life was given for others, and at her funeral the Rev. S. J. Moore summed up her character as "a woman who knew her duty and did it."'

The Martins of Loughorne were long and intimately connected with the social, civil, and religious life of Donaghmore, and took an especially active part in the

affairs of the Presbyterian Church and in the working of the Dispensary.

John Martin (born at Loughorne, September 8, 1812) was eldest son of a family of nine. He was a man of undoubted ability—with a strong sense of duty. With his political views we are wholly in disagreement, but recognise, nevertheless, that he was honest (though mistaken) in his convictions, as all who knew him acknowledged, and hence he was called ‘Honest John Martin.’ He became a graduate in Arts of Dublin University in 1832, where he also studied medicine for a time, which he subsequently found useful in treating (gratuitously) the sick poor of Donaghmore. His medical studies terminated on the death of his uncle, John, whose landed property he inherited, the income amounting to about £400 per annum.

In politics he was an ardent Home Ruler—advocating the legislative independence of Ireland and repeal of the Union with Great Britain, and hence he became known as ‘John Martin—the Repealer.’

For some years previously to his appearance in the political arena he seems to have settled down on his property at Loughorne, discharging the duties devolving on him as a small landlord, and farming a portion of his lands.

In 1839 he made a tour of the United States and visited Canada, where he stayed with his sister, Mrs. Frazer, and her husband (Donald), of London, Ontario.

He returned to Loughorne in 1841, and in 1843

joined the Repeal Association, when his political career may be said to have commenced.

Space forbids us to enter into details, but we find him writing for the *Nation* and the *United Irishman*—the official organs of his party—Mitchel (his brother-in-law) being editor of the former till 1847, when in the following year he started the latter. The suppression of the *United Irishman*, and the transportation of Mitchel (for fourteen years) owing to his seditious articles in that journal, seemed to grieve and exasperate Martin to an unwonted degree, while doubtless the wretched condition of the Irish people on account of the famine was not without its effect. He resolved to start the *Irish Felon* (which was doomed to an untimely end, expiring in five short weeks) and the Felon Club—a semi-military organisation. Martin's articles in the *Felon* were of the usual extreme type—advocating the utter destruction of English dominion in Ireland, the spurning of British (which he calls 'brutish') Acts of Parliament, trampling upon the lying proclamations of the foreign (English) tyrants, counselling armed resistance to the law, and so on. Needless to say, the *Felon* was suppressed, and immediate proceedings were instituted against Martin by the Government.

He was arrested and indicted for treason felony. The informations sworn against him were to the effect that it was his intention to 'depose Her Most Gracious Majesty the Queen from her style, honour, and royal name, and to levy war against her.' Martin was convicted (August 18, 1848), and sentenced to be transported beyond the seas (Van Diemen's Land)

for the term of ten years. He subsequently availed himself of a 'conditional pardon'—the condition being that he should not visit any portion of the United Kingdom. Later, in 1856, the pardon was made 'unconditional,' when he returned to Ireland.

In 1869 Martin, accompanied by his wife (*née* Mitchel), visited the United States, where he was warmly received and hospitably entertained—banquets in his honour being given in New York (Horace Greely presiding) and Philadelphia. Shortly after his return to Ireland he became a parliamentary candidate for the county of Longford, but was defeated. He was subsequently (1871) elected for Meath, his constituents paying the expenses of his election. He frequently spoke in Parliament, but it would seem Parliamentary life was distasteful to him, as we gather from one of his letters (written from Warrenpoint) to Mitchel, April 13, 1871, in which he states: 'The Parliament was such a bore to me, and the idea that I ought, that I must, sometimes speak in it and say and keep saying things to make the men in it hate me worse than hell, was such an irritation and fever to my nerves.'

John Martin's career, though comparatively short, was very eventful. He died on Easter Monday, March 29, 1875, at the age of 62, leaving a widow, who died July 11, 1913, and a sister—Mrs. Ross Todd—who resides in Dublin. His funeral was probably the largest ever seen in this parish—all shades of opinion, both religious and political, being represented to testify their sorrow, as all that was mortal of John Martin was laid to rest with his fathers in

Donaghmore churchyard. On his tomb are inscribed the words :—‘ John Martin, born 8th September, 1812 ; died 29th March, 1875. He lived for his country, suffered in her cause, pleaded for her wrongs, and died beloved and lamented by every true-hearted Irishman.’

CHAPTER VIII

GLEN AND FORTOWNS

It is difficult to account for the origin of certain 'Districts' which are so often found within parochial boundaries, and which seem from time immemorial to have possessed limits as well defined as those of the parishes themselves in which they are situated.

Glen is one of these old districts, and as such has largely maintained its identity, though not its actual boundaries, during all the years. In regard to its origin in this respect we can only guess, but those who are competent to form an opinion consider that in all probability we are correct in our conjecture. Clanagan (*Gleannagan*), signifying 'The Little Glen,' was the ancient name of the district, and probably embraced both modern Glen (containing nine townlands) and the Fourtowns, which were originally combined in the two 'towns' of Ballytullaghmore and BallyMcEnratty—the present designation, in all likelihood, having been applied after the subdivision into '*Four towns.*' There can be no doubt, however, but that Ballytullaghmore (Tullymore and Killysavin) was included in Clanagan, for the King's

order, dated August 2, 1617 (Patent Rolls, James I.), giving a survey of the Magenis lands in Iveagh, states that Sir Arthur Magennis (the first Viscount) was seised of 'Ballytullaghmore in Clanagan.' The 'Four towns' seem to have been always closely associated, and there must be some valid reason for this ancient tie that still binds them together. In our opinion they each are children of a common parentage, cut off in bygone times from the parent stem, but though ruthlessly torn away they still cling to each other—under a new name, and having lost their old identity—as portion of a larger family. We consider that ancient Clanagan comprised (at least) the thirteen townlands which are, at present, contained in Glen and Fourtowns, and embraced the whole of the glen extending from Poyntzpass to the 'Mount' in Drumiller—south of Jerrettspass.

We believe that Clanagan was one of the old divisions of land—viz. a 'ballybetagh'—which existed previous to our present distribution. Bishop Reeves ('Townland Distribution'), writing on the present distribution of land, informs us that we have 'no modern equivalent to the ballybetagh, except in some few instances where groups of twelve townlands under a generic name constitute distinct properties.' True, a ballybetagh varied considerably in size, as, for example, in the counties of Monaghan and Tyrone, where three or four townlands often constituted a ballybetagh; but, generally speaking, this division of land contained twelve 'towns.'

A ballybetagh was a 'true political sub-division of the Tuath—corresponding to the Latin *Pagus*.

It had some kind of Judicial Court and popular assembly, and was probably bound to furnish its fixed proportion of armed men and provisions to the battalion of the *Tuath*.¹

The *Betagh* was a kind of 'Public Victualler,' being bound to dispense hospitality to travellers and to the soldiers of the Chief, if they came in his direction, and for that purpose he held his ballybetagh free of rent. A Public Victualler, who was compelled to dispense hospitality, was certainly a good and benign institution, and one we should think absolutely necessary, considering the circumstances of the time.

We have no idea as regards the whereabouts of this good man's residence in Clanagan, but, if asked our opinion, we would say, most likely on the 'Mount' in Drumiller. We are quite certain, however, that if this public dispenser of unbounded hospitality resided there now-a-days, we would frequently honour ourselves by calling on him, and we could assure him of hosts of visitors besides, namely, the shoals of 'tramp gentry,' who ever pass and repass by the great highway convenient to his hospitable mansion.

Clanagan was undoubtedly the scene of numerous warlike exploits, lying, as it did, contiguous to the two Passes from Armagh to Down and the Castles thereat. Indeed, the very name of the townland of Lurganare (within Clanagan), signifying 'the field of slaughter,' is ominous of battle!

Glen is rich in old Irish surnames, of which the following are a few :

¹ O'Curry, *Intro.*, *Manners and Customs*, p. xci.

Magennis—MACAONGHUSA.

Aongus was a favourite Irish name, which was Latinised Eneas, but has ceased to be used. As we have seen, the Magennis were the ruling family in ancient Iveagh. This name, both at present and in old documents, is spelt more variously than that of any other Irish family. In the Birth Indexes for 1890 there are no less than sixteen varieties of the name. The principal representative of the Magennis of Glen is Heber Magenis of Iveagh Lodge, who is a lineal descendant of Murtagh McEnaspicke Magenis, who owned the Manor in 1611.

Cranny—MAGGRANNA. This family belonged to Meath, where the name is written 'MacGrane.' It has in most cases (in Ireland) been exchanged for the Scotch name Grant, and in a few others for the English surname Green. Principal representative: Luke Cranny, J.P., of Ringelare House.

Larkin—O'LARCAIN.

Larcon or Lorcan was an old Irish Christian name, which is now rendered Laurence, simply because both names commence somewhat alike. The O'Larcains were located in Armagh, Galway, and Wexford. Patrick Larkin of Ballylough is the present representative.

Murtagh—O'MUIRCHEARTAIGH.

The O'Murtaghs were a Meath family. There are several of the name residing in Glen—Denis, James, John, and Patrick Murtagh.

MacAvoy—MACGIOLLABUIDE.

The MacEvoy's were formerly located in Armagh,

Westmeath, and Queen's County. The family is represented by Arthur McEvoy, J.P., of Drumiller, who takes a keen interest in farming pursuits, and in the Newry Agricultural Society.

McIlroy—MACGIOLLARUAIDH.

The MacGilroys are a Monaghan family. There are at least two families of the name in Glen—James of Dromantine and Hugh McIlroy of Derrycraw.

McCourt—MACCUARTA.

The MacCourts belonged to County Tyrone, while another branch resided in Leitrim, where the name was known as 'MacGourty.' The present representative is Lawrence McCourt, of Corgary Lodge, one of our oldest and most respected inhabitants, and who for eighteen years faithfully represented Glen as a Poor Law Guardian. He is a son of Hugh McCourt, who married Miss Savage, a sister of Dr. Mark Savage.

McConville—MACCONMHAOIL.

The MacConvilles are a Lower Iveagh family. The only person bearing the name in Glen at present is the parish priest, the Rev. Patrick McConville, not a native of the district.

McGrory—MACRUADHRIGH.

The MacRorys were formerly located in Tyrone and Down. MacRory has been exchanged for the English surname Rodgers, and the Christian name Rory for Rodger. Ruadhri, or Rory, which signifies 'the red-haired King,' was a favourite Irish name. Patrick McGrory, the present representative, resides in Ballylough.

O'Hare—O'H-EADHRA.

This name is spelt in a variety of ways both in Irish and English. All, however, are derived from the one we have given, which is the most ancient form of the name O'Hara, of which O'Hare is a variant. Eadhra, owing to its similarity in sound to Harry, was translated Henry, and in this form remains a favourite Christian name in the several branches of the family. The O'Haras were located in Antrim, Londonderry, Mayo, and Sligo, while there were O'Heirs in Armagh and O'Hehirs in Clare. The name is spelt 'O'Hir' in the Topographical Poems of John O'Dugan, who mentions the family in this district in the earlier part of the fourteenth century. The name is still well represented in Glen, there being about twenty rated occupiers or inhabitant householders bearing it. The principal representatives are: James, 'The Rock' (Knockanarney); John and Patrick (Corgary); and James and Patrick (Derrycrew).

Rice—O'MAOLCRAOIBHE.

The Rices are a Lower Castlereagh family. The learned historian of Down and Connor (Monsignor O'Laverty, P.P.) says: 'The O'Mulcreevys, who have strangely contrived to translate their name into Rice, were located along the County Down side of the Lagan.' The original name is better preserved as 'Mulgrew.' Amongst the Rices of Glen are: John (Dromantine) and Patrick (Derrycrew).

Rooney—O'RUANADHA.

The Rooneys are an old family of the County of Down, and in past times have frequently figured in its history. The family is represented in Glen by

Patrick and James Rooney, J.P., of The Mount Mills (Drumiller).

Savage. This family takes its name from the French SAUVAGE.

The Savages were among the earliest Anglo-Norman settlers in Ireland. They were for many centuries Lords of the Ardes, where they settled (in the twelfth century) under John de Courcy. They also owned a large portion of Lecale, for we find it recorded ('Public Records') 'that Raymond (Savage) should have the Chieftainship and Superiority of his Sept in the Territory of the Savages, otherwise called Lecale, as principal Chieftain thereto, and that Raymond should give to the (Lord) Deputy, for acquiring his favour and friendship, 100 fat able Cows, and a Horse, or 15 Marks Irish money in lieu thereof at the pleasure of the Deputy.' (Dated 31st May, 28 Hen. VIII.) The principal seat of the Savages was Portaferry Castle, completed in 1636. The resident in 1744 was Andrew Savage.

A member of this ancient family settled in Glen about the middle of the eighteenth century, a few of whose descendants still reside in the district and neighbourhood, of whom the following are the principal representatives: viz. James Savage of Glen House, and Mrs. Savage (widow of Patrick Savage) and Miss Anne Savage (late of Lurganare House), Newry, daughters of Dr. Mark Savage (of Newry) by his wife, Mary, daughter of Bernard Rice.

Dr. Mark Savage (whose mother was Mary, daughter of Arthur Magennis) was brother of Dr. John Savage, who for about fifty years was a well-

known physician in Newry, and whose son, the late Dr. Matt Burke Savage, was an eminent member of the medical profession, residing in Rutland Square, Dublin. He died September 19, 1912. The Savages owned the half townland of Carrickrovaddy (recently sold to the tenants) and a small property in the County Armagh, viz. the townland of Enagh.

Irish Surnames. Irish surnames date from about the beginning of the eleventh century—when Brian Boru (who commenced to reign 1001) made an ordinance that every family and clan in Ireland should adopt such. Each family was permitted to choose a particular surname, and that generally taken was the name of some distinguished ancestor or Chief of their tribe, to which they prefixed 'Mac,' which signifies son; or 'Hy,' 'Ua,' 'Ui,' 'O'—each of which means grandson, or a *descendant of*.

It may be noted, however, that our surnames do not always indicate the nationality of the original bearers, as many of the Danish settlers and the Anglo-Normans took Irish surnames, while on the other hand not a few Irish families adopted English surnames.

There are two Roman Catholic churches in Glen, one in the townland of Carrickrovaddy, and the other in that of Ballyblaugh. The former is situated on Barr hill, and is generally known as Barr Chapel. It is dedicated to St. Mary—the Blessed Virgin. The present church edifice was built in 1835, and renovated in 1908, at considerable cost. Mrs. William Walmsley (Rachel—sister of James Savage), of the Mount Mills, bequeathed the handsome sum of £1000 towards the work of

restoration. (She died February 8, 1910.) The church is a fairly handsome and substantial structure. A graceful spire would add much to its comely proportions. The interior possesses a finer ecclesiastical aspect than the exterior, while the beautiful window erected by James Savage, in memory of his parents, adds considerably to the effect.

The Parochial House stands close to St. Mary's. It was erected when Father Felix Magennis was

Parochial House. Parish Priest (1900-5), and owes much to his tireless energy and perseverance. It is

impossible to compute the cost of erection (which must have been very considerable), as the parishioners, apart from their generous contributions, did much in the way of carting material, and so forth. The House is a fine and fairly commodious structure, and commands a magnificent view of the Mourne Mountains and other beautiful scenery—being situated on one of the highest elevations in the parish—viz. 'Barr' hill—('Barr' signifies in Irish 'the hill-top,' and is equivalent to the English, 'hill-head'). The following item occurs in Griffith's or the Government valuation of 1839, under the head of exemptions:—
'Carrickrovaddy—Roman Catholic chapel yard, £12 16s. 4d.'

The church in Ballyblagh is known locally as 'Glen Chapel.' The present church edifice, which

Church of St. John the Evangelist. was erected in 1863, is a neat and solidly built structure—without any ecclesiastical pretensions in the way of architecture.

The panel on the front gable (surmounted by a Celtic cross) bears the following inscription:—

‘Church of St. John the Evangelist, erected and dedicated A.D. 1863.’

The old stone cross which was erected on the former building is still preserved, and stands on a granite pedestal in the churchyard.

Two handsome mural tablets adorn the walls of the interior, erected to the memory of two faithful and devoted priests. These bear, respectively, the inscriptions :—

- (1) SACERDOS IN AETERNUM.
 SACRED
 TO THE MEMORY OF
 REV. JOHN McDONNELL, P.P.,
 DONAGHMORE,
 WHO DEPARTED THIS LIFE THE 21ST DAY OF
 APRIL 1870,
 AGED 65 YEARS,
 HAVING FAITHFULLY DISCHARGED
 THE SACRED DUTIES OF THE PRIESTHOOD
 FOR THE PERIOD OF 30 YEARS
 AND AS P. PRIEST OF THIS PARISH
 FOR 19 YEARS.
 REQUIESCAT IN PACE.

This tablet, of marble, is placed inside the altar rails (north side), and surmounted by a Roman cross of the same material, bearing the monogram I.H.S. in the centre.

(2)

IN
MEMORY OF
THE REV.
FELIX McLAUGHLIN,
P.P. GLENN,
BORN IN 1827,
ORDAINED AUGUST 15TH, 1850,
APPOINTED P.P. GLENN IN 1870,
DIED 30TH JANUARY 1901.
REQUIESCAT IN PACE.
AMEN.

This marble tablet, which is placed outside the altar rails (south side), is surmounted by a Celtic cross, and projects about six inches from the wall.

We have no official list of the succession of parish priests, but the following are among those who held the position on or about the dates mentioned :

Parish
Priests. 1704, *July* 11.—The Rev. Cormack O'Huyre. Father O'Huyre received Orders in the year 1672 from Archbishop Oliver Plunkett (Armagh). He was aged fifty-five years in 1704. This priest belonged to the family of O'Hare—a name, as we have seen, which still figures prominently in Glen. Cormack, which has been Anglicised 'Charles,' is a favourite Christian name among the O'Hares.

1704.—The Rev. James MacDonnell.

At this date Father MacDonnell was parish priest of Aghaderg and *part of Donaghmore*. He was then aged thirty-six years, and resided in Dromentian

(Dromantine) townland. He received Orders in the year 1692 from Bishop Patrick Russell (Dublin).

1790.—The Rev. John O'Hagan.

Father O'Hagan was half-brother of James O'Hagan (of Clonduff), who was the father of Felix O'Hagan, J.P., an old and much respected merchant of Newry, who still survives.

He was educated in France, but at the period of the French Revolution (when Christianity was declared abolished) he and other Seminarists fled to Ireland and landed in Cork. John O'Hagan, though once more in his native land, was 'stranded' in the city of Cork, still wearing his French costume. The good citizens of Cork, however, came to his help with money and a 'new suit,' when he embarked for Kilkeel, and from thence made his way (probably on foot) through the Mourne Mountains (*viâ* the Deer's Meadow) to his native parish of Clonduff. He was subsequently admitted to Orders by the Bishop of Dromore, and shortly afterwards became parish priest in Glen. He died about 1810, aged (about) seventy years.

1824.—The Rev. John Carter. He died in 1844.

1844.—The Rev. Martin Ryan.

Father Ryan was a member of the first Dispensary Committee (1848), and took a keen interest in the medical relief of the sick poor.

1855.—The Rev. John McDonnell.

Father McDonnell was a very popular parish priest, and took a warm interest in all that concerned the welfare of his own and the other parishioners. He was a member of the Dispensary Committee in 1858.

1869.—The Rev. Felix McLaughlin, appointed by

the Most Reverend Dr. Leahy. Father McLaughlin (the family spell the name McLoughlin, but we adopt that on his tablet) was educated at St. Colman's Seminary (Newry) and at Maynooth. He was ordained priest by the Most Reverend Dr. Blake, Bishop of Dromore in 1850, and was subsequently curate (at least) in Dromore, Tullylish, and Gargory. Father McLaughlin was a most kind, good-natured priest of the old school, from whom the writer received many tokens of friendship.

1901.—The Rev. Felix Magennis.

His work in Glen is well worthy of record, for during the few years he was parish priest, not only was the Parochial House erected (as we have seen), but the restoration of St. Mary's Church was successfully accomplished.

1906.—The Rev. Patrick McConville is the present respected parish priest, and is assisted by his nephew, as curate, the Rev. Edward McConville.

There are 145 families in connection with the two churches.

Glen has given the Church some well-known and distinguished priests.

Monsignor O'Hare, I.L.D., Rector of St. Anthony's, Manhattan Avenue, Brooklyn, New York, was born on Barr Hill about sixty-three years ago. St. Anthony's is one of the finest churches in Brooklyn, and Glen may well feel proud of the distinguished Monsignor who is its rector.

Another Glen man is the Rev. John O'Hare, son of the late James O'Hare, of The Rock, Knockanarney. Father O'Hare was born in 1854, and is still in the prime

of life. He had a successful college career, and having been admitted to Orders by the Bishop of Dromore, he held in succession the following important curacies, viz. Loughbrickland, Barnmeen, and (in 1891) the Newry Cathedral. In 1903 he was appointed parish priest of Dromara, and in 1907 he was promoted to the important position of parish priest of Dromore, co. Down, succeeding Monsignor McCartan, a most excellent priest, and a warm friend of the writer, when he was curate of the Dromore Cathedral.

Another deservedly popular and successful priest (a native of Glen) is the Rev. Hugh McEvoy, a brother of Arthur McEvoy, J.P., of Drumiller. Father McEvoy held in succession the curacies of Loughbrickland, Warrenpoint, and Lurgan, and, quite recently, has been appointed parish priest of Maralin, where his superior talents and good qualities will be much appreciated.

There are two flourishing National schools in Glen, viz. Derryeraw and Barr, both of which are under the management of the parish priest.

Schools : The Derryeraw School-house was erected
Derryeraw ; about 1818 by the Corrys, who owned the adjoining property.

The first teacher was D. O'Gorman, whose salary amounted to the magnificent sum of £8 per annum and fees of the pupils, viz. twopence per week from each ! In 1820 he had, as pupils on his roll, 21 Roman Catholics, six Established Church children, and three Presbyterians. He was succeeded (so far as can be known) by teachers named Cunningham and Madden.

The school was taken into connection with the

National Board in 1848, as a male and female school, which were amalgamated in 1889.

The following is the succession of teachers, so far as can be known from existing records :

Girls' School.—Mrs. Isabella Rooney (1848–1885) ; Miss Hannah Lawlor (1885–1886) ; Miss Sarah Quinn (April 1886–June 1887) ; Miss Sarah O'Neill (July 1887–June 1889).

Boys' School.—William Rooney (1857–1869 and 1879–1888) ; Patrick Murray (1869–1878) ; Daniel Byrne (portion, 1889) ; James Byrne (portion, 1889–1900).

Amalgamated School.—Patrick McGennis (1891–1913) and Mrs. Ellen McGennis (1900–1913). The present competent teachers (appointed January 1, 1913) are Owen Finegan (Principal) and Miss McNulty (assistant).

There was a school at Barr in 1820 with 80 pupils, fees $1\frac{1}{2}d.$ per week, the teacher being Jane Barr. Madool.

The present Barr School was founded and the building erected in 1839. The succession of teachers is as follows : Fegan, Michael Boyle, Peter Murphy, Patrick Carroll, Mrs. Mary Bell, Charles Grant, John Malone, Peter Thompson, Miss Catherine McAuliffe, Miss Mary Anne Timoney, and Mrs. Catherine Logan, the present capable principal teacher.

There was formerly a good school in Corgary townland, known as Dromantine School. The school-house, a fine building, was erected in Dromantine. 1847 at a cost of £1,500. It was opened as a National school in 1848. There were a girls'

and a boys' school. The first teachers were Mrs. Cuthbert and her husband, who were succeeded by Mrs. Francis and her husband.

Tombstone inscriptions in Barr (St. Mary's) churchyard, &c. :

Barr Churchyard. (1) Headstone—Figure of Lamb underneath cross.

‘Erected to the memory of Matthew Reavey, Lurganare, who died 21st July, 1850, aged 42 years; also his beloved wife, Eliza Reavey, who died 28th November, 1889, aged 82 years, his son Patrick Reavey, who died 6th December, 1894, aged 55 years.’

(2) Headstone, with monogram I.H.S.

‘Sacred to the memory of Bernard Hennings, Derryeraw, who departed this life 21st March, 1865, aged 40 years: also his beloved father, Peter, who died 9th February, 1866, aged 70 years.’

(3) Headstone, with monogram I.H.S.

‘Gloria in excelsis Deo,
And a spotless life as old age.’

‘Erected by Anthony Creney, Ballyblough, in memory of his daughter Sarah, who departed this life 10th October, 1862, aged 25 years; also his daughter Catherine, who died 14th May, 1863, aged 21 years; also his son Anthony, who died 22nd February, 1864, aged 16 years.’

(4) Headstone—I.H.S.

‘Erected by Mary Quinn, Derryeraw, in memory of her beloved son Luke, who departed this life 28th January, 1841, aged 36 years.’

(5) Headstone.

'The pathway to our home above is shadowed by the X (cross).' 'It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.'

'Erected by Owen O'Hare, Corgary, in memory of his beloved wife, Bridget, who died 3rd December, 1865, aged 75 years.'

(6) Headstone—Figure of Lamb.

'Erected by Ann O'Hare, in memory of her beloved husband Daniel, who departed this life 22nd October, 1852, aged 62 years.'

(7) Headstone—I.H.S.

'Erected by Margaret Verden in memory of her father, Thomas Verden, who died 19th April, 1887, aged 61 years, and her mother Elizabeth, who died 1st January, 1886, aged 62 years.'

(8) Headstone—I.H.S.

'Erected in memory of Henry Larkin, Drumiller, who died 9th January 1834, aged 63 years, and his son Charles, aged 12 years; also his wife Sarah, who died 25th November, 1859, aged 68 years.'

(9) Headstone—'Gloria in excelsis Deo.'

'Erected by John O'Hare, Knockenarney, in memory of his father Roger O'Hare, who died 17th January, 1850, aged 84 years; his mother Elizabeth, who died 2nd February, 1850, aged 76 years; also the above-named John O'Hare, who died 6th August, 1901, aged 81 years, and his wife Bridget, who died 1st May 1909, aged 76 years.'

'May they rest in peace.'

(10) Headstone—Figure of Crucifixion.

‘Erected by J. and P. Reavey in memory of their father Daniel, who departed this life 7th February, 1841, aged 75 years, and their mother Susan, who died 9th July, 1865, aged 74 years.’

(11) Headstone—Figures of Crucifixion, the Blessed Virgin and Mary Magdalen.

‘Erected by Sarah Loughlin, Knockenarney, in memory of her husband Patrick, who died 29th March, 1857, aged 56 years.’

‘Requiescat in pace. Amen.’

(12) Headstone—‘Gloria in excelsis Deo.’

‘Erected by Patrick Wallace, Drumiller, in memory of his daughter Ann, who died 4th March, 1851, aged 23 years; also his daughter Catherine, who died 11th May, 1852, aged 22 years, and his son Patrick, who died 19th May, 1854, aged 22 years.’

(13) Headstone—‘Gloria in excelsis Deo,’ surmounting figures of Crucifixion, the Blessed Virgin Mary and Mary Magdalen.

‘Erected by Margaret Kerr, Carriekrovaddy, in memory of her husband James, who died 31st January, 1848, aged 55 years; also her daughter Sarah, who died March 31st, 1861, aged 16 years.’

(14) Headstone—‘Gloria in excelsis Deo’ over figure of Lamb.

‘Erected by Mary A. Cunningham, Knockenarney, in memory of her beloved husband Matthew, who departed this life 11th July, 1859, aged 46 years.’

(15) Headstone—(similar to No. 5).

‘Erected by Ann McEvoy in memory of her beloved husband Hugh, who died 15th November, 1831, aged 50 years; also her son Henry, who died 15th November, 1862, aged 40 years.’

(16) Headstone—Figures of Cross and Lamb.

‘Erected by Hugh McLoughlin, Newry, in memory of his beloved wife Eliza, who died 14th November, 1867, aged 30 years.’

‘May her soul rest in peace. Amen.’

(17) Headstone—I.H.S.

‘Erected by John Dooley, Carrickrovaddy, in memory of his daughter Margaret, who died 30th October, 1852, aged 17 years.’

(18) Headstone—‘Gloria in excelsis Deo.’

‘Erected by Elizabeth Dooley, Drumiller, in memory of her beloved husband Bernard, who departed this life 6th September, 1839, aged 72 years.’

‘May his soul rest in peace.’

(19) Headstone—‘Gloria in excelsis Deo.’

‘Erected by Arthur Magennis, Ballylough, in memory of his wife Bridget, who died 13th February, 1859, aged 74 years; his son Matthew, who died March 7th, 1849, aged 20 years; his infant sons, Patrick and Michael, who died at an early age; also his son Felix, who died 11th November, 1863, aged 53 years, and the above-named Arthur Magennis, who died 13th June, 1876, aged 103 years.’

(20) Headstone—Figure of Lamb.

‘Erected in memory of Patrick O’Hare, Treamount, who died 31st July, 1889, aged 62 years; also his beloved wife Margaret, who died 18th February, 1900.’

(21) Headstone—Cross.

‘Erected by Peter O’Hare, Lurganare, in memory of his father and mother, brothers and sister.’

‘R.I.P.’

(22) Headstone—Cross and Lamb.

‘Erected by James O’Hare, Knockenarney, in memory of his father James O’Hare, who died 5th February, 1819, his mother Anna, who died November 7th, 1832; and his son Thomas O’Hare, M.D., who died October 13th, 1867, aged 24 years.’

(23) Headstone—Words ‘Ecce Agnus Dei,’ with figure of Lamb.

‘Erected to memory of Bernard Brooks, Knockenarney, who died 28th December, 1855, aged 68 years, and his son, Hugh, who died 5th December, 1862, aged 30 years.’

(24) Very large Celtic cross, erected upon granite pedestal.

‘Of your charity pray for the soul of Patrick Cranney, Lisnatierny, who died 10th April, 1893, aged 74 years; also his beloved wife Rose, who died 15th August, 1898, aged 74 years.’

‘Requiescant in pace. Amen.’

(25) Headstone—'Gloria in excelsis Deo.'

'Erected in memory of Catherine Sands, Knockenarney, who died 29th September, 1839 aged 52 years; also her beloved husband James, who died 6th July, 1859, aged 68 years.'

(26) Headstone—I.H.S.

'Erected in memory of John McEvoy who died 1st April, 1820, aged 82 years; also his wife Catherine, who died 25th January, 1838, aged 85 years, and their son Daniel, who departed this life on 12th. February, 1845, aged 55 years.'

(27) Headstone—'Gloria in excelsis Deo.'

'Erected by Peter McKenney in memory of his only son Joseph, who died November 24th, 1819, aged 18 years.'

(28) Headstone—Figures of Cross and Lamb.

'Erected by Felix O'Hare, Maddydrumbrist, in memory of his father John, who died 1st December, 1868, aged 68 years, and his mother, Ann O'Hare, who died 11th December, 1871, aged 78 years.'

(29) Headstone—Cross and Lamb.

'Erected by Patrick O'Hare, Drumentine, in memory of his mother Catherine, who died 16th January, 1879, aged 84 years, and his wife Sarah, who died 27th February, 1885, aged 34 years.'

(30) 'Erected to memory of Richard Savage, Lurganare, who died 11th March, 1886, aged 78 years; also his daughter Mary, who died 26th February aged 20 years.'

(31) 'Erected by Margaret Magennis, Dromantine, in memory of her husband Patrick, who died 2nd July, 1890.'

(32) Cross and Lamb.

'Erected by Francis O'Hare, Derryeraw, in memory of his wife Mary Catherine, who departed this life 4th January, 1885, aged 55 years, also the above-named Francis O'Hare, died 6th November 1892, aged 69 years.'

(33) 'Erected by Hugh and Bernard McElroy, Derryeraw, in memory of their beloved mother Ellen, who died 20th January, 1890, aged 70 years, and their father Hugh, who died 15th September, 1893, aged 74 years.'

(34) Large granite cross.

'Erected by John Hughes in memory of his father, Peter Hughes, Drumiller, who died 18th March, 1893, aged 83 years.'

(35) Granite headstone.

'Erected by Margaret Jane O'Hare in memory of her father John O'Hare, Tullymore, who died June 25th, 1905, aged 62 years.'

(36) Very large Celtic granite cross.

'Erected in memory of William Walmsley, J.P., Mount Mill, who died 30th May, 1894, aged 56 years; also his beloved wife Rachel, who died 8th February, 1901.'

(This grave-space railed in.)

(37) Granite headstone.

‘In memory of Arthur Treanor, Newry, who died 23rd January 1907, aged 51 years.’

FLAT STONES

(1) ‘The burial-place of James and John Savage, Lurganare, and their families and posterity.’

(This grave-space railed in.)

(2) ‘In memory of John Savage, Lurganare, who died 5th June, 1856, aged 73 years, and of his wife Mary, who died 27th July, 1860, aged 73 years.’

In an Ordnance Survey MS. in the Royal Irish Academy (1834) referring to the parish of Donaghmore, it is stated: ‘A Seceding Meeting House, called the Rock Meeting House, is situated in the extreme north of the parish in the townland of Ballymacrattymore.’ Hence it will be seen that the Fourtowns Presbyterian Church or Congregation was formerly connected with the Secession Body. Unfortunately the Secession Synodical Minutes from 1778 till 1814 inclusive are lost, and nothing can be ascertained during that period with any certainty in regard to this body, except in cases where the Minutes of Presbytery have been preserved.

The Fourtowns Congregation was founded in 1810, in connection with the Secession Presbytery of Down, the Minutes of which are missing for the period to which we have referred.

The Synod of Ulster and that of the Secession Body united in 1840.

The congregation was at first in charge of a Licentiate, named David Norwood, who subsequently went to America, where he was ordained in 1826. as pastor of Mahoning, Mount Jackson, and Slippery Rock.

David
Norwood.

The first ordained minister of the church was Thomas Heron. An old Session book of the Secession congregation at Rathfriland records that an Elder was appointed to attend an ordination at the Fourtowns on September 21, 1813, which was most probably that of Thomas Heron, for on June 17, 1814, it is recorded that he received the Royal Bounty grant, which amounted to £40 (Irish money) or £36 18s. 6*d.* (British), being the sum to which a minister of a 'Third Class' congregation in respect of the Bounty was entitled. He died October 25, 1816, having been killed by a fall from his horse.

Thomas
Heron.

Alexander Bryson, M.A., was ordained minister of the congregation, December 23, 1817. He chose as the text of his first sermon after ordination the words: 'Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?' (Acts x. 29.)

Alexander
Bryson.

During his pastorate in 1832, there were in connection with the congregation 546 souls, while in 1833 the congregation became a 'second-class congregation,' which enabled its minister to receive a Bounty of £50 (Irish) or £46 3s. 1*d.* (British). It was during

his ministry, in 1840, that the church became connected with the 'General Assembly,' which was formed by the Union of the Synod of Ulster with the Secession Synod.

In 1847 there were 110 families connected with the congregation. The stipend paid Mr. Bryson for that year was £25 10s. He was a fine classical scholar, and in addition to his ministerial duties prepared young men for the University. He was minister of the congregation almost forty years. He died April 25, 1855, and was buried in the graveyard adjoining the church. On his tomb are engraven the words :

' Resurgent.'

' Sacred to the memory of the Rev. Alexander Bryson, A.M., who died 25th of April, 1855, in the 69th year of his age, and 39th of his ministry.'

' This kind husband and affectionate father, and very worthy pastor, was greatly esteemed by his brethren, who regarded him as a man of high principle, sterling integrity, unostentatious piety, and generous friendship. For more than 38 years he faithfully preached the Gospel of the Grace of God ' (extract from Minute of Property).

On his son's tomb, within the same walled-in space, are the following words :

' March 17th, 1851, James Bryson. M.R.C.S., aged 29 years; also his infant daughter, Mary Jane.'

Alexander Bryson was succeeded by his son, the Rev. John Bryson, LL.D. Dr. Bryson was licensed to preach the Gospel on June 13, 1843, by the Banbridge Presbytery, being then in his 21st year.

Shortly afterwards he became a Licentiate assistant to the Rev. Dr. Hetherington, the parish minister of St. Andrews, N.B., where he remained ^{John Bryson,} about two years. During his residence in ^{LL.D.} St. Andrews he was offered two 'calls'—one from an important parish church (Church of Scotland), and the other from a Free Church in the immediate neighbourhood. It seems he was disposed to accept the former appointment, but his father, whom he consulted, advised that he was too young and inexperienced to undertake the pastoral charge of such a large and influential congregation. In 1846 he received a 'call' to Trinity Presbyterian Church, Wolverhampton. He was ordained by the Presbytery of London in 1846 as minister of the congregation, and remained as such for about nine years.

He became minister of the Fourtowns in June 1855, when he was installed by the Banbridge Presbytery, among those present on the occasion being his good friend, Dr. Cooke, who frequently invited him to preach in May Street, Belfast, where a few members of the congregation, still surviving, remember his eloquence. The text of his first sermon after induction was that which his father chose on a similar occasion.

He remained pastor of the Fourtowns congregation till his retirement from the active duties of the ministry in 1898. He died September 22, 1902, and was buried in the Fourtowns churchyard. On the handsome granite monument which marks his grave and that of his wife are engraven the words :

'Here lieth the remains of the Rev. John Bryson,

LL.D., for 47 years the faithful minister of Fourtown Presbyterian Congregation, who died on 22nd September, 1902, aged 80 years. Also his beloved wife Mary Smith Harwick, who died on 25th January, 1890, aged 55 years.'

The writer had the pleasure of a long and intimate acquaintance with Dr. Bryson, for whom he entertained the highest feelings of respect and esteem.

Dr. Bryson was the author of several important works, viz. 'The Presbyter, the Prelate, and the People'; 'The Three Marys'; and 'The Pulpit Orator'—a work which was favourably noticed by the Bishop of Derry (Dr. Alexander) at the time, and by the late Professor Smith, M.P. Dr. Bryson received the coveted degree of Doctor of Laws, by examination, from the ancient University of St. Andrews, Scotland.

He married Mary Smith, only daughter of Joseph Harwick, of Oaken Manor, Wolverhampton, by whom he had issue, of whom the following survive: Harwick, Eveline, Alexandra, Gertrude Harwick, and Edith (married John Vincent Chambers).

Of Dr. Bryson's brothers were the surgeon (already mentioned) and George, whose sons John and James are members of the well-known firm of Spence, Bryson and Company (Portadown and Belfast), and Thomas of Corcullentra, near Portadown.

The Brysons are an old family of Scottish descent which settled in County Antrim at an early date. They are of a good stock, and are still represented in the parish by Robert and James Bryson of the Fourtowns.

At a special meeting of the Banbridge Presbytery, held in the Fourtowns Presbyterian Church on January 24, 1899, William Henry Sloane, Rev. Wm. Henry Sloane. B.A. (a Licentiate of the Belfast Presbytery), was ordained as assistant and successor to Dr. Bryson.

The Rev. W. H. Sloane married Rosina, daughter of the Rev. James Scott, B.A., Presbyterian minister, Banside, Banbridge, and resigned the charge of the congregation May 11, 1907, going to Harryville, Balleymena.

During the next three years the church had no stated pastor, the neighbouring ministers and others officiating at the services. At this period the congregation and the Banbridge Presbytery seemed to disagree over the vesting of the Manse property, with the result that the former prayed the General Assembly (Belfast), 1909, to be transferred to the Change of Presbytery, etc. Presbytery of Newry. The Assembly resolved 'That the memorial be received, its prayer granted, and that the congregation of Fourtowns be, and it is hereby, transferred from the Presbytery of Banbridge to the Presbytery of Newry.'

An earnest endeavour was made at this time to unite the congregation with a neighbouring one, but without success. The Committee on the Union of Congregations (which is vested with Assembly powers) thus reported (1910): 'We regret that our prolonged negotiations to unite Fourtowns with some neighbouring church were of no avail. The congregation having made arrangements regarding the tenure of

their church property which were deemed to be satisfactory by the Committee, leave was given to the Newry Presbytery to proceed to the settlement of a minister.'

Accordingly, in April 1910, William Pearse Young, B.A., was chosen by the congregation, and ordained as the minister of the Fourtowns on the 31st of the following May. The Rev. W. P. Young, a son of the Rev. W. J. Young of Milford, county Donegal, was educated at the Campbell, Queen's, and Assembly's Colleges, Belfast. He had a distinguished University career, and held a scholarship each year of his Divinity Course. He was licensed in 1908 by the Letterkenny Presbytery, and served as assistant to the Rev. W. J. Macaulay, D.D., Portadown, the Rev. D. Hadden, Annalong, and to the Rev. D. K. Mitchell (Crumlin Road), Belfast. He filled these positions with marked ability and acceptance, and was made the recipient of presentations at the close of each engagement. He married Marion, eldest daughter of Alexander Cromie, of Millvale, Rathfriland, by whom he has issue.

The following were Ruling Elders in the Fourtowns Congregation: Samuel Thompson, Carrick; William Campbell, Edenderry; David McKnight, Killysavan; Ringham Bingham, Lisnabrague; and James Shanks, Lisnabrague.

The present Elders:—George Bingham, Lisnabrague; Robert W. Shannon, Rose Cottage; and Falkiner B. Small, Island House.

George Bingham is son of the late Ringham

Bingham, who was a Ruling Elder in the Fortowns for fifty years, while his mother was a sister of the late Rev. Thomas Cromie of Bessbrook, a distinguished member of the Newry Presbytery.

Robert W. Shannon is the author of the able articles on agriculture which appear weekly in the *Newry Telegraph* and *Belfast Witness*. He is a son of the late James Shannon of Tullymore House, by his wife, *née* Barber.

Falkiner B. Small is son of the late Robert Small of Island Cottage, by his wife Annabella, daughter of the late Thomas Ledlie of Frankfort.

The present church edifice is a small, fairly handsome structure, without spire or tower, and with a seating capacity accommodating about 250 persons. It is shortly to be renovated at considerable cost.

There was no manse in connection with the Fortowns Congregation till 1901. On March 15 of that year the manse (known as The Rock Manse) was purchased, with eighteen acres (Irish) of land, for the sum of £600. Subsequently the congregation spent £250 in adding to and renovating the house, which is a handsome and commodious dwelling.

In the adjoining churchyard many of the graves are without tombstones or other marks of identity to the public. In addition to those already mentioned, we notice the following tomb inscriptions :

‘Patton’—engraved on headstone, with iron railing, fixed in granite uprights.

‘McKnight’—(same as above).

Large, handsome, marble obelisk, with walled-in space, bearing the inscriptions :

(East side)—‘Erected by William Dinsmore, Loughadrian. Died 13th February, 1894, aged 78 years.

‘And of his mother, Margaret Fisher. Died 13th February, 1906, aged 83 years.’ On the panel underneath are the words : ‘Be thou faithful unto death, and I will give you a crown of life.’

(South side)—‘Also his sister, Selina. Died 17th September, 1890, aged 28 years.’

(North side)—‘Also his sister Isabella Margaret, wife of Adam Blakley, Ballybrick. Died 17th April, 1885, aged 28 years. Interred in Ballyronev.’

‘Moses Waddell of Carrick. Died March 29, 1872, aged 47 years.’—‘Be ye ready also.’—Luke xii. 40.

Headstone—large walled-in space : ‘Here lie the mortal remains of James Shanks of Lisnabrague, who departed this life May 23rd, 1871, aged 84 years. Also the remains of his beloved wife, Margaret Shanks, who died January 28th, 1870, aged 87 years.’ In the same space is a small headstone bearing the inscription :

‘To the memory of Robert James McClelland, who departed this life 14th July, 1858, aged 6 years. Jesus said ‘Suffer little children and forbid them not to come unto Me, for of such is the Kingdom of Heaven.’

Large metal railing—set in granite. Headstone :

‘In memoriam John Taylor. Died 20th November, 1866, aged 59 years. His wife Mary died 4th February,

1860, aged 48 years.' 'The sweet remembrance of the just shall flourish when they sleep in dust.'

A burial-place is thus marked: 'The Family Burying Ground of James Dinsmore, Tandragee,' while another has an iron railing, but no head or tombstone of any kind.

The Fourtowns National School is situated in the townland of Killysavan. The present manager is Falkiner B. Small, while his predecessors in that capacity seem to have been the respective ministers of the Fourtowns Church. The present school-house was built in 1836, by subscription, and opened as a National school in 1837.

The following is the succession of teachers :

— Bell, 1837 ; Alexander Cummins, 1846 ; Miss Annie Henderson, 1872 (married James Jenkins, and continued to teach as Mrs. Jenkins) ; Miss M. Helena Cuyler, 1890 ; Miss Mary E. Malcomson, 1894 (she married, in 1898, Joseph Wylie of Killysavan, and continued to teach after her marriage) ; Miss Susan Cunningham, 1898 (she married, 1905, James Wylie of Elm Hill, and continued as teacher till 1908) ; Mrs. Joseph Wylie (re-appointed), 1908. Miss Minnie Young, the present efficient principal teacher, was appointed October 1910.

An attempt had been made to establish a school in Killysavan so far back as 1819—when the Vestry of the parish church thus resolved: 'We present the sum of twenty pounds for the purpose of building a school-house in the townland of Killysavan, provided the proprietor of the estate or his accredited agent

gives from under his hand that he will give over his right to said parish of the site of said school-house, together with the occupier of the farm at present—which documents are to be produced at the next Vestry, and entered on said Vestry Book—otherwise this grant to be void.’ The following note is appended to the resolution: ‘The condition of the above Act not complied with, 1st May, 1820.’

About the same date (1819) a school was established in the townland of Tullymore, where the school-house still remains. There is no record in the Vestry Minutes of any moneys having been levied off the parish towards the erection of the school-house (which was at first thatched). We find, however, a small grant for repairs, April 24, 1821, when the Vestry ‘Resolved that the sum of two guineas be levied off this parish for the repairs of the school-house at Mr. John Young’s.’ The Committee for 1861 consisted of Hugh Copeland, Robert Small, James Shannon, Joseph McKnight, William Waddell, Samuel B. Marshall, Joseph Copeland, Joseph Neill, Arthur Graham, James Young, Archibald Marshall, Joseph Clegg, and Samuel Gibson.

The first teacher of the school was John McMullen (Roman Catholic), who had as pupils in 1820 14 Roman Catholics, 5 Presbyterians, and 1 Irish Church child.

Subsequent teachers (so far as known): Mrs. Nesbit, Wm. Gordon, — Hamilton, — McElroy, George Hare, George Gillespie, Wm. Donaldson, Miss Agnes Sloan, Miss Minnie Sloan, and Miss Hudson.

In 1820 there was a good school in the townland of Ballymacrattybeg, the teacher of which was Robert Bell (a Seceder). His salary was £20 per annum. He had as pupils (1820) 18 Irish Church children, 12 Presbyterians, and 8 Roman Catholics.

CHAPTER IX

DONAGHMORE CHURCHYARD

THE ancient Irish had several modes of burial, one of these being cremation, which was undoubtedly practised at a remote period, as numerous urns containing burnt bones have been found in tumuli. It is extremely doubtful, however, whether the custom was ever practised in Ireland after the introduction of Christianity. It seems there is no record of any individual instance of burial by cremation after pagan times, though there is extant an ancient ecclesiastical canon, attributed to the fifth century, which refers to this mode, but probably only as one which had been practised in past (pagan) times. The reference is to kings, as having been buried in churches in the earliest ages, 'whereas other people were often buried either by fire or by heaping up (over the body) a cairn of stones.' Burnt bones (unless in an urn) found in a grave would not in themselves be sufficient evidence of cremation in Christian times, because burning alive was one of the modes of punishing persons guilty of serious crimes, as, for example, in the case of a person guilty of the abduction or seduction of a maiden.

Ancient
Irish Modes
of Burial.

Another mode of burial was to put the body in a sitting posture in the grave, but occasionally, in the case of a king or warrior, the body was placed standing up, fully 'accoutred and armed.'

Doubtless, too, in accordance with the custom of all Aryan peoples, not only did the warrior receive a 'full battle costume,' but was most kindly provided with a choice retinue, and so forth, by his admirers, who, at the funeral rites, burnt some of the clients, slaves, and favourite animals of the dead chief. 'In no way could respect for the rank and qualities of the deceased chief be better shown than by providing him, on his entrance into the next world, with a retinue of his favourite servants befitting his rank and warlike exploits, and with horses and dogs for the chase.'

The next mode of burial in ancient times was that which we have adopted ourselves, being the only one sanctioned by Christianity.

Donaghmore Churchyard is one of our oldest places of sepulture, having been used, it seems, for that purpose since early Christian times. Donaghmore Churchyard. Probably even in its rath days many an old chieftain and leading clansman were laid to rest within its precincts.

Though fairly large in extent, measuring an acre and a half (statute), there is not a space in this 'sacred spot' which has not been used as a burial-place for the dead. There are many memorials of those whose bodies lie in this 'silent land'; a few families have constructed enclosures only, but numerous graves are altogether unmarked, or only by a rude stone,

without even an inscription to tell us of the name of the departed, or sing their praise. 'Memory o'er their tomb no trophies raised,' but doubtless for these poor sons of faithful toil and simple faith the Book of Life records a grander monument.

There, in 'God's Acre,' lie side by side the Roman Catholic, the Presbyterian, the Methodist and the Churchman—their former feuds and differences forgotten, their Christian virtues only remembered; and thus, for each, our common

' Father, in Thy gracious keeping
Leave we now Thy servant sleeping.'

The churchyard is vested in the Representative Body of the Church of Ireland; the rector and churchwardens are the custodians, and it is their duty to see that the burial rights of parishioners are preserved inviolate; to guard and protect from destruction the memorials of the dead, to shield from profanation the graves in which are deposited the sacred dust of the departed, and to have the consecrated place properly enclosed and kept.

In August, 1838 (as recorded in the local Press), some antique remains were found in the churchyard by workmen who were engaged in building a fence at the outskirts. It seems they happened on a place which appeared to have been the depository of the remains of some person of distinction, buried at a remote period, and which had been reduced to ashes. From the extent of the enclosure, nearly six feet by four, it was probable that more than one body had been interred in it.

Antique
Remains.

The tomb was not more than four or five feet below the surface, while the bottom and sides were neatly flagged. It is a matter of regret that the persons who discovered and opened it displaced the sides and removed some of the ashes. A number of small bars, resembling silver, had been found near it a few days previously by the workmen, and it was supposed by them that some valuable treasure was deposited in the tomb.

There are a number of handsome tombstones erected in the churchyard—of stone, marble, and slate
 Tombs and
 Inscriptions. —while the epitaphs are simple, and never fulsome in praise of the departed. We have none of that absurd type of epitaph so often to be found in some of the old churchyards of England and other places—many of which are so ludicrous that they only excite our laughter at the expense of the due solemnity which is in keeping with the subject. An example of such is to be seen in Pewsey, Wilts., where the relations of the deceased used the tombstone as an effective means of advertisement ! The epitaph runs as follows :

‘ Beneath this stone, in hopes of Zion,
 Is laid the landlord of “ The Lion ” :
 Resigned unto the Heavenly Will,
 His son keeps on the business still.’

The following, however, are fairly respectable epitaphs, and may interest our married folks :

‘ Here lies a Noble Pair, who were in Name,
 In Heart, and Mind, and Sentiments the same.
 The Arithmetick Rule then can’t be true,
 For *One* and *One* did never here make *Two*.’

(Dunster, Norfolk, ob. 1709 and 1720 : Israel and Sarah Long).

‘ Elizabeth, wife of Major-General Hamilton, who was married 47 years, and never did One thing to disoblige her husband.’ (Streatham Church, ob. 1746.)

The following are the epitaphs inscribed on the tombstones in the churchyard of Donaghmore, excepting those already mentioned. Flat stones are marked by an asterisk, while the points of the compass signify the direction from the church (which is almost in the centre of the graveyard) in which the tombs are situated. ‘ Enclosure ’ implies that the particular burial-place is surrounded by a wall or metal railing, or both.

(West.)

Innes.—The Innes family vault consists of a small, strongly-built house with a massive metal door, facing the west, while over the front gable are the words : ‘ This tomb was erected A.D. 1819, by Arthur Innes, Esq., of Dromantine, in this parish.’

The front space is enclosed by a wall and iron railing. Here (outside the vault) Mrs. Innes (*née* Brabazon) chose to be buried. At the head of her grave, built in the gable of the vault, is a handsome marble tablet, on which is engraven the following inscription : ‘ In memory of Louisa Letitia Henrietta Innes, the beloved wife of Arthur Charles Innes, of Dromantine, Co. Down, died January 27th, 1886.’ ‘ I will never leave thee nor forsake thee ’ (Hebrews xiii. 5). ‘ The Lord Thy God is with thee whithersoever

thou goest' (Joshua i. 9). The coffins of other deceased members of the family rest on ledges in the vault, close to each being a small tablet with epitaph.

The following are the inscriptions :

(1) Behind this stone lies the body of Arthur Innes, Esq., of Dromantine, who died November 15th, 1820, aged 65 years.

(2) Behind this stone lies the body of his wife, Anne Innes, who died January 9th, 1843, aged 72 years.

(3) Behind this stone lies the body of William George Innes, Esq., who died 23rd May, 1829, in his 19th year.

(4) Here lies the body of Arthur Innes, Esq., of Dromantine, who died 27th June, 1835, in his 30th year.

(5) Mary Jervis Innes, wife of Arthur Innes, Esq., died 24th January, 1886, aged 84 years.

(6) Emma Jane Innes, born 16th March, 1833, died 23rd October, 1868.

(7) Behind this stone lies the body of Arthur Charles Innes-Cross, Esq., of Dromantine. Born 25th November, 1834 ; died 14th April, 1902.

(8) To the memory of Edith Clara Brabazon Innes. Born March 24th, 1860 ; died March 11th, 1866.

(9) Behind this stone lie the remains of Sarah Jane Beauchamp, wife firstly of the adjacent A. C. Innes-Cross, and secondly of H. M. Cooke-Cross. Died 16th November, 1911.

Mee.—Sacred to the memory of Marchall Joseph Mee, Esq., who after a short illness departed this life at the Glebe House of Donaghmore the 25th day of

January, 1844, in the 22nd year of his age. 'He was esteemed and valued for his many virtues and amicable qualities and his kind consideration for the feelings of others endeared him to all who enjoyed his acquaintance. He was the cherished and beloved son of the Revd. M. J. Mee, many years Vicar of this parish.' (Enclosure.)

Finlay.—(Monument.) Erected by the Revd. M. Finlay in memory of his beloved son, John Thomson Finlay, student of Theology, who died, after several years of patient suffering, on the 7th November, 1835, aged 25 years. 'Blessed are the dead which die in the Lord.' (Enclosure.)

Porter.—In loving memory of John Porter, Donaghmore, who departed this life 17th May, 1870, aged 72 years. Also his wife Anne (Kydd) Porter, who departed this life 5th January, 1901, aged 78 years. (Enclosure.)

Parks.—Underneath this stone lie the remains of Robert Parks, of Butter Hill, who departed this life on the 25th February, 1842, aged 60 years. Also Robert Parks McClelland, nephew to Mrs. Parks, who departed this life on the 11th April, 1857, aged 33 years. Also Anna Parks, of Butter Hill, aged 79 years, wife of the above Robert Parks. She departed this life on the 3rd December, 1864. Also Martha McClelland, sister to Mrs. Parks, aged 84 years. Died May 20th, 1871. Also William Reid McClelland, late of Butter Hill. Died August 8th, 1882. (Enclosure.)

Young.—Erected by William in memory of his father John Young, who departed this life December, 1844. Aged 72 years. Here also lie the remains of

the above-named William Young, who died June 6th, 1866, aged 53 years. (Enclosure.)

Little.—Erected by James Lyttle, of Dublin. In memory of his mother Margaret Little, who died Dec. 9th, 1877, aged 67. Also his father John, who died February 23rd, 1888, aged 80. And his brother Samuel, who died May 17th, 1907, aged 67. All of Buskill. 'Rest in the Lord.'

Hannon.—Erected by Catherine Hannon, of Tullymore, in memory of her beloved husband John, who died 17th June, 1844, aged 51 years. Also his wife Catherine, who died 12th February, 1863, aged 78 years. Also James Patterson, who died 8th February, 1857, aged 26 years. From America.

Graham.—Erected to the memory of Jane Graham, wife of James Graham, of Loughadian, who died 7th January, 1856, aged 67 years.

Finegan.—Erected to the memory of James Finegan, late of Ardaragh, who departed this life 19th July, 1846, aged 58 years.

Doherty.—In memory of William Doherty, who died 1st March, 1907, aged 63 years. Also his wife Lucy. Died 14th November, 1911, aged 62 years. And their child Henry. Died 2nd October, 1874. (Enclosure.)

McComb.—Erected by Robert McComb in memory of his wife, Margaret E. McComb, who died 3rd May, 1905, aged 65 years. Also her father, Alexander Linden, who died 28th April, 1878, aged 80 years. (Enclosure.)

Harpur.—This stone was erected by John Harpur, of Corgary, to the memory of his wife, Margaret Ann

Harpur, who departed this life the 15th day of April, 1840, aged 44 years.

Browne.—Erected by Adam Browne, of Newry, to the memory of his beloved wife Anne Browne (*alias* Moffit), of Annabawn, who departed this life 8th August, 1864. Aetatis 50 years.

Scott.—In memory of George Scott, Junior, who died at Cincinnati, Ohio, 4th January, 1849, in the 19th year of his age, and whose remains were deposited in Spring Grove Cemetery, near that city. And here are interred the mortal remains of George Scott Esq., of Newry, who died 23rd January, 1864, aged 73 years. And here also are interred the mortal remains of Mary Scott, the beloved wife of George Scott, who died 19th August, 1879, aged 71 years. Also of his grandson William Alex. Davis Scott, who died 3rd July, 1877, aged 2½ years. Also his grandchildren, Jemima Marion Scott and Richard Davis Scott. Also Walter Scott, son of George Scott, died 9th October, 1906. Aged 67 years. And his wife, Alice Jane Scott, died 2nd May, 1906, aged 68 years.* (Enclosure.)

Greer.—Erected to the memory of Thomas Greer, of Buskhill, who died on the 18th June, 1868, aged 75 years. ‘He was a much esteemed member of the Presbyterian Church in this parish, of which he was treasurer for many years. During his life he did much for the prosperity of the Church, and at his death bequeathed large sums of money for various religious and benevolent objects.’ (Enclosure.)

Clark-Patterson.—Tablet (built in wall). ‘The Family Burial Place of John Clark, of Aughtintobber, 1868.’

Headstone.—‘ In loving memory of Sarah, wife of Joseph Patterson, of Aughintobber, and daughter of the late John Clark, who died 1st October, 1899.’ (Enclosure.)

Marshall-Morrison.—(Double enclosure, with partition wall and railing) :

(1) (Tablet.) ‘ The Family Burying ground of John Marshall, Tyllymurry House, A.D. 1842.’

(2) Here lie the remains of Jane Martin Morrison, second daughter of John Morrison, M.D. She departed this life 28th March, 1863. Also of Robert O. Hayes, M.D., Bandon, and his wife Marion, eldest daughter of John Morrison, M.D., who departed this life 27th July, 1870. Here lie also the remains of John Morrison, M.D., of Newry; he departed this life 23rd July, 1880, aged 76 years. Also his wife Anna Morrison, who departed this life March 19th, 1894. Also John Morrison Hayes, who departed this life May 27th, 1893.

Here also lie the remains of Marion Lucas, only child of Rev. F. Lucas, and grand-daughter of Dr. Morrison, Newry, who departed this life January 1st, 1896. And here also are interred the remains of Anna M. Lucas, who died 14th February, 1903, youngest daughter of the above Dr. Morrison, and wife of Rev. F. Lucas, D.D., of Dalkey, Co. Dublin.*

Weir.—(Monument.) July, 1862. Sacred to the memory of a beloved father and mother, Nathaniel Weir and Anna his wife, by their children, Joseph Weir and Anna McNeilly. Also Nathaniel David Weir. Died 5th March, 1847, aged 5 years. (Enclosure.)

Marshall.—(In this burial-place the several tombstones (flat) are within one enclosure. The first

has a special railing, while the remains are deposited in a granite receptacle.)

(1) Here lie the remains of Hugh Marshall, late of Warrenpoint, who died on the 23rd of November, 1832. Aged 61 years. Also his beloved wife Marianne Marshall, who died on the 16th November, 1845, aged 63 years. Also in memory of their son Hugh Marshall, who died at sea on his passage from Hong Kong in China on the 12th of December, 1845, aged 27 years. And of their youngest son George, who died on the 22nd September, 1865, at New Orleans, United States, America, aged 38 years. 'In life beloved.'

(2) Here lies the body of Hugh Marshall, who died 3rd March —, aged 65 years, and Margaret Marshall, his wife, who died the 9th June. Aged 40 years.

(3) Here lieth the remains of John Marshall, who died the 17th Feby. 1805, aged 76 years. Also Agnes Marshall, his wife, died 15th Jan. 1814. Aged 84 years. Here lieth Isabel Marshall, aged 20 years, and Thos. Marshall, aged 18 years, both died the last week of May 1790, and Eliza Marshall, wife of Doctor Hugh Marshall, died 1st June, 1800, aged 70 years. Also here rest the remains of above named Doctor Hugh Marshall, who departed this life on the 21st day of September, 1826, aged 64 years.

(4) Here lieth the remains of Thomas Marshall who died on the 1st December 1791, aged 65 years. Also Mary Marshall, his daughter, who died the 24th of May, 1796, aged 20 years. And Mary Marshall, wife of the above Thomas Marshall, who died 21st of Feb., 1810, aged 78 years. Also Margaret Marshall, their daughter, who died June 8th, 1818, aged 59 (?) years.

Also the remains of Andrew Marshall, Aughmacavin, who died on the 6th day of August, 1847, aged 71 years. Also the remains of John Marshall, of Lake View, who died on the 16th February, 1878, aged 65 years.

(5) Here lie the remains of Captⁿ. George Scott, of Newry, merch^t., who departed this life on the 24th May, 1805. Here also were deposited the remains of Marianne, his daughter, who died on the 17th February, 1823, in the 24th year of her age.

And here were deposited the remains of Anne his wife, who died on the 11th January, 1831, in the 72nd year of her age. Also those of Marianne, his granddaughter. one year old.

Crow.—Beneath this Tomb lie the remains of William Crow, Esq., of the King's County, who departed this life at Maryvale, Co. Down. on the 30th day of June, 1820, aged 46 years.*

Irwin.—In loving memory of Mary Jane, dearly beloved wife of John Irwin, who fell asleep July 28th. 1902. Aged 71 years.

' Her children arise and call her blessed ! ' JOHN III.
16. (Enclosure.)

McKeage.—Here lieth the remains of Sarah, wife to William McKeage, who departed this life 27th November, 1828. Aged 55 years.

Fegan.—(Two Headstones.)

(1) Here lieth the remains of Patrick Fegan of Corgary, who died March 1805. aged 76 years. Margaret, his wife, who died 15th July, 1815, aged 86 years. George, their son, who died 14th March, 1829. aged 54 years. Mary, his wife, who died 23rd October, 1827,

aged 63 years. George, their son, who died 1st November, 1830, aged 27 years. Also that of John Fegan, of Drumalane, Newry, who died the 27th April, 1865. Also John Fegan, Drumalane, Newry, born 9th June, 1798. Died at the residence of his son-in-law, Rosebank, Castlereagh, Belfast, 28th February, 1881. 'His end was peace.'

(2) Here lieth the remains of Jane wife of James Fegan, of Clanrye Cottage, Newry, who died 13th April, 1845. Also two of their children, James, who died 4th July, 1857, aged 15 years, Francis, who died 15th January, 1861, aged 17 years. In loving memory of James Fegan, Clanrye Cottage, Newry, died 1st April, 1890, aged 84 years. Also his youngest daughter, Elizabeth, who died 12th May, 1910. Aged 72 years. (Enclosure.)

Clark.—(Compass and square—Lodge No. 269.)

Sacred to the memory of Francis Clark, of Ballymacrattymore, who departed this life 16th Jan. 1826.

Neil.—Here lieth the body of Agnes Neil, wife of Samuel Neil, who departed this life April 4, 1800, aged 22 years.

—(Slate.)—J. L. Ys.

Kidd.—Erected to the memory of Joseph Kidd, of Ringolish, who departed this life June 1st, 1828. Aged 66 years. Also Agnes, his daughter, who died April 15th, 1826, aged 30 years. And also his wife, Elizabeth, who died December 14th, 1838, aged 82 years.*

Robinson.—To the memory of William Robinson, of Granshaw, and Jane, his wife. Also their son, John, who departed this life 5th May, 1857. Also

their son, Joseph, who died 7th January, 1881. Aged 74 years.

McKee.—R. McKee.

Clements.—Erected to the memory of the late Thos. Clements, of Loughorne, who died on the 11th of September, 1827, aged 72 years. Also his relict, Sarah Clements, who died June 18th, 1833. Aged 77 years.* (Enclosure.)

Ross.—‘Life so short, Eternity so long.’

Here lieth the body of Sisen Ross, who departed this life in the year 1773. Aged 33 years. Also Jean, his wife, who departed this life in the year 1799, aged 57 years. Also two of the children of Christopher Ross, Wm. and Jn.

Copeland.—(Slate.) S. Copeland.

Miller.—(Defaced) — and Jane Kelly, his grandchild. — John Millar — departed this life October ye 3, 1783. Aged 24 years.

— (name effaced). August the 5th, 1761, Aged 3.

Neil.—John Neil: d.p. this life March 25, 1815.

Taylor.—Underneath are deposited the remains of Archibald Taylor, Esq., who departed this life the 12th March, 1812, Aged 62 years.*

(North.)

Clegg.—Erected by Samuel Clegg, Loughorne, in memory of his wife, Elizabeth Ann, who died 19th Jan. 1875. Aged 66 years. The above Samuel Clegg died 11th Sept. 1882. Aged 88 years.

McKelvey.—Erected to the memory of the late James McKelvey, of Ringbane, who died the 29th October, 1834. Aged 84 years.*

Thompson.—Erected by Elizabeth Thompson, of America, third daughter of Robert Thompson of Ballymacrattybeg, in memory of her Parents. Robert Thompson died 5th Jany., 1845. Aged 68 years, and Elizabeth Thompson died 1st Jany. 1818. Aged 40 years.

Colvin.—In loving memory of John Colvin who died May 27th, 1899. Aged 65 years.

Copeland.—(1) Erected by Sarah Copeland in loving memory of her mother, Sarah Copeland, of Derrybeg, who died 3rd March, 1854.

(2) Here lyeth the body of Thomas Copeland, who departed this life the 7th of May, 1791. Aged 33 years.

(3) In loving memory of Margaret (Maggie), the beloved wife of Frank Copeland, who died 15th Nov. 1912.
‘Trusting in Jesus.’

Gumm.—Sacred to the memory of Alfred Gumm, of Newry, who departed this life 10th February, 1864. Aged 52 years. ‘Blessed are the dead who die in the Lord.’ (Rev. chap. xiv. ver. 13.)

Martin.—Samuel Martin, son of John Martin and Mary Boyd, his wife, died at Loughorne July viii, A.D. MDCCCXXXI, aged LXXX.

Jane Martin, daughter of James Harshaw and Mary Bradford, his wife, married to Samuel Martin A.D. MDCCCX. Died at Loughorne July xvi. A.D. MDCCCXLVII. Aged LX years. Samuel Martin, son of Samuel Martin and Jane Harshaw his wife. Born at Loughorne, Nov. xv A.D. MDCCCXVII. Died at Loughorne Aug. xxiv. A.D. MDCCCXXVI.

Here lieth the body of Robert Martin, Esq., of Kilbrony, who departed this life the 13th day of October, 1831. Aged 76 years. Also John Martin, Esq., of Loughorne, who departed this life the 16th of November, 1835. Aged 76 years. Mary Martin died at Loughorne December 17th A.D. 1827. Jane Martin died at Kilbrony July 27th A.D. 1840, Aged 75 years.* (Enclosure.) (John Martin, M.P., see p. 335.)

Neil.—In memory of Hugh Neil, who departed this life on the 19th of March, 1861, in the 89th year of his age. Also Eleanor, his wife, on the 8th of February 1815, aged 36 years. Also their son Hugh on the 16th February, 1816, aged 9 years, and their son David Neil of Cargabane who died 22nd July, 1870, aged 75 years.

Hamilton.—Sacred to the memory of John Hamilton, who departed this life Novr. 28th, 1813, aged 69 years. Also Margaret his wife; who departed Feb. 1st, 1819. Aged 73 years.

Kidd.—Erected to the memory of William Kidd, of Buskhill, who departed this life 8th December, 1885, aged 79 years. Also his wife Elizabeth Kidd, who died 2nd March, 1886, aged 76 years.

In loving memory of Elizabeth Kidd, beloved wife of Wm. J. Kidd, Gilford, who departed this life February 14th, 1912, aged 60 years.

'I am the Resurrection and the Life.' John xi. 25.*

(South.)

Johnston.—This tomb is a large sarcophagus with flat stone, partly broken and the letters defaced, but

the following can be made out: 'Maria Anabella Johnston, wife of James Johnston, of Tremont. Died xxii December, mDCCXXXII, Aged LXXI years. Here lieth the Body of Mrs. Elizabeth Johnston, also of James Johnston, of Tremont Esq., who died December xxii, MDCLXXXII, Aged LXIV years.

'She stretched out her Hand to the Poor.

'She reached forth her Hand to the Needy.'

Douglas.—Erected by Sarah Douglas, of Shankhill, who departed this life 14th March, 1905. Also Alexander Douglas, who died 21st June, 1898.

Graham.—Sacred to the memory of Margaret B. Graham, who departed this life on the 16th of May, 1865, Aged 24 years. Also John Graham, who departed this life on the 6th Oct. 1866, Aged 29 years.

Bryson.—Sacred to the memory of Mary Ann Bryson, who died the 14th Sept. 1871, Aged 33 years.

Beatty.—Erected by Jane Beatty in memory of her beloved husband Andrew Beatty, who departed this life the 29th August, 1859, Aged 62 years.

Andrew.—This is the Burying ground of Robert Andrew, of Loughorne.

Andrews.—Erected by Robert Andrews of Port Hope, Canada, to the memory of his father, Robert Andrews, of Loughorne, who died 6th February, 1878, Aged 63. Also Robert Andrews, who died 1st May, 1851, Aged 1 year. Also Jeffrey Andrews, who died 26th March, 1858, Aged 11 years.

Grier.—Erected by his Parents, William and Maggie Grier, in loving memory of their dearly beloved son William Robert Grier, who fell asleep

in Jesus 21st December, 1889, Aged 10 years and 4 months.

'What though in lonely grief we sigh
For friends beloved, no longer nigh?
Submissive still would I reply,
Thy will be done.

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what was Thine;
Thy will be done.'

Also his favourite Aunt, Bessie Shannon, who fell asleep in Jesus 9th October, 1889, Aged 29 years.

——— Dec. 16, 1874.

Harpur.—Charles Harpur, aged 74 years, A.D. 1811.

Lang.—The Burial Place of James and Hugh Lang of Cairnmeen, and their Families.*

O'Hanlon.—Here lieth the body of Pat. O'Hanlon, who departed this life the 25th April, 1799, Aged 56 years.

Ruddick.—Here lie the remains of James Ruddick, of Ringclare, who departed this life the 22nd Jany. 1834, Aged 75 years. Also his wife Margaret, who departed this life the 7th Feby. 1848, Aged 90 years. Also their son James Ruddick, who died 19th August, 1872, Aged 77 years. Also Mary, the beloved wife of the above named James Ruddick who died July 5, 1885, Aged 62 years.

Wallace—McCullough.—(1)(Flat stone). Here lyeth ye Body of Robert Wallace in Crive T., who departed this life Jany. ye 2, 1710, in ye 69 year of his age.

And here lyeth the body of Robert Wallace, who departed this life the 3rd April (?) 1734 in the 53rd year of his age.

(2) (Headstone).—Erected in memory of Robert McCullough, Creevy House, who departed this life Oct. 24th, 1864. Also his wife, Mary Moore McCullough, died March 6th, 1831, and second wife, Margaret Bowden McCullough, died July 24th, 1857. Also Margaret Ewing McCullough, died March 17th, 1899. (Enclosure.)

Strain.—(Surmounted by Celtic cross and monogram J.H.S.) In memory of Peter Strain of Glasker and Family. R.I.P. Erected by his daughter, Mary Ann Strain. R.I.P.

Fitzpatrick.—Patrick Fitzpatrick. Anno Domini 1712. (Portion effaced.)

McGrath.—(Surmounted by Roman cross and monogram I.H.S.) Of your charity pray for the soul of Francis McGrath, of Beech Hill, who died 14th January, 1868. Aged 72 years; also Jane, his beloved wife, who died 28th March, 1844, Aged 58 years.

McCormic.—Erected by Ann Jane Cooke in memory of her father, William John McCormic, of Lisnatierney, who departed this life on the 27th April, 1849. Aged 63 years. Also her mother, Mary Ann McCormic who departed this life on the 28th July, 1867. Aged 70 years.

Crawford.—Here lieth the body of William Crawford, who departed this life on 1st day of December, 1734, in the 57th year of his age.

McMinn.—Here lieth the body of Robert McMinn, late of Castle Lanigan, who departed this life the

12th day of Nov. 1798, Aged 78 years. Here lieth the remains of Gilbert McMinn, son of John—(Remainder effaced.)

McMinn.—(1) Here lie the remains of Susanna, wife of Joseph McMinn, of Newry, who departed this life the 10th of February, 1823, Aged 70 years. Also the remains of the above Joseph McMinn, who died the 11th of July 1829, Aged 79 years.

(2) Here lie the remains of Robert McMinn, of Tormore, who departed this life the 12th October, 1808, aged 70 years. Also the remains of his brother Gilbert McMinn of Tormore, who departed this life on the 12th of April, 1823, aged 77 years. Also the remains of their niece Mary Rutherdale, of Tormore, who departed this life on the 3rd of January, 1849, Aged 84 years. Robert McMinn, of Castle Ennigan, died 15th December, 1879, Aged 80 years. (Enclosure.)*

McKeown.—Here lie the body of James McKeown, who departed this life 30th of March, 1830, aged 69. Also his wife Easter McKeown, who departed this life 11th August, 1834, aged 74. Here lie the body of their son, Joseph McKeown, who died the 10th February, 1836, Aged 45 years.

McCamley.—Here lieth the remains of Michael McCamley, late of Newry, who departed this life the 1st day of June, 1700. Aged —.

McClory.—(Surmounted by Roman cross and monogram J.H.S.). Here lyeth the body of Felix McClory, who dept. this life May 22nd, 1786, Aged 61 years. Also Eals McClory, June 22nd, 1781, Aged 6 years, and — Mary McClory, June 22nd, 1786.

Salvetrer (or Salvestrer) McClory's Burying Place.

Black.—'Reader! remember Thou must die.'

Here lyeth the body of David Black, who died on the viiith day of April MDCCLXXI, Aged LXXXVI years.*

Magenis.—(Surmounted by Roman cross.) Here lyeth the body of Arthur Magenis, who died April 11th, 1814, Aged 73 years.

No Name.—(Roman cross.) M. C.
B. C.

Scott.—Sacred to the memory of David Scott of Desart, who departed this life February 1807, aged 64 years. Also in memory of Elizabeth Scott, his wife, who departed this life January 1833, Aged 98 years.

Scott.—(Slate.) John Scott.

Harcourt.—(Headstone.) Sacred to the memory of John Harcourt, who departed this life April the first 1818, aged 72 years. Also Mary his wife, who departed this life January the 21st 1833, Aged 82 years. Also his grandson, John Thomas Harcourt, who departed this life on the 15th of May, 1847, aged 19 yrs.

(Flat stone.) Erected in memory of John Harcourt, who departed this life on the first day of July 1877, aged 88 years. And of Jane Harcourt his wife, who departed this life on the sixth day of July, 1881, aged 72 years, also of their youngest son, Joseph, who died at Liverpool on the 11th October, 1893. Aged 52 years. Also their daughter, Mary Harcourt, aged 17 years, who died in 1852. Also their daughter

Jane Eliza Stewart, who died May 5th, 1909, aged 76 years. (Enclosure.)

Smyth.—Here lieth the body of Robert Smyth, of Donaghmore, who departed this life the 15th day of February, 1804. Aged 72 years.

Hale.—(Roman cross and J.H.S.) Erected to the memory of Ellen Hale, of Drumsallagh, who died 28th December, 1826, aged 56 years. Also Hugh, her son, who died 16th March, 1834, aged 19. And also Thomas, her son, who died 18th May, 1848, Aged 38.

'*Requiescant in pace. Amen.*'

O'Hara.—(Roman cross and J.H.S.) Here lieth the remains of Elizabeth O'Hara, daughter of Patk. O'Hara, of Frankford, who departed this life March 25th, 1832, Aged 20 years.

McElroy.—(Three headstones.) (1) Sacred to the memory of Margaret, wife of John McElroy, of Dromantine, who departed this life on the 17th of March, 1806, in the 31st year of her age. This stone was erected by her son, William, now a resident of Albany, North America, during a visit to his native land in December, 1840. The above John McElroy departed this life the 11th September, 1843, aged 81 years.

(2) Erected by James McElroy, of Albany, America, in memory of his beloved mother, Elizabeth McElroy, who departed this life 18th May, 1859. Aged 85 years.

(3) Samuel McElroy, 1811-1899. Ann McCullough, his wife, 1825-1902. Their children, Elizabeth, 1854-1906, Susannah, 1868-93.

McKelvey.—Here lieth the remains of Mary McKelvey, who departed this life September 1812,

and also her husband, James McKelvey, who departed this life November 1832.

McCourt.—(Roman cross and J.H.S.)

‘Gloria in excelsis Deo.’

Erected to the memory of Laurance McCourt, of Ballylough, who departed this life on the 12th of April, 1827. Aged 60 years. Also his daughter, Catherine, who departed this life on the 3rd of June, 1822, Aged 18 years. ‘May they rest in peace.’

Donnell.—(Roman cross.) In memory of James Donnell, of Newry, who departed this life 18th January, 1822. Aged 48 years. And Mary Donnell, relict of the above, died January 18th, 1847, Aged 77 years. Also Jane Donnell, their daughter, died 24th January, 1829, Aged 22 years.*

Neil.—Sacred to the memory of Elizabeth Neil, of Cargoban, who departed this life the 9th of April, 1812. Aged 30 years. Also her husband, Samuel Neil, who departed this life the 5th of October 1825, in the 69th year of his age. This stone was erected by their son, Samuel Neil, now a resident of West Continent territory, West America, during a visit to his native land in March 1842.

Marshall.—Erected by J. H. Marshall in memory of his uncle, Joseph Marshall, died 11th Oct. 1885. Also his grandfather, Andrew Marshall, died 16th March, 1853.

Wright.—In memory of Mary, daughter of the late Joseph Marshall, Tullymurry, and beloved wife of Thomas Wright, Dromantine, who departed this life 15th March, 1905, aged 53 years.

‘Erected by her husband and children.’

Parker.—Sacred to the memory of Mary, the beloved wife of Henry Parker, of Bryansford, who died the 29th day of April, 1860, Aged 65 years. Also of Ann Parker, maternal Aunt of the said Henry Parker, who died the 3rd day of May, 1860, at Bryansford, Aged 90 years. Also Joseph, father of the said Henry Parker, who died at Bryansford, March 8th, 1861. Aged 82 years. Also Elizabeth, the wife of Joseph Parker, and mother of the said Henry Parker, who died at Bryansford on the 9th of July, 1864, Aged 87 years. Also John Moody Parker, grandson to the above named Henry Parker, who died on the 5th day of May 1867, Aged 8 years. And also Henry Parker, Carleton House, Blaris, Lisburn, who departed this life 21st November, 1869. Aged 61 years. 'Precious in the sight of the Lord is the death of His saints.' Psalm 116, v. 15.*

Turley.—This is the Burying Place of Patrick Turley, Carnacally, 1781. (Remainder effaced.)

Murdoch.—(Two stones.) (1) Here lieth the body of Andrew Murdoch, who departed this life ye 27th of May, in ye year of our Lord 1717, Aged 69 years. Also his wife, Isobell Hunter, who departed this life ye 29th of May, 1732, Aged 82 years.

(2) Here lyeth the body of Sam Boyd, who departed this life Sept. 2. Aged 63 years, 1741. Also lyes the body of Jane Murdoch, who departed this life March 24th, 1765, Aged 85 years. Here lyeth the body of Robert Boyd — ye 31st February, 1703 — body of Isobell Boyd, who departed ye 7th of July, 1731, Aged 14 years, both children of Sam Boyd.

Thompson.—A. Thompson, who depd. this life 4th Aug. 1817, Aged 59.

— (Slate.) S.M.

O'Hara.—Erected by David O'Hara, of Crowreagh, in memory of his beloved son, James, who departed this life 7th May, 1888, Aged 23 years. Also his son Edward, who died 25th August, 1882, Aged 16 years.

Magenis. (Roman cross.)—This is the Burying Place of Phele Magenis, of Carygarovady, 1769, Aged 69. (Remainder effaced.)

Johnston.—Here lyeth ye body of John Johnston, who departed this life ye 10th day of N— in the year of our Lord 1716, as also ye body of Agnes Johnston, wife to ye above John Johnston, who departed this life March 13th, 1728 (?), Aged 66 years.

Here lyeth the body of Robert Johnston, late of Cloughan,—er, who departed this life April 9 (?) 1709. Aged 59 years. Here lieth the body of Thomas Johnston, who departed this life the 15th day of June, 1762, Aged 69 years and nine weeks.*

(East.)

Mathers.—This is the Burying Place of Wm. Mathers. Here lye the body of his wife, Mary Mathers, who departed this life the 15th of March, 1799, Aged 54 yrs. Also of their children.

Hampton.—Erected to the memory of William Hampton, of Corgary, who departed this life on the 11th day of May, 1828, Aged 80 years. And also his wife, Hannah Hampton, who departed this life on the 7th day of October, 1810, Aged 58 years. Likewise

their son, John Hampton, who departed this life on the 23rd day of April, 1840, Aged 53 years.

Donnell.—In memory of Joseph Donnell of Ballylough, who died 1st Nov. 1893, Aged 84 years. Also his son, Joseph Donnell, who died 20th Feb. 1904. Aged 55 years.

Barr.—Erected by request of the late Miss Martha Barr, Corcreechy, in affectionate remembrance of her father and mother and other relations whose remains lie within this enclosure. Martha Barr died June 11, 1897. 'Blessed are the dead which die in the Lord.' (Rev. 14 and 13.) (Enclosure.)

Ratcliff—Erected by Samuel Ratcliff in beloved memory of his son, James Ratcliff, who departed this life 16th December, 1872, Aged 26 years.

Jardine.—Erected by Martha Jardine, widow of the late Hamilton Jardine, of Shankhill, to the memory of Samuel Jardine, of Ringban, who departed this life 21st June, 1836, Aged 75 years. Also to the memory of his son Hamilton Jardine, her beloved husband, who departed this life 29th May, 1845, Aged 55 years.*

Morrison.—Here lieth the body of Joseph Morrison, who departed this life on the 10th day of August, 1817, Aged 79 years, and Jane, his wife, who died on the 21st of July, 1803, Aged 60 years. Also the remains of John Morrison, M.D., who died the 18th Jany. 1828, Aged 43 years.*

Wilson.—Here lieth the body of Adam Wilson, who departed this life June the 1st, 1783, Aged 66 years.*

McKittrick.—To the memory of John McKittrick,

of Shinn, who departed this life on the 14th April, in the year of our Lord 1865, in the 69th year of his age. Also his wife, Margaret McKittrick, who departed this life in the same year, in the 63rd year of her age. Erected by S. and J. McKittrick.

Colvin.—Erected by James Colvin, Fourmile-House, in memory of his father and mother.

—— (Slate.) H. L

Bradford.—Here lies William Bradford, who dept. this life June 9th, 1785, Aged 72 years. Also Agnes his wife, Jany. 7th, 1781, Aged 63 years, and 3 of their children.

‘Weep not for us, your children dear,
We are not dead, but sleeping here;
We rest in Peace, in hope to rise
To live with Christ in Paradise.’

Nugent.—To S^l. Nugent, Dpd. 7th Mrh., 1826.

Mathers.—In affectionate remembrance of Thomas Mathers, of Edenderry, who departed this life 17th March, 1893, Aged 75 years. (Enclosure.)

Jackson.—In memory of John Jackson, of Ringclare, who departed this life 1st Sept. 1847, Aged 63 years.

Ervine.—(Slate.) J. Ervine.

Megaw.—Here lieth the remains of John Megaw, of Menin, who dept. this life April 1st, 1819, Aged 74 years. Also his son, Thomas Megaw, who departed this life December 28th, 1850, Aged 72 years. Also his beloved wife Sarah Megaw, who departed this life 29th Oct. 1876, Aged 80 years.

Kingon.—(Masonic emblems.) Erected by William Kingon, of Loughorne, in memory of his daughter

Nancy, who died the 21st Jany. 1851, Aged 15 years. Also his granddaughter Mary J. Briars, who died 17th Nov^r. 1856, Aged 3 weeks, And his Son John, who died at Cape Coast Castle, West of Africa, 19th July, 1863, Aged 24 years.

Dickie.—(Slate.) Dickie.

Sands.—(Roman cross and J.H.S.) This Burying Ground belongs to the Sands.

Forde.—(Roman cross and J.H.S.) This is the burying Place of James Forde — 17 — (effaced).

Kearney. T. K. : A.G. 50, 1782. J. Kearney A. G. 76, 18 LI.

— Here lies the body of Adam — who departed this life October ye 4th 1754, aged 79 years, and the body of — (effaced).

Kerr.—The remains of Jane Kerr lies here. Her happy spirit fled to joy above, June 6th, 1793, Aged 32 (?) years. 'Reader, Prepare to meet thy God.'

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